

JIHAD

MYTH & REALITY

By Aftab Khan

Permission [to fight] has been given to those who are being fought, because they were wronged [They are] those who have been **EVICTED** from their homes without right - only because they say, "Our Lord is Allah." [Extract-Quran 22:39-40]

Peace Forum Network

In the name of Allah, The Most Gracious, The Most Merciful

There is no one worthy of worship except Allah and Muhammad is messenger of Allah

“Therefore, do not yield to the unbelievers, and make Jihad (strive) against them with this (Qur’an), a mighty Jihad (Jihad Kabira).”(Qur’an;25:52). “Permission to fight back (Qital) is hereby granted to the believers against whom war is waged and because they are oppressed; certainly Allah has power to grant them victory” (Qur’an;22:39).“And Fight in God’s cause against those who wage war against you, but do not commit aggression - for, verily, God does not love aggressors.”(Qur’an;2:190).“As for such ([of the unbelievers) as do not fight against you on account of (your] faith), and neither drive you forth from your homelands, God does not forbid you to show them kindness and to behave towards them with full equity: for, verily, God loves the equitable.(Qur’an;60:8)

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Author:



Aftab Ahmad Khan is involved in voluntary research on Semitic religions. He retired from Pak Army as Brigadier. He holds Masters in Business Administration, Political Science, post graduated in Strategic Studies.

He observed divergent cultures during his stay & world wide travels to North America, Europe, Middle East, China, Far East and Australia. As a freelance writer his articles are regularly published in journal, also compiled in the form of e-books & posts available at web links, blogs and social media, all grouped under the title: "PEACE FORUM NETWORK". The main themes are Religion, Abrahamic Monotheism, Interfaith Dialogue, Ethics, Science, Culture, Spiritually & Peace.

Peace Forum Network

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Foreword

'In the eyes of history, religious toleration is the highest evidence of culture in a people. It was not until the Western nations broke away from their religious law that they became more tolerant, and it was only when the Muslims fell away from their religious law that they declined in tolerance and other evidences of the highest culture.'

Pickthall'

Jihad is the most important but misunderstood concept, not only by the West but also by most of Muslims. In the 80s USA used Jihad against USSR, but abandoned the fighters in Afghanistan after the defeat of USSR, thus the genie became out of control, 9/11 was followed by the invasion of Iraq & Afghanistan. Oppression and killing of Muslims at Palestine, Kashmir, Burma, Philippines and elsewhere continues. While the struggle against oppression for freedom is legitimate, some mischievous elements have worked out their own agenda of terror, tarnishing the concept of Jihad. An effort has been made to present the real concept of Jihad which has nothing to do with terrorism.

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"And strive in the cause of Allah with the endeavour which is His right. He has exalted you and has laid no hardship on you in religion; the faith of your father Abraham." (Qur'an;22:78). "Behold, God has bought of the believers their lives and their possessions, promising them paradise in return,[and so] they fight in God's cause, and slay, and are slain: a promise which in truth He has willed upon Himself in [the words of] the Torah, and the Gospel, and the Qur'an. And who could be more faithful to his covenant than God? Rejoice, then, in the bargain which you have made with Him: for this, this is the triumph supreme!" (Qur'an;9:111)

Introduction:

In the present environment of universal turmoil especially in the post 911 scenario, the Muslims have become a target of universal hate

propaganda. In 80s USA used the concept of Jihad to defeat USSR in Afghanistan. The Mujahdeen were brought from all over the Muslim world, they were financed, equipped and trained under patronage of USA. They were treated with honor and respect at White House.

RONALD REAGAN MEETS WITH THE TALIBAN



“THESE GENTLEMEN ARE THE MORAL EQUIVALENTS OF AMERICA’S FOUNDING FATHERS.” – RONALD REAGAN, 1985

After the defeat of USSR they were abandoned, the civil war in Afghanistan provided persons like Osama bin Ladin to work on their own agenda. They declared war against USA and Muslims not supporting their world view.

Some verses from Qur’an are mostly misquoted to defend killing of non believers and to project a permanent state of armed conflict (Jihad)

between Muslims and non believers. The ignorant terrorists thus facilitate the anti Muslim lobbies to propagate and project all Muslims as intolerant, war mongers and terrorists. Even some ignorant Muslims also fall pray to this fallacy. It is important that the misconceptions are removed by understanding the concept of Jihad in the light of Qur'an and Sunnah. 'Tolerance' has always been hallmark of Islamic heritage. Legitimate armed struggle from foreign occupation is an internationally recognized form of warfare. The resistance to occupation of Palestine, Kashmir, Iraq (now ruled by puppet government), Afghanistan and other Muslims lands falls in to this category.

Jihad - Important Doctrine:

Jihad is a very important doctrine of Islam, which lays down guidelines and principles, to be adhered by a Muslim while striving against various forms of resistance, internal (against selfish desires and evil temptations) or external for the cause of Allah. Muslims are required to

make persistent effort to serve the cause of Islam. That effort, whatever its future, falls within the meaning of the term “jihad-fi-Sabi-Lillah” (Jihad for the cause of Allah). Jihad is derived from the Arabic word ‘Juhd’, which means “effort”. The verb Jahida means ‘to be tried as a result of exerting an effort or energy; striving, making endeavor’. So Jihad is to contend with difficulties and to work continually, especially with strenuous effort. The term presupposes that such an effort will be made against resistance. Narrated Abu Sa’id al-Khudri: The Prophet (peace be upon him) said: The best fighting (Jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler. (Sunan of Abu Dawood:2040). While term ‘Jihad’ has wider application, the term Qital is used in the meaning of ‘warfare’ or armed struggle. Qital may be part of Jihad but every Jihad is not necessarily warfare.

After thirteen years of worst oppression and persecution by the pagans of Makkah, the early Muslims had to migrate to Medina as they were

not permitted by God to fight even in self defence. Ultimately the armed struggle was initially permitted to defend the frail expanding Muslim community at Medina; strategically it was defensive in nature: “To those against whom war is made permission is given (to fight) because they are wronged and verily Allah is Most powerful for their aid. (They are) those **who have been expelled from their homes** in defiance of right (for no cause) except that they say "Our Lord is Allah." Did not Allah check one set of people by means of another there would surely have been pulled down monasteries churches synagogues and mosques in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause); for verily Allah is Full of Strength Exalted in Might.(Qur'an;22:39-40).” “Those who believe and adopt exile and fight for the faith in the cause of Allah as well as those who give (them) asylum and aid these are (all) in very truth the believers: for them is the

forgiveness of sins and a provision most generous.”(Qur’an;8:75).

Later in order to enable the Muslims to extend the influence of Islam outside Arabia, they were enjoined to confront the non-Muslim powers to extend the sovereignty of the Islamic State to grant the freedom to the nonbelievers to accept Islam with free will or choose to follow their old faith, provided they paid Jizyah (poll tax) for their protection and exemption from military service:

“O believers! Fight the unbelievers who hem you in, to let them know how tough you are; you should know that Allah is on the side of the God fearing.””(Qur’an;9:123).

Misconceptions:

Meanings of Jihad: **The term “Jihad” has much wider significance than a military campaign and open warfare as commonly perceived. Jihad could be with “the heart” (intentions or feelings), with “the hand” (weapons etc) a simple action, such as standing firm in defense of the cause of**

Islam or “with tongue” (expression through speech or writing etc). This may require speaking out in public, for extending invitation of Islam to non believers (Dawah, preaching), against ignoring Islamic principles, and writing articles or publishing books to promote Islam. Since Islam is the faith of “Peace”, the early Muslim community was urged to conduct the Bigger Jihad (Jihad Kabira), through Qur’an, i.e. preaching of Allah’s message. Allah says in Qur’an: “therefore, do not yield to the unbelievers, and make Jihad (strive) against them with this Qur’an, a mighty Jihad (strenuous striving).”(Qur’an;25:52). The aim of making Strenuous Efforts (Jihad) is three fold:

The first and foremost is to; ‘Strive Against Selfish Desires’ (Nafs ammarah), to purify the heart, so that the faith (Eman) of Islam is deeply rooted in the heart, to become fully subservient to the commands of God and His Apostle. Allah says: “The Bedouin Arabs say: “We have

believed." Tell them: "You have not believed; rather say 'We have become Muslims;' for faith has not yet found its way into your hearts. If you obey Allah and His Apostle, He will not deny you the reward of your deeds; surely Allah is Forgiving, Merciful."(Qur'an;49:14), "(We take our) color from Allah, and who is better than Allah at coloring. We are His worshippers."(Qur'an;2:138). Abu Bakr is reported to have said; To fight against the infidels is Jihad, but to fight against your evil self (Nafs ammarah) is greater Jihad. It may also take the form of reminding people of their Islamic duties and motivating them to conduct their lives according to Islam. God says: "The true believers, both men and women, are protectors of one another. They enjoin what is just and forbid what is evil; they establish prayer (Salah), practice regular charity (Zakah), and obey God Allah and His Apostle. It is they on whom God will have His mercy; surely God is Mighty, Wise."(Qur'an;9:71).

Secondly, making strenuous efforts (Jihad) to convey the Last message of God (Islam) to the humanity(Dawah) because Allah says: “Thus We have appointed you (Muslims) a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you.”(Qur’an;2:143), : “You (Muslims) are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah.”(Qur’an;3:110), “We have given the Book as an inheritance to those of Our servants (Muslims) whom We have chosen”.(Qur’an;35:32). The Prophet (peace be upon him) in his last sermon said: “O’ People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah and if you follow these you will never go astray. All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than

those who listen to me directly. Be my witness oh Allah that I have conveyed your message to your people.” As true followers of Prophet Muhammad (peace be upon him), it is the obligation of Muslims to pass on the Guidance and the Religion of Truth (Islam) to the humanity. This is a great responsibility so Muslims have to gain knowledge of Islam, practice it and then convey to the humanity. Thirdly Jihad is to be conducted to provide protection to Muslims and non Muslims against oppression. Allah says: “He is the Lord of the east and the west: there is no God but Him, therefore, take Him as your Protector”(Qur’an;73:9), “And what reason do you (Muslims) have not to fight in the cause of God, to rescue the helpless oppressed old men, women, and children who are crying: "Our Lord! Deliver us from this town whose people are oppressors; send us a protector by Your grace and send us a helper from Your presence?”(Qur’an;4:75). All out efforts are to be made to preserve Islam, and to create

conducive environments for freely conveying the message of Islam to all the people, without any coercion. So that they may ponder and accept or reject it by their free choice using their reason and intellect in line with the teachings of Qur'an: "as for those who are bent on denying the truth and on barring (others) from the path of God - all their (good) deeds will He let go to waste;" - - "Now when you meet (in war) those who are bent on denying the truth, smite their necks until you overcome them fully, and then tighten their bonds; but thereafter [set them free,] either by an act of grace or against ransom, so that the burden of war may be lifted: thus [shall it be]. And [know that] had God so willed, He could indeed punish them [Himself]; but [He wills you to struggle] so as to test you [all] by means of one another. And as for those who are slain in God's cause, never will He let their deeds go to waste: (Qur'an;47:1 & 4). Hence like any other struggle, Jihad also has defensive as well as offensive implications depending upon social, geopolitical, socioeconomic, military, religious

and other considerations. According to the traditional procedure of Allah, the rejection of Message by the direct recipient from the Apostle (Rasool) are entitled to Divine punishment through the messenger and his followers. This Divine punishment was accomplished in case of Arabs in the life time of Apostle and for the neighboring powers through his companions. It is no more applicable now. Jihad is a life-long mission for the Muslim as a community to struggle against all evils, socio-economic, cultural, educational and political dogmas; superstitious and mythological concepts; and directing the Muslims towards obedience to Allah, enlightenment, refinement, scientific progress, dignified character and honest actions. Its top and most noble form is to fight the enemies of Islam in battle in order to foil their attempts to suppress the Muslims and the invitation to Islam.

Forced Conversion to Islam not Permissible:

Conversion by force is prohibited in Islam. Allah says: "There shall be NO COERCION in matters of faith. Distinct has now become the right way from the (way of) error: hence, he who rejects the powers of evil and believes in God has indeed taken hold of support most unfailing, which shall never give way: for God is all-hearing, all-knowing."(Qur'an;2:256). "So if they argue with you, tell them: "I have submitted myself entirely to Allah and so have those who follow me." Then ask those who are given the Book and those who are illiterates (not having revealed scriptures): "Will you also submit yourselves to Allah?" If they become Muslims they shall be rightly guided but if they turn back, you need not worry, because your sole responsibility is to convey the Message. God is watching all His servants very closely."(Qur'an;3:20). "Call people to the Way of your Lord with wisdom and best advice, and reason with them, if you have to, in the most courteous manner: for your Lord knows best

who strays from His Way and He knows best who is rightly guided.”(Qur’an;16:125). “O Muhammad, declare: "O mankind! The truth has come to you from your Lord! He that follows guidance (Right Way) follows it for his own good, and he that goes astray does so at his own risk; for I am not a custodian over you.”(Qur’an;10:108). “Say "The Truth is from your Lord": let him who will believe and let him who will reject (it): for the wrongdoers We have prepared a Fire.... (Qur’an;18:29). “Will they not then ponder on the Qur’an?..”(Qur’an;4:82). “Say, O Muhammad: "Would you dispute with us concerning God, who is our Lord and your Lord as well? We shall be accountable to Him for our deeds and you for yours; to Him alone we are devoted.”(Qur’an;2:139). “And argue not with the followers of earlier revelations unless it be in (a way) that is better, save with such of them as do wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our God and your God is One, and unto Him we surrender.(Qur’an;29:46). “Have you

ever seen the one who has taken his own desires as his god? Would you take the responsibility of guiding him?”(Qur’an;25:43). “If there are some among you who believe in the message with which I have been sent and others who disbelieve it, then be patient until Allah judges between us, for He is the best of all judges.”(Qur’an;7:87). “He creates man out of (mere) drop of sperm: and lo! This same being shows himself endowed with the power to think and argue”(Qur’an;16:4).

It is well known historic fact that after eight centuries of the Muslims in Spain they were totally eliminated from that country after Christian re-conquest. If the Muslims had used force, military or economic there would not have been any Christian left in Spain to have kicked the Muslims out. One cannot charge Muslims with using the sword to convert Spaniards to the Islamic religion. Today, Islam is still spreading all over the world and Muslims have NO sword!! The Muslims were also the masters of India for almost thousand years, but they did not force

Islam down the Hindus. In Spain and in India, the Muslims were no paragons of virtue, yet they obeyed the Qur'anic injunctions. Indonesia and Malaysia in the Far East and The majority of the people on the East coast of Africa as far down as Mozambique, as well as the bulk of the inhabitants on the West coast of the continent are Muslims, but history does not record any invading hoards of Muslims from anywhere. The Muslim traders and preachers through their good conduct and moral righteousness achieved the miracle of conversion. This forced De Lacy O'Leary in to write : 'History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated.' ("Islam at the Crossroads" London, 1923, p.8).

Kill the Non Muslims Wherever You Find:

Killing of innocent people whether Muslim or non Muslim is strictly forbidden in Islam. Allah

says: “..whoever kills a person, except as a punishment for murder or mischief in the land, it will be written in his book of deeds as if he had killed all the human beings and whoever will save a life shall be regarded as if he gave life to all the human beings..”(Qur’an;5:32), “You shall not kill anyone whom God has forbidden, except for just cause under the law. If anyone is killed unjustly, We have granted the right of retribution to his heir, but let him not carry his vengeance too far in killing the culprit through taking the law in his own hands, as he is supported by the law.”(Qur’an;17:33). The verse number 5 & 6 of Surah Tuba (Chapter Number 9 - The Repentance) from Qur’an are most frequently misquoted, out of context by critics of Islam, to create misunderstanding, as a part of deliberate campaign to malign and project Islam as barbaric religion. Killing is only permitted in the state of war. Allah says: “But when the forbidden months are past then fight and slay the idolaters wherever you find them and seize them beleaguer them and lie in wait for them in every

stratagem (of war); but if they repent and establish regular prayers and practice regular charity then open the way for them: for Allah is Oft-Forgiving Most Merciful.”(Qur’an;9:5), “If anyone from the idolaters ask you for asylum, grant it to him so that he may hear the Word of Allah, and then escort him to the place of safety: this should be done because these people do not know the truth.”(Qur’an;9:6).

It is made to appear that the Muslims have been given free hand to kill the pagans or non believers. It may be kept in view that some verses of Qur’an were revealed for specific occasions and carry instructions for similar circumstances if they ever exist again, out of context quotation of such verses in parts, by any one is misleading. Such efforts to twist the meanings with ulterior motives result in tarnishing the image of Islam. A look at verses (Qur’an;9:1-6) in Qur’an revealed before conquest of Makkah, provide the context, thereby leaving no room for misunderstanding. Allah says in Qur’an: “A declaration of immunity

from Allah and His Messenger is hereby made to those of the pagans with whom you have made a treaty: "You have four months to go around in the land unmolested; but you should know that you cannot frustrate the will of Allah, and that Allah will humiliate the unbelievers." This is a public proclamation from Allah and His Messenger to the people on the day of the Great Hajj (Pilgrimage) that Allah and His Messenger do hereby dissolve treaty obligations with the pagans. Therefore, if you repent, it will be better for you but if you turn away, then you should know that you cannot frustrate the Will of Allah. O' Prophet, proclaim a painful punishment to those who are unbelievers. Except (this proclamation does not apply to) those pagans who honored their treaties with you in every detail and aided none against you. So fulfill your treaties with them to the end of their term; for Allah loves the righteous."(Qur'an;9:1-4), "But when the forbidden months are past then fight and slay the idolaters wherever you find them and seize them beleaguer them and lie in wait

for them in every stratagem (of war); but if they repent and establish regular prayers and practice regular charity then open the way for them: for Allah is Oft-Forgiving Most Merciful.”(Qur’an;9:5), “If anyone from the idolaters ask you for asylum, grant it to him so that he may hear the Word of Allah, and then escort him to the place of safety: this should be done because these people do not know the truth.”(Qur’an;9:6). “How can you trust them? If they prevail against you, they respect neither treaty nor ties of relationship. They just flatter you with their tongues, but their hearts reject you, and most of them are transgressors.”(Qur’an;9:8). “Fight them; Allah will punish them by your hands and humiliate them. He will grant you victory over them and soothe the hearts of a believing people.”(Qur’an;9:14)

The part of verse (Qur’an;9:5); “fight and slay the idolaters wherever ye find them,” if quoted separately would give different meanings to what is actually intended. Therefore if complete

verses (Qur'an;9:1-6) are read together the context and meanings are self evident: The emphasis is on the first clause; it is only when the four months of grace are past, and the other party show no signs of desisting from their treacherous designs by right conduct, that the state of war supervenes-between Faith and Unfaith. When war becomes inevitable, it must be prosecuted with vigour. The fighting may take the form of killing, capture, or siege, or ambush and other stratagems of war. But even then there is room for repentance and amendment on the part of the guilty party, and if that takes place, then the duty is forgiveness and the establishment of peace. The repentance must be sincere, and that is shown by conduct-a religious spirit of true prayer and charity. In that case the gate against the repentant should not be barred. On the contrary Muslims must do all they can to make their way easy, remembering that Allah is Oft-forgiving, Most Merciful. Even among the enemies of Islam, actively fighting against Islam, there may be individuals who

may be in a position to require protection. Full asylum is to be given to them, and opportunities provided for hearing the Word of Allah. If they accept the Word, they become Muslims and brethren, and no further question arises. If they do not see their way to accept Islam, they will require double protection: (1) from the Islamic forces openly fighting against their people, and (2) from their own people, as they detached themselves from them. Both kinds of protection should be ensured for them, and they should be safely escorted to a place where they can be safe. Such persons only err through ignorance, and there may be much good in them. These verses contain excellent rules for conduct of war, which are so humane that never in the history of mankind one can find grant of privileges and rights to the fallen enemies.

Renowned scholar Muhammad Asad in his commentary on Qur'an has strongly refuted misconception of deducing any justification for forced conversion or killing of unbelievers: It may be kept in view that every verse of Qur'an

must be interpreted against the background of Qur'an as a whole. The verse (Qur'an;9:5) which speaks of a possible conversion of pagan to Islam with whom the believers are at war, must therefore, be considered in conjunction with several fundamental Qur'anic ordinances. One of them: "there will be no coercion in matters of faith"(Qur'an;2:256), lays down categorically that any attempt at a forcible conversion of unbelievers is prohibited.-which precludes the possibility of the Muslims 'demanding or expectation that a defeated enemy should embrace Islam as the price of immunity. Secondly, the Qur'an ordains, "Fight in the cause of Allah with those who fight against you, but do not exceed the limits. Allah does not like transgressors."(Qur'an;2:190)); and, if they do not let you be , and do not offer you peace, and do not stay their hands, seize them and slay them wherever you come upon them: and it is against these that We have clearly empowered you (to make war)"(Qur'an;4:91). "if they desist –behold, God

is much-forgiving, a dispenser of grace”(Qur’an;2:192), and, “If they desist, all hostility should cease except against the oppressors.”(Qur’an;2:193). As far as the enemy’s conversion to Islam –expressed in the words; “if they repent, and establish prayer and pay Zakat”, is no more that one, and by no means the only, way of their “desisting for hostility”; and the reference to it in verses 9:5 & 9:11 certainly does not imply an alternative of “conversion or death” as some critics of Islam (as well as some ill informed scholars) choose to assume. The verse 9:4 and 9:6 give a further elucidation of the attitude which the believers are enjoined to adopt towards such of the unbelievers as are not hostile to them: “Except (this proclamation of war does not apply to) those pagans who honored their treaties with you in every detail and aided none against you. So fulfill your treaties with them to the end of their term; for Allah loves the righteous.”(Qur’an;9:4). It is further clarified in Qur’an: “Allah does not forbid you to be kind and

EQUITABLE to those who had neither fought against your faith nor driven you out of your homes. In fact Allah loves the equitable. Allah only forbids you to make friendship with those who fought you on account of your faith and drove you out of your homes and backed up others in your expulsion. Those who will take them for friends are indeed the wrongdoers.”(Qur’an;60:8-9).

On the expiry of warning period, the pagans who had violated the treaty, could either accept Islam by choice, leave the holy places, or face war, yet those pagans who had not previously taken the Message seriously and seek asylum were to be taken to the place of safety and provided protection to ponder and make their decision to accept Islam by free choice. The war orders (Qur’an;9:5) to kill the pagans were issued for the State of War, it is erroneous to assume that pagans be killed where ever found even in the normal state of peace, as evident in verses (Qur’an;9:4, 9:6 & 60:8-9) above. History is witness to the fact that the non believers have

been living peacefully under Muslim rule for centuries and still continue to live in the countries with majority Muslim population.

Divine Punishment- Rejecting Messengers:

Universal Mission: It must be understood that the mission of Prophet Muhammad (peace be upon him) is two folds; firstly on short term basis, specifically the people around him i.e. the people of Arabia were to be guided to the Truth of Islam and trained to become torchbearers of Islam. Secondly on the long term basis these devout Muslims had to pass on this “Torch of Guidance” to the fellow brother to guide whole mankind till the end of the world. His universal mission could not have been achieved if Arabia was not purged of disbelief and pantheism during the lifetime of Prophet Muhammad (peace be upon him). Hence believer were commanded: “Believers, fight those of the non-believers who are near you and let them find you tough; and know that Allah is with those who are Allah-fearing.”(Qur’an;9:123). Therefore

“war was declared against them, as per the war instructions, enough warning time was given to the pagans of Makkah.

Pagans of Makkah:

According to the traditional procedure of Allah, if a Messenger (Rasool) himself delivers the message of guidance to the community or nations, and if not obeyed, then those nations and communities were punished by Allah, through the hands of followers of the messenger if they are strong enough, but if they are weak in numbers and strength then the Divine punishment befalls upon them through natural calamities resulting in their destruction. The example of Divine punishment to the nations of Nuh, Aad, Samood and Loot (peace be upon them) in the form of destruction through natural calamities like floods, earthquakes, tornados etc are well known. It is mentioned in Qur’an: “The punishment for those who wage war against Allah and His Messenger and strive to create mischief in the land is death or crucifixion or the

cutting off their hands and feet from opposite sides or exile from the land based on the gravity of their offense. This will be their humiliation in this world and in the Hereafter they will have grievous punishment, except those who repent before you apprehend them, in such a case, you should know that Allah is Forgiving, Merciful.”(Qur’an;5:33-34),“Messenger have been mocked before you (O Muhammad), but I always gave respite to the unbelievers and finally I seized them, so see how terrible was My requital!”(Qur’an;13:32). In the case of pagan Arabs, the Divine punishment for disobeying him and Allah was in the form of their destruction through killing by the believers (mostly their relatives) after expiry of warning period continuing in the same Chapter (Number 9; ‘The Repentance’). Allah says: “Fight them; Allah will punish them by your hands and humiliate them. He will grant you victory over them and soothe the hearts of a believing people.”(Qur’an;9:14). Similar punishment was ordered for the Jews, who worshiped the calf (Qur’an;2:54) also

mentioned in Bible: “then Moses stood in the gate of the camp, and said, "Who is on the Lord's side? Come to me. "And all the sons of Levi gathered themselves together to him. And he said to them, "Thus says the Lord God of Israel, `Put every man his sword on his side, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.' And the sons of Levi did according to the word of Moses; and there fell of the people that day about three thousand men.”(Exodos;32:26-28).

In 630 C.E the bloodless fall of Makkah followed by defeat of pagans at Hunain and fall of Taif paved the way for making the whole of Arabia the 'Abode of Islam' (Dar-ul-Islam). The result was that hardly a year had passed after the Battle of Hunain, when the major portion of Arabia came within the fold of Islam. The first part of his mission was almost accomplished during the lifetime of Prophet Muhammad (peace be upon him) except few pockets of

resistance in the Arabian peninsula. Arabia was cleansed of pagans and their evil. In 631 C.E Prophet Muhammad (peace be upon him) personally lead expedition to Tabuk, on information of concentration of Romans, but on hearing that the Prophet is himself leading the forces of Islam, they avoided the conflict. This was the year of Deputations (631 C.E), people form all over Arabia came to accept Islam, thus increasing the numbers many folds. Prophet Muhammad (peace be upon him) died in 632 C.E.

Roman and Persian Empires: Prophet Muhammad (peace be upon him), prior to his death had invited the rulers of neighboring powers to Islam (Byzantine, Persians, and in Arabia) through epistles and emissaries. Due to their negative response, they were entitled for Divine punishment as per the rule of God. Due to death of Prophet (peace be upon him), this pending task was accomplished by his successors through Jihad. It is no more applicable now. Apart from Divine punishment

the object of Jihad was not to coerce them to accept Islam, but to ensure that freedom of choice is provided to the people of neighboring areas to choose between truth (Haqq) and falsehood (Batil). Hence they were enjoined to subdue the non-Muslim powers to establish the sovereignty of the Islamic State. The world was much different from the present, wherein as per international law every human being is free to adopt and practice any faith, (at least in theory) but this was not the case at that time. The great Roman (Christian) and Persian (Zoroastrian) Empires were the biggest hindrances in conveying the message of Islam to their population. They were to be prevented from thrusting forcibly their disbelief upon their subjects and the future generations hence the conflict with them was inevitable. By the period of Caliph Omar bin Khattab (634-644 C.E), not only Arabia was purged of non believers but other areas as far as Afghanistan and Egypt were also brought under the folds of Muslim rule.

WARFARE IN BIBLE:

Warfare [armed struggle, Qital] was also permissible in the previous scriptures. It is mentioned in Qur'an: "Indeed God has purchased from the believers their persons and their wealth and in return has promised them paradise; they fight in the cause of Allah and slay and are slain. This is a true promise which is binding on Him mentioned in Torah, the Gospel and the Qur'an; and who is more true in fulfilling his promise than Allah? Rejoice, therefore, in the bargain which you have made, and that is a mighty achievement." (Qur'an;9:111). As regards actual 'fighting with the sword' there has been some difference in theological theories at different times, but very little in the practice of those who framed those theories. The Jewish wars were ruthless wars of extermination; the Old Testament does not mince words: "And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight:

and your enemies shall fall before you by the sword.” (Leviticus;26:7-8). “Let the high praises of God be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD” (Psalm;149:6-9). Moses ordered the killing of Jews, guilty of idol worship; "And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.”(Qur’an;2:54, also mentioned in Bible in the book of Exodus;32:26-28.). “O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers: They said: O Moses! Lo! a giant people (dwell) therein, and lo! we go not in

till they go forth from thence. When they go forth, then we will enter (not till then).(Qur'an;5:21-22). (Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. So grieve not over the wrongdoing folk.(Qur'an;5:26). "Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a Prophet whom they had: Set up for us a King and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is Aware of evil-doers."(Qur'an;2:246). "So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted.

But Allah is a Lord of Kindness to (His) creatures.”(Qur’an;2:251).

In the New Testament the Jesus Christ (peace be upon him) says: “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.”(Luke; 9:27). Saint. Paul, in commending the worthy fruits of Faith, mentions the warriors of the Old Testament as his ideals: “And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets -- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight.” (Hebrews; 11: 32-34). "Now therefore Kill every male among the little ones, and Kill every woman (female) that hath known man by lying (having sex) with him. "But keep Alive for yourselves all the Girls and all the women who are Virgins." (Numbers;31:17-18). The Jews salvaged for

themselves; “and thirty-two thousand persons in all, women who had not known man by lying with him.”(Numbers; 31 :35). “But in the cities of these peoples that the LORD your God gives you for an inheritance, (O’ Jews) you shall save alive nothing that breathes,(Deuteronomy;20:16). 'And they (the Jews) Utterly Destroyed all that was in the city, both man and woman, young and old, ox and sheep, and Ass, with the edge of the sword"(Joshua;6:21),"He (Joshua) let None remain alive." (Joshua;10:28). The monkish morality of the Gospels in their present form has never been followed by any self-respecting Christian or other nation in history. Pope Urban II (1088-99 C.E) coined the phrase ‘Holy War’, launched the Crusades movement which was subsequently vigorously supported by his followers for two centuries(1095-1291 C.E), causing death and destruction to millions besides sowing seeds of hatred and enmity among the followers of two great civilizations which still haunts the humanity. The association

of Missionaries with Crusades posed a moral theological problem that troubled medieval Christian thinkers. Thirteenth-century Christian theologians held that conversion could not be forced, but most agreed that force could legitimately be used to preserve a situation in which peaceful propaganda was possible, and they continued to support the Crusade. Furthermore, Europe's fear was such that the Crusade idea persisted well into the 17th century, and the conviction that, in certain circumstances, war might be just became more deeply enrooted in the conscience of the West. Along with the now generally accepted use of the word 'Crusade' to denote any 'Common Endeavour in a Worthy Cause' (Christian Jihad), this is one of the most enduring results of the movement. After the bloodstained conversions in South America, the colonization of most of the free world by diplomacy, intimidation aggression and coercion took place. Pope Pius XII was obliged, under the pressures of World War II, to clarify and redefine the church's teachings on

war and peace as well as to work out a strategy of survival. Pope Pius XII , tacitly condoned the Nazi holocaust. The deadly wars and large scale killings of people among weaker nations mostly Muslim which goes unabated on the pretext of war against terror lead by the American Evangelist and Neocons, the claim of love and peace by the Western (Christian) world appears to be hollow. They have forgotten the saying of Jesus (peace be upon him):“You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.”(Mathew; 7:5).

ISLAM LAID DOWN ETHICS AND RULES FOR CONDUCT OF WARFARE:

It is irrational to ignore the lust of blood in stubborn man as a form of evil which has to be combated “within the limits”, set by Allah. At the time of creation of Adam: “The angels said: Will You place there one who will make mischief and shed blood? ..”(Qur’an;2:30). It may undoubtedly be realized that human beings often resort to war without solid justification, at

times over petty matters. One has to look at history, the past and present. The motives of war could be many, broadly they are; (1) Pursuit of trade and to gain economic advantage, (2) Spread of influence or religion, (3) Desire for security and political power, and (4) Combination of one or more of these three. At different times and in different places, different motives are dominant. War is a state of usually open and declared armed hostile conflict between political units, such as states or nations or between rival political factions of the same state or nation. War is characterized by intentional violence on the part of large bodies of individuals who are expressly organized and trained to participate in such violence. Wars between nation-states may be fought to gain reparation for a particular injury; to acquire a particular territory or advantage; to gain recognition of a particular claim; or to achieve the extermination or unconditional surrender of the enemy. War may take defensive or offensive forms or combination of both according to the

objectives and resources. Hence, the great religion as Islam, that provides a complete code of life, must address the possibility of war. The Qur'an certainly does so, and the code it provides is more civilized than any in the whole history of humanity.

Jihad for Allah's Cause Only:

Jihad [including the form of warfare] is not for self glory or spoils of war but for the cause of Allah only. Prophet Muhammad (peace be upon him) highlighted the importance of Jihad and participants. It is narrated by Abu Huraira: The Prophet (peace be upon him) said; "The person who participates in (Jihad by sword) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya (small force of 5 to 400) going for Jihad and I would have

loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause." (Sahih Al-Bukhari Hadith:1.35). Narrated by Ibn Masud: A man asked the Prophet; "What deeds are the best?" The Prophet said: (1) To perform the (daily compulsory) prayers at their (early) stated fixed times, (2) To be good and dutiful to one's own parents. (3) and to participate in Jihad in Allah's Cause."(Sahih Al-Bukhari Hadith 9.625).

Non Aggression, Self Defence:

Initially the Muslims were not allowed to fight even for self defence, however when oppression exceeded the limits, Allah granted permission to the Muslims to fight for self defense: "Permission to fight back is hereby granted to the believers against whom war is waged and because they are oppressed; certainly Allah has power to grant them victory."(Qur'an;22:39). Allah says: "Fight for the cause of Allah those who fight against you, but do not commit

aggression. Allah does not love aggressors. Kill them wherever you may find them, and drive them away from wherever they drove you away; for oppression is even worse than killing. However, do not fight them near the Sacred Mosque unless they fight you first there. Should they fight you, then kill them. Thus shall the unbelievers be rewarded. But, if they desist, know that Allah is Much Forgiving, Merciful. Fight them until there is no more oppression and submission is made to Allah. If they desist, let there be no hostility except against the wrongdoers.”(Qur’an;2:190-193). The weakness invites aggression, hence the Muslims are urged to develop their military power. God says: “Against them make ready your strength to the utmost of your power including steeds of war to strike terror into (the hearts of) the enemies of God and your enemies and others besides whom you may not know but whom God does know. Whatever you shall spend in the cause of Allah shall be repaid unto you and you shall not be treated unjustly.”(Qur’an;8:60).

Just War against Oppression:

Jihad is meant to serve Allah's cause ALONE to eliminate oppression and to ensure that people are given an opportunity to freely submit to the will of God. Qur'an says; "Fight against them until there is no more oppression, and all submission is to Allah alone."(Qur'an;8:39). The whole earth is populated by human beings that are being subjected to tyranny and oppression by fellow human beings, holding reign of power. Why does Islam, then, move forward to fight, and why has Allah bought the believers' souls and property, so that "they fight for Allah's cause, kill and get killed"? The answer is that jihad has a reason which is totally different from compelling other people to accept Islam.

Kindness and Equity to Non Aggressors:

Allah says: "As for such of the unbelievers who do not fight against you on account of your faith, and neither drive you forth from your homelands, Allah does not forbid you to show them kindness and to behave toward them with

full equity. Indeed Allah loves those who act equitably. Allah only forbids you to turn in friendship toward such as fight against you because of your faith, and drive you forth from your homelands, or aid others in driving you forth. Those who turn toward them in friendship are truly wrongdoers.”(Qur’an;60:8-9).

Killing a believer, major sin:

“Whoever kills a believer intentionally, his punishment is hell to live therein forever. He shall incur the wrath of Allah, Who will lay His curse on him and prepare for him a woeful punishment.”(Qur’an;4:93). How far it is justifiable to kill some Muslim who believes in all the fundamentals of Islam but lack in practice. Does Qur’an or any authentic Hadith directly mention to kill such a Muslim? Is there any example where the Prophet (peace be upon him) executed such a Muslim? If the answer is not in affirmative, then how stateless groups like Taliban can justify killing such Muslims on the

basis of their skeptical analogy, rejected by majority scholars including Imam Abu Hanifah.

Killing of Innocents not permitted:

Allah says: “..whoever kills a person, except as a punishment for murder or mischief in the land, it will be written in his book of deeds as if he had killed all the human beings and whoever will save a life shall be regarded as if he gave life to all the human beings..”(Qur’an;5:32); Allah says: “You shall not kill anyone whom God has forbidden, except for just cause under the law. If anyone is killed unjustly, We have granted the right of retribution to his heir, but let him not carry his vengeance too far in killing the culprit through taking the law in his own hands, as he is supported by the law.”(Qur’an;17:33)

Creating Mischief on Land Rejected:

Allah says: “.. and do not seek mischief in the land, for Allah does not love the mischief makers.”(Al-Qasas;28:77) Allah says: “When it is said to them: “Do not make mischief on

earth,” they say: “We make peace. Be aware! They are the ones who make mischief but they do not realize it.”(Al-Baqara;2:11-12 similarly also at 2:60, 206, 3:63, 7:56). “The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace In This world, and a heavy punishment is theirs In the Hereafter. Except for those who repent before they fall into your power: in that case know that Allah is Oft-Forgiving Most Merciful.”(Qur’an;5:33-34). The double crime of treason against the State combined with treason against Allah, and His Messenger as shown by overt crimes, four alternative punishments are mentioned, any one of which is to be applied according to the crime committed. In any case sincere repentance before it was too late was recognized as a ground for mercy.

Kindness to Non Combatants:

Allah says: “As for such of the unbelievers who do not fight against you on account of your faith, and neither drive you forth from your homelands, Allah does not forbid you to show them kindness and to behave toward them with full equity.”(Qur’an; 60:8).

Suicide is not permissible in Islam:

Allah says: “.. do not cast yourselves into destruction by your own hands...” (Al-Baqarah,2:195); Allah says: “..do not kill yourselves by adopting unlawful means...”(An-Nisa,4:29). Narrated Thabit bin Ad Dahhak: The Prophet said; “whoever commits suicide with something, will be punished with the same thing in the (Hell) fire”.(Sahih Al Bukhari Hadith Numbr:8.126). Narrated Jabir ibn Samurah: (The dead body) of a person who had killed himself with a broad-headed arrow was brought before the Apostle of Allah (peace be upon him), but he did not offer prayers for him.(Sahih Muslim Hadith. Number.486).

Resist Persecution:

The believers are told; "Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah. That is best for you if you understand" (Qur'an;9:41). "And strive in the cause of Allah with the endeavour which is His right. He has exalted you and has laid no hardship on you in religion (Deen); the faith of your father Abraham." (Qur'an;22:78). "So those who have migrated and were driven forth from their homes and have been persecuted in My Cause, and have fought and have been slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens."(Qur'an;3:195). "And whosoever strives, strives only for himself, for verily Allah is altogether independent of His creatures of the world" (Qur'an;29:6).

Freedom of Faith:

Indeed jihad seeks to guarantee the freedom of belief. Islam lays down rule stating in Qur'an that: "There shall be no coercion in matters of

faith. Distinct has now become the right way from the (way of) error: hence, he who rejects the powers of evil and believes in God has indeed taken hold of support most unflinching, which shall never give way: for God is all-hearing, all-knowing.”(Qur’an;2:256). The choice is granted to humanity in the limited Free-will which involves a corresponding personal responsibility.

Killing by Burning not Allowed:

Narrated Abu Huraira: Allah's Apostle said: It is none but Allah Who punishes with fire, so, if you find them, kill them.(Sahih Al Bukhari, Hadith, Number.4.259). Narrated Ikrima : Ali burnt some people and this news reached Ibn Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the Prophet said, 'If somebody (a Muslim) discards his religion, kill him. (Sahih Al Bukhari, Hadith, Number.4.260).

Mutilation of the Dead Bodies is Prohibited:

Messenger of Allah (peace be upon him) prohibited to mutilate the dead bodies. (Sahih Muslim Hadith.804).

Treachery: “If you fear treachery from any of your allies, you may fairly retaliate by breaking off the treaty with them (through properly notifying them to that effect), for Allah does not love the treacherous.”(Qur’an;8:58).

Peace offer be Accepted: Allah says:” If the enemy is inclined towards peace, do make peace with them, and put your trust in Allah. He is the One Who hears all , knows all.”(8:61)

Care of Sick & Hungry Captives: Narrated Abu Musa: The Prophet said, "Free the captives, feed the hungry and pay a visit to the sick.(Sahih Al Bukhari, Hadith, Number.4.282).

Fulfilling Safe Conduct: Muslims have to fulfill commitment and not to kill by false promise. Yahya related to me from Malik from a man of Kufa that Umar ibn al-Khattab wrote to a lieutenant of an army which he had sent out, "I have heard that it is the habit of some of your

men to chase an unbeliever till he takes refuge in a high place. Then one man tells him in Persian not to be afraid, and when he comes up to him, he kills him. By He in whose hand my self is, if I knew someone who had done that, I would strike off his head. (Al Muwata Hadith, Number.21.12).

Grant of Asylum:

Allah says: "If one amongst the pagans ask thee for asylum grant it to him so that he may hear the word of Allah and then escort him to where he can be secure: that is because they are men without knowledge." (Qur'an;9:6).

Taking Prisoners of War:

Therefore, when you meet the unbelievers in the battlefield smite their necks and, when you have thoroughly subdued them, then take prisoners of war and bind them firmly. After the war lay down her burdens, then you have the choice whether you show them favor or accept ransom. Thus are you commanded. If Allah wanted, He

Himself could have punished them; but He adopted this way so that He may test some of you by means of others. As for those who are slain in the cause of Allah, He will never let their deeds be lost.(Qur'an;47:4).

Offer to Prisoners of War:

Allah says: "O Prophet! Tell the captives in your custody: "If Allah finds goodness in your hearts He will give you even better than what has been taken from you, as well as forgive you. Allah Is Forgiving, Merciful. But if they have treacherous designs against you, O Prophet, they have already shown treason against Allah. That is why He made them your captives. Allah is Knowledgeable, Wise."(Qur'an;8:70-71).

Providing Cloths to Prisoners of War:

Narrated Jabir bin Abdullah: When it was the day (of the battle) of Badr, prisoners of war were brought including Al-Abbas who was undressed. The Prophet looked for a shirt for him. It was found that the shirt of Abdullah bin Ubai would do, so the Prophet let him wear it. That was the

reason why the Prophet took off and gave his own shirt to Abdullah. (The narrator adds, "He had done the Prophet some favor for which the Prophet liked to reward him."). (Sahih Al Bukhari, Hadith, Number.4.252).

Prohibitions-of Killing

Prohibition of killing religious People, Women, Children, Aged, Sick People, Animals & Cutting Trees in Military Expeditions.

Narrated Abdullah: During some of the ghazawat of the Prophet a woman was found killed. Allah's Apostle disapproved and forbade the killing of women and children. (Sahih Al Bukhari, Hadith, Number.4.257,258). Abu Bakr advised Yazid, the commander of Muslim Military Expeditions to Sham (Syria): "You will find a people who claim to have totally given themselves to Allah. Leave them to what they claim to have given themselves. You will find a people who have shaved the middle of their heads, strike what they have shaved with the sword. "I advise you ten things: Do not kill

women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly." (Al Muwata Hadith. Number;21.10).

Safety of Mosques, Churches, Synagogues:

Killing of Muslims or other worshipper is prohibited: "Hence, who could be more wicked than those who bar the mention of God's name from [any of] His houses of worship and strive for their ruin, [although] they have no right to enter them save in fear [of God]? For them, in this world, there is ignominy in store; and for them, in the life to come, awesome suffering."(Qur'an;2:114). "Had not Allah repelled some people by the might of others, the monasteries, churches, synagogues, and mosques in which Allah's praise is daily celebrated, would have been utterly demolished."(Qur'an;22:40)

Mutilation of the dead bodies prohibited:

Messenger of Allah (peace be upon him) prohibited to mutilate the dead bodies. (Sahih Muslim Hadith.804).

Women's Role:

The women are not required to participate in Jihad, as per Sahih Al-Bukhari Hadith 4.128, Narrated by Aish'a (The mother of the faithful believers); "The Prophet (peace be upon him) was asked by his wives about the Jihad and he replied, "The best Jihad (for you) is (the performance of) Hajj." However it is evident from a Hadith that in the initial days the women has been providing support. Narrated Ar Rabibint Muauwidh :We used to take part in holy battles with the Prophet by providing the people with water and serving them and bringing the killed and the wounded back to Medina. (Sahih Al Bukhari, Hadith, Number.4.134).

Exemption for Physical Disability:

Allah says: “Those believers who stay at home - having no physical disability - are not equal to those who make Jihad (struggle) in the cause of Allah with their wealth and their persons. Allah has granted a higher rank to those who make Jihad with their wealth and their persons than to those who stay at home. Though Allah has promised a good reward for all, Allah has prepared a much richer reward for those who make Jihad for Him than for those who stay at home”(Qur’an;4:95).

Exemption of Non Muslims from Warfare:

The non Muslims subjects who pay poll tax (Jazya) are exempted from military service and provided protection by the state.

Multi Religious Tolerant Islamic Societies:

The Muslims granted the freedom to the nonbelievers if they chose to follow their old faith, provided they paid tax (Jizyah) as a sign of their submission to the Islamic State and

protection. The existence of statue of Buddha for fourteen centuries of Muslim rule at Afghanistan stood as testimony to the same till its regrettable destruction by intolerant Taliban. The long history of Islamic rule spread over hundreds of years is witness to the fact that Jews, Christians, Zoroastrians, Hindus and followers of other faiths lived in peace under the Muslim rule. There was no forced conversion as a policy of state in the light of Qur'anic verses (2:256 & 10:100) Spain and India are the examples with majority non Muslim population despite Muslim rule for centuries. It is not permissible in an Islamic state to start killing the unbelievers unless they are in a state of war or convicted by courts for specified offences. One has to live in peace and preach Islam by inviting them to the real message of Qur'an. The Constitution of Medina, also known as the Charter of Medina (622 C.E) was the first written constitution signed between Muslims, Jews and other communities living at and around Medina. It concerns the rights and

responsibilities of the Muslim, Jewish, and other Arab and tribal communities of Medina during peace and war between that city state and its neighbours. The Constitution of Medina was a social contract in the form of a a treaty. The contract was built upon the concept of one community of diverse faiths and tribes living under the sovereignty of One God as one nation - Ummah. The Medina Constitution also instituted peaceful methods of dispute resolution among diverse groups living as one people but without assimilating into one religion, language, or culture. This can still serve as a model.

Faith, Jihad and Salvation:

There is very strong link between Faith, Jihad and Salvation .The faith must be strong and find its way in to the heart. Allah says: "The Bedouin Arabs say: "We have believed." Tell them: "You have not believed; rather say 'We have become Muslims;' for faith has not yet found its way into your hearts. If you obey Allah and His Apostle, He will not deny you the reward of your deeds; surely Allah is Forgiving, Merciful."

(Qur'an;49:14). The Prophet (peace be upon him) said, "The head of the matter is Islam, its pillar is the prayer, and the top of its hump is jihad in the way of Allah."(Fiqh As Sunnah: 1.75). Allah provides the key to salvation for the believers: "O believers! Should I tell you of a bargain that will save you from a painful punishment? It is to believe in Allah and His Apostle and strive your utmost in the cause of Allah with your wealth and your persons. That is best for you, if you but knew it."(Qur'an;61:10-11).

PRESENT ENVIRONMENTS:

Traditional Zones of War & Peace:

The Muslims are not required to wage wars for the sake of acquiring worldly glory and power. The concept of Jihad was nevertheless used by some medieval Muslim rulers to justify wars motivated by purely political ambitions, keeping in line with the practice in vogue in the world by other powers of the time. Gradually, however, Jihad came to be interpreted more in defensive

than in offensive terms. In the 20th century the concept of jihad inspired Muslims in their struggle against Western colonialism. The traditional scholars considered the world comprising three zones: the House of Islam (Dar-ul-Islam), where Muslims are ascendant; the House of Peace (Dar-ul-Aman), those powers with whom Muslims have peace agreements; and the House of War (Dar-ul-Harab), the rest of the world. In the present world all the nations are members of United Nations Organization and signatory to its charter of peaceful coexistence and basic human rights, whereby every human being is free to adopt and practice any faith. Hence now whole world could be termed as House of Peace (Dar-ul-Aman), except the conflict zones, where Muslims are under oppression and subjugation.

Oppression and Exploitation of Muslims:

It is a well known fact that most of Muslim societies are under the state of 'utmost oppression and exploitation' by imperialist

powers as well as their own brothers in power. Palestine, Kashmir, Chechnya, Burma, Iraq, Afghanistan, Philippines are some examples. Occupation of Muslim lands to control and exploit their resources is neo-colonialism. People have right to resist foreign occupation and get independence. Islam recognizes it and supports the just cause. This is not terrorism. Narrated by Abdullah bin Umar: "Allah's Apostle said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor..." (Sahih Al-Bukhari Hadith: 3.622). **There is menace of conflict, injustices, ignorance, illiteracy, corruption and moral degradation, generally considered as the legacy of colonialism.** The 'Submission to Allah Alone' is mostly oral; in actions they mostly follow their vain desires. According to Qur'an; "And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray."(Qur'an;4:27), "...Do not transgress the bounds of truth in your religion, and do not yield

to the fancies of those people who went astray before you, They misled many others and have themselves strayed away from The Right Way.”(Qur’an;5:77).

Preaching is Bigger Jihad “Jihad Kibira”

Requirement of “Jihad Kibira” (Bigger Jihad- Qur’an;25:52) seems to be the need of hour, which has to be launched against the evils and deviations, to adhere to the true faith and establish just Islamic welfare societies. This struggle should be aimed to provide knowledge (religious and secular) justice, fair play, development and equal opportunities for their people. This should enable them to become good practicing Muslims. After Prophet Muhammad (peace be upon him), it is the duty of every Muslim to spread the message of Islam all over the world being true inheritors of Qur’an: “Then We have given the Book (Qur’an) for inheritance to such of Our servants as We have chosen (Muslims).....” (Qur’an;35:32). Thus

Muslims will be able to contribute towards the betterment of humanity as a whole.

DIVERGENT CONCEPTS:

Extremism:

Today the Muslim society finds itself at the crossroads. There are divergent views on conduct of Jihad. One group feels that due to suppression and exploitation of Muslims by neocolonialist powers (Western) on one hand and politico-military suppression of Muslims at Palestine, Chechnya, Kashmir, Philippines and military operations in Iraq, Afghanistan, on the other hand, there is no other option but to resort to Jihad with arms. Due to ineptness of world and Muslim powers, the extremist non government armed groups are resorting to violence and extremism. Being weak in the modern weaponry, they follow the old dictum. "Every thing is fair in love and war". The terms Jihad is being used by such groups of desperate people who are at times are involved in suicide

bombing and violence against innocent civilians including women and children. Such heinous crimes against humanity by few zealots are having disastrous consequences for the entire Muslim community (Ummah).

DOCTRINE OF TAKFIR:

The doctrine of Takfir; is being used by extremists like Taliban, in sanctioning violence against leaders and simple Muslims who are deemed insufficiently religious. Takfir is a pronouncement to declare any (non practicing Muslim), to be an unbeliever (Takfir), apostate, (Murtad) hence liable to be killed. It has become a central ideology of militant groups such as those in Egypt, Iraq and across the world including so called 'Taliban', now also in Afghanistan and adjoining tribal areas of Pakistan. The doctrine of Takfir is claimed to be derived from the ideas of Sayyid Qutab, Maududi, Ibn Tymiyyah and Ibn Kathir. Mainstream Muslims and Islamic groups reject the pseudo concept of 'Takfir' as a doctrinal deviation [bid'at], heresy. Leaders such

as Hassan al-Hudaybi (died,1977) and Yousf al-Qaradawi reject 'Takfir' as un-Islamic and marked by bigotry and zealotry. The Takfiri doctrine is not based upon any direct clear commandment or ayah of Qur'an, it is derivative, based upon analogy (taweel), which can have more than one opinions. "The fact is that most of them follow nothing but mere conjecture and conjecture is in no way a substitute for the truth. Surely Allah is well aware of all that they do."(Qur'an;10:36). However through their violent terrorist acts, Taliban are violating the clear verses (Ayahs) and Hadiths. No Muslim worth the name will ever dare to even think of rejecting or violating the unambiguous commandments of Allah, clearly mentioned in Qur'an and Hadith. Such narrow mindedness has exacerbated the evil of sectarianism and the resulting intolerance among the masses has led to a dangerous trend towards sectarian militancy. Recently the Saudi scholars also condemned and strongly rejected the 'Takfir' doctrine.

Takfiri “ILogic” of Killing Innocents - Refuted



Takfiri Taliban Pakistan through a letter to press tried to justify their immoral, illogical and un-Islamic rebellion against the state of Pakistan and its people. To justify killing of about 30,000 innocent Muslims including women, children, young & old non combatant civilians and soldiers.

Following points have been raised by Takfiri Taliban:

1. It is justified to fight against believing Muslims, because even early Muslims took up arms against each other.

Short Comment: Similar argument was given by Kuffar of Makkah, Allah says: When it is said to them: "Follow what God has revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance?(Quran;2:170). "They were a people that have passed away. For them is what they earned and for you is what you earn. And you will not be questioned as to what they did." (Quran;2:141). If some early Muslims were wrong or committed error of judgement should we follow them or follow clear instructions of Quran and Sunnah?

2. After defeat of USSR the Jihad in Afghanistan was not against USSR or USA, it was against the Muslims of Afghanistan, the Mujahideen who had previously fought against USSR. This was justified through *Fatwas* by Ulema [Islamic Scholars] on the grounds of implementation of Shari'ah rule in Afghanistan. If Jihad was justified against pious Mujahideen of Afghanistan, why it is not justified against

people of Pakistan who are neither Mujahideen nor scholars of Islam?

Extract from Jang Newspaper 18 August 2012

سليم صافي

تکفيري طالبان پاکستان عجيب فلسفہ

پانچ صفحات پر مشتمل اس خاکہ کا ایک اقتباس لکھوں ہے کہ: اگر کوئی یہ کہتا ہے کہ طالبان کلمہ پڑھنے والوں کے خلاف لڑتے ہیں تو کیا وہ اس اسلام میں کلمہ گو لوگوں کے خلاف قتال نہیں کیا گیا؟۔۔۔ امیر المومنین علامہ عمر مجاہد حفظہ اللہ کی قیادت میں جب افغانستان میں تحریک طالبان کلمہ خیزی ہوئی اور جہاد شروع ہوا تو اس وقت وہ جہاد امریکہ کے خلاف تھا یا روس کے خلاف؟۔۔۔ بلکہ وہ جہاد شروع سے آخر تک کلمہ گو حکومت کے خلاف ہی تو تھا۔۔۔ صرف کلمہ گو بلکہ وہ لوگ پابند صوم و صلوات، علماء اور فضلا بھی تھے بلکہ وہ تو سابق مجاہدین تھے جنہوں نے روس کی شکست میں اہم کردار ادا کیا تھا۔ آپ حضرات ہی نے امیر المومنین کو ان کے خلاف فوراً جہاد کا فتویٰ دیا ان کی جنگ کو جہاد کہا ان کے مقتولین کو شہید اقرار دیا اور خود ان کو امیر المومنین کے مبارک لقب سے نوازا۔۔۔ اور ہمیں معلوم ہے کہ اس سے پہلے مجاہدین کی شوریٰ نے برہان الدین ربانی کو افغانستان کا صدر مقرر کیا تھا۔ تو ظاہر ہے کہ وہ پہلا امیر ہوا اور امیر المومنین حفظہ اللہ آخری۔ لیکن علماء نے امیر المومنین کے حق میں صرف اس وجہ سے فتویٰ دیا کہ وہ شریعت مطہرہ کو بالکل نافذ کرتے تھے۔۔۔ اب اگر اور افغانستان میں اقامت شریعت کے لئے کلمہ گو عالم اور مجاہد کے خلاف بھی لڑا جائے اور جہاد ہے تو اور پاکستان میں ایسے لوگوں کے خلاف جو نہ عالم ہیں اور نہ مجاہد۔۔۔ لڑنا جائز اور حرام کیوں ہے؟۔۔۔

<http://jang.com.pk/jang/aug2012-daily/18-08-2012/col1.htm>

مولانا عقیق الرحمن سنہالی لکھتے ہیں کہ: سلیم صافی نے پاکستان کے اندر جہادی کارروائیاں کرنے کے جواز کی جو طالبانی دلیل اپنے اتفاق کے ساتھ پیش کی ہے اس میں اس معاملے کا ایک نہایت اہم پہلو نظر انداز ہوتا ہوا ملتا ہے؟ طالبان نے افغانستان میں "مجاہدین" کے خلاف جس جنگ کا بیڑہ اٹھایا، اس میں اور آج جو "جہادی" کارروائیاں پاکستانی طالبان، پاکستانی حکومت کے خلاف کر رہے ہیں، میں ایک بڑا بنیادی فرق ہے اور اسی کی بنا پر عثمانیہ پاکستان کا ایک کو جائز اور دوسرے کو ناجائز کہنا بالکل برحق ہوتا ہے؟ افغانستان میں مسلم مجاہدین کے خلاف ہتھیار اٹھانے کا طالبانی اقدام اس کھلی حقیقت کی بنیاد پر تھا کہ ان کی آپس کی جنگ نے ملک کو ادنیٰ؟ درجے کی لاء اینڈ آرڈر سے بھی محروم کر رکھا تھا؟ حوام کی زندگی فریاد کٹان تھی اور لاء اینڈ آرڈر قائم کرنے کی کوئی صورت اس کے سوا ناممکن تھی کہ ملک کو ان مجاہدین سے نجات دلائی جائے اور اس کے لئے جنگ کی کوئی صورت تہیں تھی لیکن پاکستان میں ایسی کوئی صورت حال نہیں ہے اور نہ پاکستانی طالبان

<http://search.jang.com.pk/details.asp?nid=17996>

Short Comments: After defeat of USSR, Jihad ended, what happened in Afghanistan was fighting among different groups for power and wealth. If some Ulema [of Afghanistan] called it Jihad, it was their opinion, which could be based on their [error of] judgement or political

considerations. How it could be applied in Pakistan, an independent country with Islamic Constitution. Detailed response follows:

Comments:

If some non Muslims would have given such a logic to justify anarchy, mischief on land [*fisad-fil-ardh*] mass murder of innocent civilians, one might excuse him being ignorant, but such argument from those claiming to be pious and learned Muslims reflect nothing but their total ignorance of Quran, Sunnah & Islamic history.

Much after Prophet Muhammad (pbuh) some pious companions' رضي الله عنهم differed on some political issues, misunderstandings and intrigue resulted in to conflict. Their matter is with Allah, we refrain to comment any more because Allah says:

"They were a people that have passed away. For them is what they earned and for you is what you earn. And you will not be questioned as to what they did." (Quran;2:141)

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ

اللہ ان سے راضی ہے اور یہ اللہ سے خوش ہیں

Well-pleased is God with them (companions), and well-pleased are they with Him (Quran; 58:22)

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

اور وہ جو ان کے بعد آئے عرض کرتے ہیں اے ہمارے رب ہمیں بخش دے اور ہمارے بھائیوں کو جو ہم سے پہلے ایمان لائے اور ہمارے دل میں ایمان والوں کی طرف سے کینہ نہ رکھ اے ہمارے رب بیشک تو ہی نہایت مہربان رحم والا ہے

Those who became believers after them say, "Our Lord, forgive us and our brethren who preceded us to the faith, and keep our hearts from harboring any hatred towards those who believed. Our Lord, You are Compassionate, Most Merciful."(Quran;59:10)

The un believers raised similar argument, Allah says:

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۗ
أُولَئِكَ كَانَ أَبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

اور ان سے جب کبھی کہا جاتا ہے کہ اللہ تعالیٰ کی اتاری ہوئی کتاب کی تابعداری کرو تو جواب دیتے ہیں کہ ہم تو اس طریقے کی پیروی کریں گے جس پر ہم نے اپنے باپ دادوں کو پایا، گو ان کے باپ دادے بے عقل اور گم کردہ راہ ہوں

When it is said to them: "Follow what God has revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance?(Quran;2:170) Also see Quran;32:21, 43:22,23

We have clear instruction and guidance from Quran and Sunnah/ Hadith of Prophet صلي الله عليه وسلم available with us, we should follow that:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

اور اعلان کر دے کہ حق آچکا اور ناحق نابود ہو گیا۔ یقیناً باطل تھا بھی نابود ہونے والا یہ قرآن جو ہم نازل کر رہے ہیں مومنوں کے لئے تو سراسر شفا اور رحمت ہے۔ ہاں ظالموں کو بجز نقصان کے اور کوئی زیادتی نہیں ہوتی

And say: "The truth has now come [to light], and falsehood has withered away: for, behold, all falsehood is bound to wither away!" THUS, step by step, We bestow from on high through this Qur'an all that gives health [to the spirit] and is a grace unto those who believe [in Us], the while it only adds to the ruin of evildoers: (Quran;17:81-82).

Allah will question them on the last day:

"The fire will burn their faces and they will grin therein with their lips displaced. Were not my Ayat (verses) rehearsed to you and you did but treat them as falsehoods? "They will say: `Our Sustainer! Our misfortune overwhelmed us and we became a people astray!" (Quran;23:104-106)

People will further admit on that day: "They will (further) say: Had we but listened or used our 'Aql' (reasoning), we should not (now) be among the companions of the blazing fire!" (Quran;67:10)

What happened in Afghanistan is well known now that USA through CIA and ISI used concept of Jihad against USSR to successfully disintegrate it and left Afghan "Mujahideen" to fight among themselves. The *Fatwas* فتوى [non binding opinion] against Afghan government or groups might be politically motivated or error of judgement of local Ulema which is according to that particular situation, it cannot be binding on all for ever. [Earlier Fatwa was reportedly issued by Deoband against use of loudspeakers, now found in every mosque]. Ulema keep on issuing conflicting fatwas (opinions) on various new issues, through Ijtehad; like 'blood transfusion', 'abortion', 'organ transplant' etc, some Muslims follow and others don't, but they all remain Muslims. Recent example is the announcement of official committee for Eid moon sighting, which was not accepted by some Ulema of KP province, resulting in three Eids in Khyber Pukhtunkhwa province, it was criticised but no one declared them Kafir [unbelievers]. Fatwas can not be issued on established principles of

Islam clearly mentioned in Quran & Sunnah. Presently the Afghans are divided on the presence of US and NATO forces. One group of Afghans under President Hamid Karazi support them, while others like Mullah Omar & Haqqanis are resisting it with arms, they consider it to be foreign occupation.

The situation in Pakistan is different; it is an independent country with Islamic constitution and system of government, not occupied by any foreign power. According to constitution of Pakistan no law can be made repugnant to Quran and Sunnah, yet a lot need to be done to implement constitutional Shari'ah provisions. Some among the rulers may be corrupt, not good Muslims but no one has ever manifest open disbelief (Kufr). They all take oath of allegiance to the Islamic Constitution and claim to be as good Muslim as any one else. Only Allah knows the secrets of hearts (Quran; 3:29,119), Prophet Muhammad (pbuh) said: ““I have not been instructed to open up people’s hearts or to split open (and see) what is inside

them.” Hence any one claiming to be Muslim by tongue has to be considered as believer. Fatwa if any, is to be issued by Pakistani Ulema [scholars] in consensus with constitutional body like "Islamic Ideology Council", yet it remains non binding 'Opinion', which majority of Muslims may or may not accept. Fatwa by Afghan Ulema is for the consideration of the people of Afghanistan.

Pakistan as signatory of United Nation it is bound to support UN resolutions. It is bound to honour the covenant عهد to provide transit & logistic assistance to Afghan government as land locked country, which conflict with the interest of those Afghans brothers fighting against NATO & Afghan government forces:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

And fulfil the covenant; surely the covenant shall be questioned of (Quran;17:34 also 7:32, 23:8)

Prophet Muhammad (صلي الله عليه وسلم) honoured the treaty of Hudabia, when a new Muslim

Abou-Jandal escaped from the prison of non believers and the clause was already written which stated that if any Muslim escapes from Makkah and join Muslims, they are bound to return him...and if an outsider Muslim is captured in Makkah they are not bound to return him back.... Abu-Jandal was in chains he said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?" Abu Jandal had been [previously] tortured severely for the Cause of Allah. It was very difficult decision...but Prophet Muhammad (صلي الله عليه وسلم) returned Abu-Jandal to polytheists of Makkah to honour the treaty.

Despite all this Pakistan is accused of providing help to Afghan fighters. Mullah Omar is blamed to be hiding with his council at Quetta, known as Quetta Shura, Bin Laden was killed at Abbotabad, US Drones frequently attack targets in FATA also killing many innocent civilians, women and children. 24 Pakistani soldiers were killed by NATO attacks at Salala post. Pakistan

is constantly being pressurised to launch operation in Waziristan against Haqqani Group, the Afghan Mujahideen fighting against NATO occupation forces.

Most of Pakistanis like Imran Khan do not support policies of corrupt and inefficient Pakistani government, but they use peaceful protests, if every one takes up arms like Takfiri Taliban [TTP] there will be anarchy [*fisad fil ardh*] which will only benefit the enemies of Islam, Muslims and Pakistan.

Rebellion against Muslim rulers not allowed:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۗ
فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

مومنو! خدا اور اس کے رسول کی فرمانبرداری کرو اور جو تم میں سے صاحب حکومت ہیں ان کی بھی اور اگر کسی بات میں تم میں اختلاف واقع ہو تو اگر خدا اور روز آخرت پر ایمان رکھتے ہو تو اس میں خدا اور اس کے رسول (کے حکم) کی طرف رجوع کرو یہ بہت اچھی بات ہے اور اس کا مآل بھی اچھا ہے

“O ye who believe! obey ALLAH, and obey His Messenger and those who are in authority among you. And if you differ in anything refer it to ALLAH and His Messenger, if you are believers in ALLAH and the Last Day. That is best and most commendable in the end.”(Quran; 4:59)

Waging war against Allah and His Messenger (pbuh) and creating disorder on land is very serious sin & crime with capital punishment:

أَنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَلِكَ لَهُمْ حِزْبِي فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

جو اللہ تعالیٰ سے اور اس کے رسول سے لڑیں اور زمین میں فساد کرتے پھریں ان کی سزا یہی ہے کہ وہ قتل کر دیئے جائیں یا سولی چڑھا دیئے جائیں یا مخالف جانب سے ان کے ہاتھ پاؤں کاٹ دیئے جائیں، یا انہیں جلاوطن کر دیا جائے، یہ تو ہوئی ان کی دنیوی ذلت اور خواری، اور آخرت میں ان کے لئے بڑا بھاری عذاب ہے

“The only reward of those, who wage war against ALLAH and HIS Messenger and strive

to create disorder in the land, is that they be slain or crucified or their hands and feet be cut off on account of their enmity, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment” (Quran; 5:33)

Syed Abul A'ala Maududi in his famous exegesis 'Tafhee-ul-Quran' ['Understanding of the Qur'an'] has nicely explained this verse 4:59:

This verse [4:59] is the cornerstone of the entire religious, social and political structure of Islam, and the very first clause of the constitution of an Islamic state. It lays down the following principles as permanent guidelines:

- (1) In the Islamic order of life, God alone is the focus of loyalty and obedience. A Muslim is the servant of God before anything else, and obedience and loyalty to Allah constitute the centre and axis of both the individual and collective life of a Muslim. Other claims to loyalty and obedience are acceptable only

insofar as they remain secondary and subservient, and do not compete with those owed to God. All loyalties which may tend to challenge the primacy of man's loyalty to God must be rejected. This has been expressed by the Prophet ((صلي الله عليه وسلم)) in the following words: 'There may be no obedience to any creature in disobedience to the Creator.' (Muslim, 'Iman', 37; Ahmad bin Hanbal, Musnad, vol. 3, p. 472 - Ed.)

- (2) Another basic principle of the Islamic order of life is obedience to the Prophet (peace be on him). No Prophet, of course, is entitled to obedience in his own right. Obedience to Prophets, however, is the only practical way of obeying Allah, since they are the only authentic means by which God communicates His injunctions and ordinances to men. Hence, we can obey God only if we obey a Prophet. **Independent obedience to God is not acceptable, and to turn one's back on the Prophets amounts to rebellion against**

God. The following tradition from the Prophet (peace be on him) explains this: 'Whoever obeyed me, indeed obeyed God; and whoever disobeyed me, indeed disobeyed God.' (Bukhari, 'Jihad', 109; 'I'tisam', 2; Muslim, 'Amarah', 32, 33; Nasa'i, 'Bay'ah', 27; etc. - Ed.) This has been explained in more detail as we further study the Qur'an.

- (3) In the Islamic order of life Muslims are further required to obey fellow Muslims in authority. This obedience follows, and is subordinate to, obedience to God and the Prophet (peace be on him). Those invested with authority (*ulu al-amr*) include all those entrusted with directing Muslims in matters of common concern. Hence, persons 'invested with authority' include the intellectual and political leaders of the community, as well as administrative officials, judges of the courts, tribal chiefs and regional representatives. In all these capacities, those 'invested with authority' are

entitled to obedience, and it is improper for Muslims to cause dislocation in their collective life by engaging in strife and conflict with them. This obedience is contingent, however, on two conditions: first, that these men should be believers; and second, that they should themselves be obedient to God and the Prophet (peace be on him). These two conditions are not only clearly mentioned in this verse they have also been elucidated at length by the Prophet (peace be on him) and can be found in the Hadith. Consider, for example, the following traditions: A Muslim is obliged to heed and to obey an order whether he likes it or not, as long as he is not ordered to carry out an act of disobedience to God (*ma'siyah*). When ordered to carry out an act of disobedience-to God he need neither heed nor obey.

There is no obedience in sin; obedience is only in what is good (*ma'ruf*). (For these traditions see Bukhari, 'Ahkam', 4; 'Jihad',

108; Muslim, 'Amarah', 39; Tirmidhi, 'Jihad', 29; Ibn Majah, 'Jihad', 40; Ahmad b. Hanbal, Musnad, vol. 2, pp. 17 and 142 - Ed.)

Prophet (pbuh) is reported to have said: "There will be rulers over you, some of whose actions you will consider good and others abominable. Who even disapproves of their abominable acts will be acquitted of all blame, and whoever resents them he too will remain secure (from all blame); not so one who approves and follows them in their abominable acts. They (i.e. the Companions) asked: 'Should we not fight against them?' The Prophet (peace be on him) said: 'No, not as long as they continue to pray.'" (See Bukhari, 'Jihad', 108 - Ed.) This means that their abandonment of Prayer will be a clear sign of their having forsaken obedience to God and the Prophet (peace be on him). Thereafter it becomes proper to fight against them. In another tradition the Prophet (peace be on him) says: "Your worst leaders are those whom

you hate and who hate you; whom you curse and who curse you. We asked: 'O Messenger of God! Should we not rise against them?' The Prophet (peace be on him) said: 'No, not as long as they establish Prayer among you: not as long as they establish Prayer among you.'" (See Muslim, 'Amarah', 65, 66; Tirmidhi, 'Fitan', 77; Darimi, 'Riqaq, 78; Ahmad b. Hanbal, Musnad, vol. 6, pp. 24, 28 - Ed.) In this tradition the position is further clarified. The earlier tradition could have created the impression that it was not permissible to revolt against rulers as long as they observed their Prayers privately. But the latter tradition makes it clear that what is really meant by 'praying' is the establishment of the system of congregational Prayers in the collective life of Muslims. This means that it is by no means sufficient that the rulers merely continue observing their Prayers: it is also necessary that the system run by them

should at least be concerned with the establishment of Prayer. This concern with Prayer is a definite indication that a government is essentially an Islamic one. But if no concern for establishing Prayer is noticed, it shows that the government has drifted far away from Islam making it permissible to overthrow it. The same principle is also enunciated by the Prophet (peace be on him) in another tradition, in which the narrator says: 'The Prophet (peace be on him) also made us pledge not to rise against our rulers unless we see them involved in open disbelief, so that we have definite evidence against them to lay before God' (Bukhari and Muslim).

- (4) **In an Islamic order the injunctions of God and the way of the Prophet (peace be on him) constitute the basic law and paramount authority in all matters. Whenever there is any dispute among Muslims or between the rulers and the ruled the matter should be referred to the**

Qur'an and the Sunnah, and all concerned should accept with sincerity whatever judgement results. In fact, willingness to take the Book of God and the Sunnah of His Messenger as the common point of reference, and to treat the judgement of the Qur'an and the Sunnah as the last word on all matters, is a central characteristic which distinguishes an Islamic system from un-Islamic ones. Some people question the principle that we should refer everything to the Book of God and the Sunnah of the Prophet (peace be on him). They wonder how we can possibly do so when there are numerous practical questions involved, for example, rules and regulations relating to municipal administration, the management of railways and postal services and so on which are not treated at all in these sources. This doubt arises, however, from a misapprehension about Islam. The basic difference between a Muslim and a non-Muslim is that whereas

the latter feels free to do as he wishes, the basic characteristic of a Muslim is that he always looks to God and to His Prophet for guidance, and where such guidance is available, a Muslim is bound by it. On the other hand, it is also quite important to remember that when no specific guidance is available, a Muslim feels free to exercise his discretion because the silence of the Law indicates that God Himself has deliberately granted man the freedom to make his decision.

Since the Qur'an is not merely a legal code, but also seeks to instruct, educate, admonish and exhort, the earlier sentence which enunciates a legal principle is followed by another which explains its underlying purpose and wisdom. Two things are laid down. First, that faithful adherence to the above four principles is a necessary requirement of faith. Anyone who claims to be a Muslim and yet disregards the principles of Islam involves himself in gross self-contradiction. Second, the well-being of Muslims

lies in basing their lives on those principles. This alone can keep them on the straight path in this life, and will lead to their salvation in the Next. It is significant that this admonition follows immediately after the section which embodies comments about the moral and religious condition of the Jews. Thus the Muslims were subtly directed to draw a lesson from the depths to which the Jews had sunk, as a result of their deviation from the fundamental principles of true faith just mentioned. Any community that turns its back upon the Book of God and the guidance of His Prophets, that willingly follows rulers and leaders who are heedless of God and His Prophets, and that obeys its religious and political authorities blindly without seeking authority for their actions either in the Book of God or in the practice of the Prophets, will inevitably fall into the same evil and corruption as the Israelites.

Bukhari and Muslim narrated from Abdullah ibn al-Abbas, "if someone dislikes his ruler, he must be patient, because if he comes against the

ruler in a rebellious or destructive manner by only a hand span and dies, he dies in a state of pre-Islamic ignorance (*jahiliyyah*) and sin.” Adherence to above principles create stability avoid anarchy [*fisad-fil-ardh*] and establish peace and justice so vital for development and progress of Muslims.

In reality, the corrupt ruler is imposed by Allah due to our own wrongdoings, thus it becomes necessary that we repent and seek Allah’s forgiveness coupled with good actions, as Allah Most High says: “Whatever misfortune happens to you, is because of the things your hands have wrought” (Quran;42:30)..... And He says: “Thus do we make the wrongdoers tum to each other, because of what they eam” (Quran;6:129). Therefore, if a nation wants to free themselves from the oppression of their leader, they must refrain themselves from oppressing others.

So what else Muslims should do? Prophet Muhammad صلي الله عليه وسلم said: "**The best**

Jihad is to speak the truth before a tyrant ruler" (Bukhari). If this act is performed at large scale in present time, it may be termed as a strong protest. People of Pakistan and other Islamic countries can reject the corrupt, tyrant and inefficient rulers through elections and elect good, pious Muslims who can establish justice and implement Shari'ah. People of Egypt kicked out Husni Mubark through protests and elected a pious Muslim as their president.

Which religion the Takfiri Taliban are following? Definitely their religious practice is not based on Quran and Sunnah of Prophet Muhammad صلي الله عليه وسلم. They follow the religion based upon desires of their own self [*Nafas Ammarah*] and interpretations of semi literate Mullahs of village mosques, which contradict Quran and Sunnah of Prophet Muhammad صلي الله عليه وسلم. They can be called Khawarij of this era.

Any sane person with common sense can read following verses from Quran with translation to understand and distinguish truth from falsehood:

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

جو کوئی راہ راست اختیار کرے اس کی راست روی اس کے اپنے ہی لیے مفید ہے، اور جو گمراہ ہو اس کی گمراہی کا وبال اسی پر ہے کوئی بوجھ اٹھانے والا دوسرے کا بوجھ نہ اٹھائے گا

Whoever is guided, is guided for his own good, and whoever goes astray does so to his own detriment. No sinner will bear the sins of anyone else. (Quran;17:15)

مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا ۗ وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا

جو بھلائی کی سفارش کریگا وہ اس میں سے حصہ پائے گا اور جو برائی کی سفارش کرے گا وہ اس میں سے حصہ پائے گا، اور اللہ ہر چیز پر نظر رکھنے والا ہ

Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things. (Quran;4:85)

There is No verse in Quran or any Hadith which orders Muslims to kill innocent people, where as there are many Ayas of Quran which ask not to kill innocent people and Muslims.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُنشَاهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ

وہی خدا ہے، جس نے یہ کتاب تم پر نازل کی ہے اس کتاب میں دو طرح کی آیات ہیں: ایک محکمت، جو کتاب کی اصل بنیاد ہیں اور دوسری متشابہات جن لوگوں کے دلوں میں ٹیڑھ ہے، وہ فتنے کی تلاش میں ہمیشہ متشابہات ہی کے پیچھے پڑے رہتے ہیں اور ان کو معنی پہنانے کی کوشش کیا کرتے ہیں

It is He who has sent down to you, the Book (Quran); in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them].(Quran;3:7)

“Their doom is because Allah has revealed the Book with the truth; surely those who seek causes of dispute in the Book (The Qur’an) are in extreme schism (divergence).”(Qura’n;2:176).

Ignoring the clear verses/Ayas and following own logic and interpretations to justify killing of innocent children, women, old, young, Muslims or non Muslims through bombing and suicide attacks is against Islam and amounts to rejecting Ayas of Quran and creating mischief [فساد في الأرض] on land:

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

Those who reject Faith and deny our Ayats will be companions of Fire in the Hereafter.(Quran;5:10, also in 7:10)

اسی وجہ سے بنی اسرائیل پر ہم نے یہ فرمان لکھ دیا تھا کہ "جس نے کسی انسان کو خون کے بدلے یا زمین میں فساد پھیلانے کے سوا کسی اور وجہ سے قتل کیا اس نے گویا تمام انسانوں کو قتل کر دیا اور جس نے کسی کی جان بچائی اُس نے گویا تمام انسانوں کو زندگی بخش دی" مگر اُن کا حال یہ ہے کہ ہمارے رسول پے در پے ان کے پاس کھلی کھلی ہدایات لے کر

آئے پھر بھی ان میں بکثرت لوگ زمین میں زیادتیاں کرنے والے ہیں۔ جو لوگ اللہ اور اس کے رسول سے لڑتے ہیں اور زمین میں اس لیے تگ و دو کرتے پھرتے ہیں کہ فساد برپا کریں اُن کی سزا یہ ہے کہ قتل کیے جائیں، یا سولی پر چڑھائے جائیں، یا اُن کے ہاتھ اور پاؤں مخالف سمتوں سے کاٹ ڈالے جائیں، یا وہ جلا وطن کر دیے جائیں، یہ ذلت و رسوائی تو اُن کے لیے دنیا میں ہے اور آخرت میں اُن کے لیے اس سے بڑی سزا ہے

سورة المائدة 31-32: 5

ہمارے ساتھ قرآن و سنت ہے یہ بہت واضح ہے کہ مسلمان ایک دوسرے کو مارنے نہیں ہونا چاہئے۔ پاکستان میں آئین ہے جس کا اعلان ہے کہ قرآن و سنت کے خلاف کوئی قانون نہیں بنایا جا سکتا ہے ہے

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

یقیناً خدا کے نزدیک بدترین قسم کے جانور وہ بہرے گونگے لوگ ہیں جو عقل سے کام نہیں لیتے

Verily, the worst of all creatures in the sight of God are those deaf, those dumb people who do not use their intellect. (Quran;8:22)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

اور کسی جان کو جس کا مارنا اللہ نے حرام کر دیا ہے ہرگز ناحق
قتل نہ کرنا

You shall not kill any person - for GOD has made life sacred - except in the course of justice(Quran;17:33)

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمَّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

اور جو شخص کسی مسلمان کو قصداً قتل کرے تو اس کی سزا
دوزخ ہے کہ مدتوں اس میں رہے گا اور اس پر اللہ غضبناک ہوگا
اور اس پر لعنت کرے گا اور اس نے اس کے لئے زبردست
عذاب تیار کر رکھا ہے

And whoso slays a believer intentionally, his reward shall be Hell wherein he shall abide. And ALLAH shall be wroth with him and shall curse him and shall prepare for him a great punishment.(Quran;4:93)

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ

فتنہ قتل سے بھی بڑا گناہ ہے

"tumult and oppression are worse than slaughter.."[Qur'an;2:217]

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ
يَوْمَ الْقِيَامَةِ وِزْنَاً

یہ وہ لوگ ہیں جنہوں نے اپنے رب کی آیات کو ماننے سے انکار کیا اور اس کے حضور پیشی کا یقین نہ کیا اس لیے ان کے سارے اعمال ضائع ہو گئے، قیامت کے روز ہم انہیں کوئی وزن نہ دیں گے

"They are those who deny the Ayat of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.(Quran;18:105)

Friendship with Unbelievers:(Quran;60:6-8)

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً ۗ وَاللَّهُ قَدِيرٌ ۗ
وَاللَّهُ غَفُورٌ رَحِيمٌ (٧) لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ
وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ (٨) إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ
مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ ۗ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ

بہت ممکن ہے کہ اللہ تمہارے درمیان اور ان لوگوں کے درمیان جن سے (آج) تمہاری دشمنی ہے کبھی محبت پیدا کر دے اور اللہ بڑی قدرت والا ہے اور اللہ بڑا بخشنے والا، بڑا رحم کرنے والا

ہے۔ (7) اللہ تمہیں اس بات سے منع نہیں کرتا کہ جن لوگوں نے دین کے معاملہ میں تم سے جنگ نہیں کی اور نہ ہی تمہیں تمہارے گھروں سے نکالا ہے کہ تم ان کے ساتھ نیکی کرو اور ان کے ساتھ انصاف کرو بے شک اللہ انصاف کرنے والوں کو دوست رکھتا ہے۔ (8) اللہ تو صرف تمہیں ان لوگوں سے دوستی کرنے سے منع کرتا ہے جنہوں نے دین کے بارے میں تم سے جنگ کی اور تمہیں تمہارے گھروں سے نکالا اور تمہارے نکالنے میں ایک دوسرے کی مدد کی اور جو ان سے دوستی کرے گا وہی ظالم ہیں۔

[But] it may well be that God will bring about [mutual] affection between you [O believers] and some of those whom you [now] face as enemies: for, God is all-powerful - and God is much-forgiving, a dispenser of grace. As for such [of the unbelievers] as do not fight against you on account of [your] faith, and neither drive you forth from your homelands, God does not forbid you to show them kindness and to behave towards them with full equity: for, verily, God loves those who act equitably. God only forbids you to turn in friendship towards such as fight against you because of [your] faith, and drive you forth from your homelands, or aid [others] in

driving you forth: and as for those [from among you] who turn towards them in friendship; it is they, they who are truly wrongdoers! (Quran;60:6-8)

Takfiri violating all Islamic Rules and Ethics:

They kill innocent people through suicide bombers, destroy mosques churches and schools, mutilate, and burn dead, thus violating all Islamic principles already mentioned above.





Allah has commanded the Muslims to follow Prophet Muhammad **صلي الله عليه وسلم** as role model:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

یقیناً تمہارے لئے رسول اللہ میں عمدہ نمونہ (موجود) ہے، ہر اس شخص کے لئے جو اللہ تعالیٰ کی اور قیامت کے دن کی توقع رکھتا ہے اور بکثرت اللہ تعالیٰ کی یاد کرتا ہے

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (Quran;33:21)

Fallacy of Takfiri Doctrine:

The doctrine of Takfiri Taliban Pakistan is not based upon any direct clear commandment or Ayah of Qur'an, it is derivative, based upon analogy (taweel), which can have more than one opinions. "The fact is that most of them follow nothing but mere conjecture and conjecture is in no way a substitute for the truth. Surely Allah is well aware of all that they do."(Qur'an;10:36). However through their violent terrorist acts, Taliban are violating the clear verses (Ayahs) of Quran and Hadith. No Muslim worth the name will ever dare to even think of rejecting or violating the unambiguous commandments of Allah, clearly mentioned in Qur'an and Hadith mentioned earlier, summarised here:

- Disregarding the Ayahs, which annuls good deeds: Qur'an;18:104-105.
- Killing a believer, major sin: Qur'an;4:93.
"A Muslim is the one who avoids harming

Muslims with his tongue and hands.”(Sahih Bukhari Hadith: 1.9)

- Killing of innocent human not permitted: Qur'an;5:32, 17:33.
- Mischief on land rejected: Qur'an;28:77,2:11-12, 2:60, 206, 3:63, 7:56, 5:33-34.
- Creating disorder and anarchy on land . (Quran; 5:33 & 4:59)
- Fighting permitted in defence with in limits – No Transgression: Qur'an;2:190.
- Kindness to Non Combatants: Qur'an; 60:8.
- Suicide is not permissible in Islam: Qur'an;2:195,4:29, Sahih Al Bukhari Hadith Numbr:8.126, Sahih Muslim Hadith. Number.486.
- Killing by burning not allowed: Sahih Al Bukhari, Hadith, Number.4.259, Sahih Al

Bukhari, Hadith, Number.4.260. Bombing & explosions burn the victims.

- Safety of mosques, monasteries, churches, synagogues & worshippers: Qur'an;2:114, 22:40).
- Mutilation of the dead bodies is prohibited: Sahih Muslim Hadith.804.
- Prohibitions-of killing religious people, women, children, aged, sick people, animals and cutting trees in military expeditions: Sahih Al Bukhari, Hadith, Number.4.257,258, Al Muwata Hadith, Number;21.10.
- Freedom of faith-no compulsion: Qur'an;2:256,88:21 -24, 45;50,109:6.10:100.
- No sectarianism : (Quran;3:105, 6:159).
- Rebellion against Islamic state and Muslim rulers not allowed: Quran; 4:59

- Fatwa by scholars is just a non binding opinion, which has no value against clear cut commandments of Quran and Sunnah, specially where it involves lives and unity of Muslim Ummah.
- Creating mischief [disorder] on land: “..do not spread mischief in the land.”(Qur’an;7:74. 5:33)

In an Islamic order the injunctions of God and the way of the Prophet (peace be on him) constitute the basic law and paramount authority in all matters. Whenever there is any dispute among Muslims or between the rulers and the ruled the matter should be referred to the Qur'an and the Sunnah, and all concerned should accept with sincerity whatever judgement results. Taliban should adhere to the Hadiths forbidding armed rebellion against Muslim ruler as long as they offer prayer and does not manifest open infidelity. The Qur'anic command not to create disorder on land (4:59) should be practiced. Any weakness shown in non

implementation of Shari'ah by rulers does not make them infidel, till they openly reject it, which they don't. Normal relations with non Muslims not hostile to Muslims are permitted by Allah (60:7-9). Government of Pakistan is bound to honour the international treaties as moral and religious obligation (17:34, 7:32, 23:8). Our beloved Prophet Muhammad (pbuh) has told us to resist the wrong practices of tyrant Muslim rulers peacefully, not through rebellion. Change of governments earlier in Turkey and in Tunisia & Egypt through peaceful means are recent examples, while in Malaysia, Indonesia and other democratic Muslim countries it is regular practice . Pakistan being democratic country offers peaceful method of change of rulers through power of free media and vote. No group like Takfiri Taliban can be allowed to create disorder in Pakistan on the name of Shari'ah through rebellion. This will only benefit enemies of Islam. Over 35000 innocent Pakistani women, children, young and old & soldiers have been killed by Takfiri Taliban and US drone attacks.

The Takfiri Taliban and their sympathisers are requested to use the intellect to discern the truth from falsehood:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

یقیناً خدا کے نزدیک بدترین قسم کے جانور وہ بہرے گونگے لوگ ہیں جو عقل سے کام نہیں لیتے

Verily, the worst of all creatures in the sight of God are those deaf, those dumb people who do not use their intellect.(Quran;8:22)

لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ

جو ہلاک ہو، دلیل پر ہلاک ہو اور جو زندہ رہے، وہ بھی دلیل پر زندہ رہے

Who would perish might perish by clear proof, and he who would live might live by clear proof(Quran;8:42)

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

پروردگار! اس مفسد قوم پر میری مدد فرما

“My Lord, aid me against these mischievous people.(29:30)

Pessimism:

The other group think that due to the weak state of their faith and non adherence to the fundamental Islamic practices, the Muslim societies of today in general may be considered closer the initial Makkan period of Islam (initial 13 years at Makkah, 610-622 C.E) when Jihad with sword (Qital) was not permitted, they were instructed by Qur'an; "Therefore listen not to the Unbelievers but strive against them with the utmost strenuousness(Jihad Kabira) with the (Qur'an)."(Qur'an;25:52). The Bigger Jihad (Jihad Kabira) through Qur'an is preaching Allah's message orally, through pen or other means. They think that this is the time to understand, practice and preach Allah's message orally, through pen or other means of communication. The achievement of the spiritual perfection in faith and Islamic practices, should lead towards establishment of firm Islamic Welfare States on the pattern of State of Medina established by Prophet Muhammad (peace be upon him) and later by four Rightly Guided

Caliphs. These Islamic Welfare states while being politically, economically and militarily independent may be grouped like European Union. They should facilitate amicable resolution of problems of Ummah and spread of the real message of Islam through peaceful means.

The Middle Course:

The Muslim Ummah has to find a solution collectively. The Muslim states have to first put their own house in order through Jihad Kabira then decide about conduct of external Jihad for particular situation to help brothers under oppression. The decision by a state for the level of participation and type of support to the Jihad declared by others has to be taken in consultation with their genuine religious scholars (Ulema) while keeping in view their national political, economic, social, geographical and strategic interests. The Organization of Islamic Countries may also play enhanced role. In any case the Muslim states have to follow the path of development in all affairs. All out efforts

should continuously be made against tyranny and suppression of humanity especially against Muslims. Efforts of Dawah (preaching) should be enhanced by teaching and preaching on regular basis. One of the purpose of Jihad is to provide freedom of choice to the people to opt for Islam or otherwise. In the modern democracies there is complete freedom of preaching (Dawah) or practicing any faith including Islam (at least in theory).

Generally most of the governments in the developed world, do not impose restriction on peaceful preaching, consequently Islam is considered as the fastest growing religion in Europe and North America. While difference on their other policies does exist, violence against innocent population is not justified on this account alone. The European people opposed the attack on Iraq, there were massive demonstrations but their governments ignored public opinion. Muslims of Bosnia and Kosovo were also supported by them, Qur'an forbids killing of innocent people: "As for such [of the

unbelievers] as do not fight against you on account of [your] faith, and neither drive you forth from your homelands, God does not forbid you to show them kindness and to behave towards them with full equity: for, verily, God loves the equitable.(Qur'an;60:8)

Such violations have negative effects on preaching and spread of Islam due to tarnishing of the image of Islam by presenting it as a religion of violence and bloodshed. The crude reaction by some European extremist in the form of sacrilege was forewarned: "But do not revile those (beings) whom they invoke instead of God, lest they revile God out of spite, and in ignorance:"(Qur'an;6:108).

Requirement for tolerant, moderate, modern, progressive but powerful and strong Muslim society having a say in the international affairs proportionate to their ideology, population and resources to safeguard their interests is the need of the hour, which will help to achieve the main objectives of Jihad.

CHALLENGES FACED BY MUSLIM UMMAH:

While violence and terrorism [by oppressor states] is to be rejected unanimously, it is difficult to agree to any one thought in totality. One may have to look for the middle course. There is dire need to lay down the basic parameters for conduct of Jihad. Firstly the existence of a well recognized legitimate political authority or government in the area where armed struggle is to be conducted against oppression be prerequisite. Secondly laying down of objectives to be achieved and parameters. Thirdly the availability of means and resources to achieve the objectives. The peace as and when visible should be given a chance. However one has to find answers to the questions like: Is killing of innocent civilians, women and children whether Muslims or non Muslims justified on the name of Jihad? Can the declaration of Jihad with arms be left at the discretion of few individuals, religious zealots and stateless groups? Or should it be the responsibility of the Islamic states keeping in

view the teachings of Islam, national interests and the prevalent system of international relations (UN, OIC and other forums)? Muslim scholars and leadership through dialogue with the international community, have to analyze the reasons of this pathetic state and find out practicable, realistic and just solutions on long term basis to make the world safer place for every one.

At present the Muslim scholars are mostly devout and sincere but (with some exceptions), they generally lack in the knowledge of science and technology. They know little about other Social Sciences i.e. sociology, psychology, anthropology, economics, political science, and history. Only few have studied 'comparative religions' in-depth. The research to deal with the issues and challenges of present time in realistic and practicable way is very limited, rather nonexistent. This state has been reached over a very long period, due to the negligent attitude, fixing of wrong priorities and lack of interest by the Muslim societies, besides many other

reasons. Consequently a very medieval face of Islam is presented, which appears to be extremely rigid, primitive, intolerant to difference of opinion and at times aggressive, which is far from reality. Against all the odds and despite all these limitations, it goes to the credit of traditional Ulema (clergy) which is keeping the candle of Islam alight. It is high time that the Muslim societies besides developments in the field of education, science, technology and industrialization, address this problem by injecting the fresh intellect in the field of religious scholarship. Thus the 'Reconstruction of Religious Thought in Islam' proposed by great modern Islamic philosopher Dr. Muhammad Iqbal over seventy five year ago to meet the challenges of this time through Ijtehad could be achieved by modern Muslim intellectuals and scholars. This will enable the Muslims to regain the lost glory and gain respectable position in the community of nations in this modern world. While there could be divergent views on the conduct of 'Jihad' as an 'armed struggle', in the

present scenario, but there is unanimity ‘Jihad Kabira’; the peaceful struggle with the Qur’an.

What Is Not Demanded By Islam?

Islam does not demand from a Muslim to give up the world altogether.

Islam does not expect Muslims to be ignorant, lacking in knowledge of their faith and other branches of knowledge.

Nor does it require one to make the mosque a permanent abode, never to leave it. Islam also does not insist that one should live in a cave and spend his whole life there Not at all. Do not abuse or degrade the god/ gods of non Muslims. Do not use coercion against non Muslims for conversion to Islam.

Do not call other Muslims as apostate or unbelievers because, if a Muslim fails to perform some of his obligations and is negligent in practice or commits some such actions as are forbidden, yet he believes in the liability of all

obligations and the impropriety of all unlawful deeds, he will continue to be a Muslim but a sinner. [Takfeer i.e declaring a non-practicing Muslim, to be 'apostate', to justify murder, is rejected by majority scholars and is against Islamic Consensus].

Islam is a tolerant religion it is evident from the 'Abridged Version of the 1927 Lecture of Muhammad Marmaduke Pickthall', reproduced here:

TOLERANCE IN ISLAM

In the eyes of history, religious toleration is the highest evidence of culture in a people. It was not until the Western nations broke away from their religious law that they became more tolerant, and it was only when the Muslims fell away from their religious law that they declined in tolerance and other evidences of the highest culture. Before the coming of Islam, tolerance had never been preached as an essential part of religion. If Europe had known as much of Islam, as Muslims knew of Christendom, in those days, those mad, adventurous, occasionally

chivalrous and heroic, but utterly fanatical outbreak known as the Crusades could not have taken place, for they were based on a complete misapprehension.

Innumerable monasteries, with a wealth of treasure of which the worth has been calculated at not less than a hundred millions sterling, enjoyed the benefit of the Holy Prophet's (Muhammad's) Charter to the monks of Sinai and were religiously respected by the Muslims. The various sects of Christians were represented in the Council of the Empire by their patriarchs, on the provincial and district council by their bishops, in the village council by their priests, whose word was always taken without question on things which were the sole concern of their community.

The tolerance within the body of Islam was, and is, something without parallel in history; class and race and color ceasing altogether to be barriers. One of the commonest charges brought against Islam historically, and as a religion, by Western writers is that it is intolerant.

This is turning the tables with a vengeance when one remembers various facts: One remembers that not a Muslim is left alive in Spain or Sicily or Apulia. One remembers that not a Muslim was left alive and not a mosque left standing in Greece after the great rebellion in 1821. One remembers how the Muslims of the Balkan peninsula, once the majority, have been systematically reduced with the approval of the whole of Europe, how the Christian under Muslim rule have in recent times been urged on to rebel and massacre the Muslims, and how reprisals by the latter have been condemned as quite uncalled for.

In Spain under the Umayyads and in Baghdad under the Abbasid Khalifas, Christians and Jews, equally with Muslims, were admitted to the Schools and universities - not only that, but were boarded and lodged in hostels at the cost of the state. When the Moors were driven out of Spain, the Christian conquerors held a terrific persecution of the Jews. Those who were fortunate enough to escape fled, some of them

to Morocco and many hundreds to the Turkish Empire, where their descendants still live in separate communities, and still speak among themselves an antiquated form of Spanish. The Muslim empire was a refuge for all those who fled from persecution by the Inquisition.

The Western Christians, till the arrival of the Encyclopaedists in the eighteenth century, did not know and did not care to know, what the Muslim believed, nor did the Western Christian seek to know the views of Eastern Christians with regard to them. The Christian Church was already split in two, and in the end, it came to such a pass that the Eastern Christians, as Gibbon shows, preferred Muslim rule, which allowed them to practice their own form of religion and adhere to their peculiar dogmas, to the rule of fellow Christians who would have made them Roman Catholics or wiped them out. The Western Christians called the Muslims pagans, paynims, even idolaters - there are plenty of books in which they are described as worshiping an idol called Mahomet or Mahound,

and in the accounts of the conquest of Granada there are even descriptions of the monstrous idols which they were alleged to worship - whereas the Muslims knew what Christianity was, and in what respects it differed from Islam. If Europe had known as much of Islam, as Muslims knew of Christendom, in those days, those mad, adventurous, occasionally chivalrous and heroic, but utterly fanatical outbreak known as the Crusades could not have taken place, for they were based on a complete misapprehension. I quote a learned French author:

“Every poet in Christendom considered a Mohammedan to be an infidel, and an idolater, and his gods to be three; mentioned in order, they were: Mahomet or Mahound or Mohammad, Opolane and the third Termogond. It was said that when in Spain the Christians overpowered the Mohammedans and drove them as far as the gates of the city of Saragossa, the Mohammedans went back and broke their idols.

“A Christian poet of the period says that Opolane the “god” of the Mohammedans, which was kept there in a den was awfully belabored and abused by the Mohammedans, who, binding it hand and foot, crucified it on a pillar, trampled it under their feet and broke it to pieces by beating it with sticks; that their second god Mahound they threw in a pit and caused to be torn to pieces by pigs and dogs, and that never were gods so ignominiously treated; but that afterwards the Mohammedans repented of their sins, and once more reinstated their gods for the accustomed worship, and that when the Emperor Charles entered the city of Saragossa he had every mosque in the city searched and had "Muhammad" and all their Gods broken with iron hammers.”

That was the kind of "history" on which the populace in Western Europe used to be fed.

Those were the ideas which inspired the rank and file of the crusader in their attacks on the most civilized peoples of those days. Christendom regarded the outside world as

damned eternally, and Islam did not. There were good and tender-hearted men in Christendom who thought it sad that any people should be damned eternally, and wished to save them by the only way they knew - conversion to the Christian faith.

It was not until the Western nations broke away from their religious law that they became more tolerant; and it was only when the Muslims fell away from their religious law that they declined in tolerance and other evidences of the highest culture. Therefore the difference evident in that anecdote is not of manners only but of religion. Of old, tolerance had existed here and there in the world, among enlightened individuals; but those individuals had always been against the prevalent religion. Tolerance was regarded of un-religious, if not irreligious. Before the coming of Islam it had never been preached as an essential part of religion.

For the Muslims, Judaism, Christianity and Islam are but three forms of one religion, which, in its original purity, was the religion of

Abraham: Al-Islam, that perfect Self-Surrender to the Will of God, which is the basis of Theocracy. The Jews, in their religion, after Moses, limited God's mercy to their chosen nation and thought of His kingdom as the dominion of their race.

Even Christ himself, as several of his sayings show, declared that he was sent only to the lost sheep of the House of Israel and seemed to regard his mission as to the Hebrews only; and it was only after a special vision vouchsafed to St. Peter that his followers in after days considered themselves authorized to preach the Gospel to the Gentiles. The Christians limited God's mercy to those who believed certain dogmas. Every one who failed to hold the dogmas was an outcast or a miscreant, to be persecuted for his or her soul's good. In Islam only is manifest the real nature of the Kingdom of God. [“whereas those who have attained to faith and do righteous deeds, and have come to believe in what has been bestowed from on high on Muhammad - for it (Qur'an) is the truth from

their Sustainer – (shall attain to God's grace) He will efface their (past) bad deeds, and will set their hearts at rest” (Qur’an;47:2)].

The two verses (2:255-256) of the Qur’an are supplementary. Where there is that realization of the majesty and dominion of Allah, there is no compulsion in religion. Men choose their path - allegiance or opposition - and it is sufficient punishment for those who oppose that they draw further and further away from the light of truth.

What Muslims do not generally consider is that this law applies to our own community just as much as to the folk outside, the laws of Allah being universal; and that intolerance of Muslims for other men's opinions and beliefs is evidence that they themselves have, at the moment, forgotten the vision of the majesty and mercy of Allah which the Qur’an presents to them.

In the Qur’an I find two meanings (of a Kafir), which become one the moment that we try to realize the divine standpoint. The Kafir in the first place, is not the follower of any religion. He

is the opponent of Allah's benevolent will and purpose for mankind - therefore the disbeliever in the truth of all religions, the disbeliever in all Scriptures as of divine revelation, the disbeliever to the point of active opposition in all the Prophets (pbut) whom the Muslims are bidden to regard, without distinction, as messengers of Allah.

The Qur'an repeatedly claims to be the confirmation of the truth of all religions. The former Scriptures had become obscure, the former Prophets appeared mythical, so extravagant were the legends which were told concerning them, so that people doubted whether there was any truth in the old Scriptures, whether such people as the Prophets had ever really existed.

Here - says the Qur'an - is a Scripture whereof there is no doubt: here is a Prophet actually living among you and preaching to you. If it were not for this book and this Prophet, men might be excused for saying that Allah's guidance to mankind was all a fable. This book and this

Prophet, therefore, confirm the truth of all that was revealed before them, and those who disbelieve in them to the point of opposing the existence of a Prophet and a revelation are really opposed to the idea of Allah's guidance - which is the truth of all revealed religions. Our Holy Prophet (pbuh) himself said that the term Kafir was not to be applied to anyone who said "Salaam" (peace) to the Muslims. The Kafirs, in the terms of the Qur'an, are the conscious evil-doers of any race of creed or community. I have made a long digression but it seemed to me necessary, for I find much confusion of ideas even among Muslims on this subject, owing to defective study of the Qur'an and the Prophet's life. Many Muslims seem to forget that our Prophet had allies among the idolaters even after Islam had triumphed in Arabia, and that he "fulfilled his treaty with them perfectly until the term thereof." The righteous conduct of the Muslims, not the sword, must be held responsible for the conversion of those

idolaters, since they embraced Islam before the expiration of their treaty.

So much for the idolaters of Arabia, who had no real beliefs to oppose the teaching of Islam, but only superstition. They invoked their local deities for help in war and put their faith only in brute force. In this they were, to begin with, enormously superior to the Muslims. When the Muslims nevertheless won, they were dismayed; and all their arguments based on the superior power of their deities were for ever silenced. Their conversion followed naturally. It was only a question of time with the most obstinate of them.

It was otherwise with the people who had a respectable religion of their own - the People of the Scripture - as the Qur'an calls them - i.e., the people who had received the revelation of some former Prophet: the Jews, the Christians and the Zoroastrians were those with whom the Muslims came at once in contact. To these our Prophet's attitude was all of kindness. The Charter which he granted to the Christian monks

of Sinai is in existence. If you read it you will see that it breathes not only goodwill but actual love. He gave to the Jews of Medina, so long as they were faithful to him, precisely the same treatment as to the Muslims. He never was aggressive against any man or class of men; he never penalized any man, or made war on any people, on the ground of belief but only on the ground of conduct.

The story of his reception of Christian and Zoroastrian visitors is on record. There is not a trace of religious intolerance in all this. And it should be remembered - Muslims are rather apt to forget it, and it is of great importance to our outlook - that our Prophet asked the people of the Scripture to accept the Kingdom of Allah, to abolish priesthood and thus restore their religions to their original purity. Islam (surrender to Will of God), the religion preached by all prophets. The question which, in effect, he put to everyone was this: “Are you for the Kingdom of God which includes all of us, or are you for your own community against the rest of

mankind?” The one is obviously the way of peace and human progress, the other the way of strife, oppression and calamity. But the rulers of the world, to whom he sent his message, most of them treated it as the message of either an insolent upstart or a mad fanatic. His envoys were insulted cruelly, and even slain. One cannot help wondering what reception that same embassy would meet with from the rulers of mankind today, when all the thinking portion of mankind accept the Prophet's premises, have thrown off the trammels of priest craft, and harbor some idea of human brotherhood.

But though the Christians and Jews and Zoroastrians refused his message, and their rulers heaped most cruel insults on his envoys, our Prophet never lost his benevolent attitudes towards them as religious communities; as witness the Charter to the monks of Sinai already mentioned. And though the Muslims of later days have fallen far short of the Holy Prophet's tolerance, and have sometimes shown arrogance towards men of other faiths,

they have always given special treatment to the Jews and Christians. Indeed the Laws for their special treatment form part of the Shari'a.

In Egypt the Copts were on terms of closest friendship with the Muslims in the first centuries of the Muslim conquest, and they are on terms at closest friendship with the Muslims at the present day. In Syria the various Christian communities lived on terms of closest friendship with the Muslims in the first centuries of the Muslim conquest, and they are on terms of closest friendship with the Muslims at the present day, openly preferring Muslim domination to a foreign yoke. There were always flourishing Jewish communities in the Muslim realm, notably in Spain, North Africa, Syria, Iraq and later on in Turkey. Jews fled from Christian persecution to Muslim countries for refuge. Whole communities of them voluntarily embraced Islam following a revered rabbi whom they regarded as the promised Messiah but many more remained as Jews, and they were never persecuted as in Christendom.

The Turkish Jews are one with the Turkish Muslims today. And it is noteworthy that the Arabic-speaking Jews of Palestine - the old immigrants from Spain and Poland - are one with the Muslims and Christians in opposition to the transformation of Palestine into a national home for the Jews.

To turn to the Christians, the story of the triumphal entry of the Khalifah Umar ibn al-Khattab into Jerusalem has been often told, but I shall tell it once again, for it illustrates the proper Muslim attitude towards the People of the Scripture....The Christian officials urged him to spread his carpet in the Church (of the Holy Sepulcher) itself, but he refused saying that some of the ignorant Muslims after him might claim the Church and convert it into a mosque because he had once prayed there. He had his carpet carried to the top of the steps outside the church, to the spot where the Mosque of Umar now stands - the real Mosque of Umar, for the splendid Qubbet-us-Sakhrah, which tourists call the Mosque of Umar, is not a Mosque at all, but

the temple of Jerusalem; a shrine within the precincts of the Masjid-al-Aqsa, which is the second of the Holy Places of Islam. From that day to this; the Church of the Holy Sepulcher has always been a Christian place of worship, the only things the Muslims did in the way of interference with the Christian's liberty of conscience in respect of it was to see that every sect of Christians had access to it, and that it was not monopolized by one sect to the exclusion of others. The same is true of the Church of the Nativity of Bethlehem, and of other buildings of special sanctity.

Under the Khulafa-ur-Rashidin and the Umayyads, the true Islamic attitude was maintained, and it continued to a much later period under the Umayyad rule in Spain. In those days it was no uncommon thing for Muslims and Christian to use the same places of worship. I could point to a dozen buildings in Syria which tradition says were thus conjointly used; and I have seen at Lud (Lydda), in the plain of Sharon, a Church of St. George and a

mosque under the same roof with only a partition wall between. The partition wall did not exist in early days. The words of the Khalifah Umar proved true in other cases; not only half the church at Lydda, but the whole church in other places was claimed by ignorant Muslims of a later day on the mere ground that the early Muslims had prayed there. But there was absolute liberty of conscience for the Christians; they kept their most important Churches and built new ones; though by a later edict their church bells were taken from them because their din annoyed the Muslims, it was said; only the big bell of the Holy Sepulcher remaining. They used to call to prayer by beating a naqus, a wooden gong, the same instrument which the Prophet Noah (pbuh) is said to have used to summon the chosen few into his ark.

It was not the Christians of Syria who desired the Crusades, nor did the Crusades care a jot for them, or their sentiments, regarding them as heretics and interlopers. The latter word sounds

strange in this connection, but there is a reason for its use.

The great Abbasid Khalifah Harun ar-Rashid had, God knows why, once sent the keys of the Church of the Holy Sepulcher among other presents to the Frankish Emperor, Charlemagne. Historically, it was a wrong to the Christians of Syria, who did not belong to the Western Church, and asked for no protection other than the Muslim government. Politically, it was a mistake and proved the source of endless after trouble to the Muslim Empire. The keys sent, it is true, were only duplicate keys. The Church was in daily use. It was not locked up till such time as Charlemagne, Emperor of the West, chose to lock it. The present of the keys was intended only as a compliment, as one would say: "You and your people can have free access to the Church which is the center of your faith, your goal of pilgrimage, whenever you may come to visit it." But the Frankish Christians took the present seriously in after times regarding it as the title to a freehold, and looking

on the Christians of the country as mere interlopers, as I said before, as well as heretics. That compliment from king to king was the foundation of all the extravagant claims of France in later centuries. Indirectly it was the foundation of Russia's even more extortionate claims, for Russia claimed to protect the Eastern Church against the encroachment of Roman Catholics; and it was the cause of nearly all the ill feeling which ever existed between the Muslims and their Christian Dhimmis.

When the Crusaders took Jerusalem they massacred the Eastern Christians with the Muslims indiscriminately, and while they ruled in Palestine the Eastern Christians, such of them as did not accompany the retreating Muslim army, were deprived of all the privileges which Islam secured to them and were treated as a sort of outcasters. Many of them became Roman Catholics in order to secure a higher status; but after the re-conquest, when the emigrants returned, the followers of the Eastern Church were found again to be in large majority

over those who owed obedience to the Pope of Rome. The old order was reestablished and all the Dhimmis once again enjoyed their privileges in accordance with the Sacred Law (of Islam). But the effect of those fanatical inroads had been somewhat to embitter Muslim sentiments, and to ting them with an intellectual contempt for the Christian generally; which was bad for Muslims and for Christians both; since it made the former arrogant and oppressive to the latter socially, and the intellectual contempt, surviving the intellectual superiority, blinded the Muslims to the scientific advance of the West till too late. The arrogance hardened into custom, and when Ibrahim Pasha of Egypt occupied Syria in the third decade of the nineteenth century, a deputation of the Muslims of Damascus waited on him with a complaint that under his rule the Christians were beginning to ride on horseback. Ibrahim Pasha pretended to be greatly shocked at the news, and asked leave to think for a whole night on so disturbing an announcement. Next morning, he informed the deputation that

since it was, of course, a shame for Christians to ride as high as Muslims, he gave permission to all Muslims thenceforth to ride on camels. That was probably the first time that the Muslims of Damascus had ever been brought face to face with the absurdity of their pretensions. By the beginning of the Eighteenth century AD, the Christians had, by custom, been made subject to certain social disabilities, but these were never, at the worst, so cruel or so galling as those to which the Roman Catholic nobility of France at the same period subjected their own Roman Catholic peasantry, or as those which Protestants imposed on Roman Catholics in Ireland; and they weighed only on the wealthy portion of the community. The poor Muslims and poor Christians were on an equality, and were still good friends and neighbors.

The Muslims never interfered with the religion of the subject Christians. (e.g., The Treaty of Orihuela, Spain, 713.) There was never anything like the Inquisition or the fires of Smithfield. Nor did they interfere in the internal

affairs of their communities. Thus a number of small Christian sects, called by the larger sects heretical, which would inevitably have been exterminated if left to the tender mercies of the larger sects whose power prevailed in Christendom, were protected and preserved until today by the power of Islam.

Innumerable monasteries, with a wealth of treasure of which the worth has been calculated at not less than a hundred millions sterling, enjoyed the benefit of the Holy Prophet's Charter to the monks of Sinai and were religiously respected by the Muslims. The various sects of Christians were represented in the Council of the Empire by their patriarchs, on the provincial and district council by their bishops, in the village council by their priests, whose word was always taken without question on things which were the sole concern of their community.

With regard to the respect for monasteries, I have a curious instance of my own remembrance. In the year 1905 the Arabic

congregation of the Greek Orthodox Church in the Church of the Holy Sepulcher, or Church of the Resurrection as it is locally called, rebelled against the tyranny of the Monks of the adjoining convent of St. George. The convent was extremely rich, and a large part of its revenues was derived from lands which had been made over to it by the ancestors of the Arab congregation for security at a time when property was insecure; relying on the well known Muslim reverence for religious foundations. The income was to be paid to the depositors and their descendants, after deducting something for the convent.

No income had been paid to anybody by the Monks for more than a century, and the congregation now demanded that at least a part of that ill-gotten wealth should be spent on education of the community. The Patriarch sided with the congregation, but was captured by the Monks, who kept him prisoner. The congregation tried to storm the convent, and the amiable monk poured vitriol down upon the

faces of the congregation. The congregation appealed to the Turkish government, which secured the release of the Patriarch and some concessions for the congregation, but could not make the monks disgorge any part of their wealth because of the immunities secured to Monasteries by the Sacred Law (of Islam). What made the congregation the more bitter was the fact that certain Christians who, in old days, had made their property over to the Masjid al-Aqsa - the great mosque of Jerusalem - for security, were receiving income yearly from it even then. Here is another incident from my own memory. A sub-prior of the Monastery of St. George purloined a handful from the enormous treasure of the Holy Sepulcher - a handful worth some forty thousand pounds - and tried to get away with it to Europe. He was caught at Jaffa by the Turkish customs officers and brought back to Jerusalem. The poor man fell on his face before the Mutasarrif imploring him with tears to have him tried by Turkish Law. The answer was: "We have no jurisdiction over monasteries," and the

poor groveling wretch was handed over to the tender mercies of his fellow monks. But the very evidence of their toleration, the concessions given to the subject people of another faith, were used against them in the end by their political opponents just as the concessions granted in their day of strength to foreigners came to be used against them in their day of weakness, as capitulations.

I can give you one curious instance of a capitulation, typical of several others. Three hundred years ago, the Franciscan friars were the only Western European missionaries to be found in the Muslim Empire. There was a terrible epidemic of plague, and those Franciscans worked devotedly, tending the sick and helping to bury the dead of all communities. In gratitude for this great service, the Turkish government decreed that all property of the Franciscans should be free of customs duty for ever. In the Firman (Edict) the actual words used were "Frankish missionaries" and at later time, when there were hundreds of missionaries

from the West, most of them of other sects than the Roman Catholic, they all claimed that privilege and were allowed it by the Turkish government because the terms of the original Firman included them. Not only that, but they claimed that concession as a right, as if it had been won for them by force of arms or international treaty instead of being, as it was, a free gift of the Sultan; and called upon their consuls and ambassadors to support them if it was at all infringed.

The Christians were allowed to keep their own languages and customs, to start their own schools and to be visited by missionaries to their own faith from Christendom. Thus they formed patches of nationalism in a great mass of internationalism or universal brotherhood; for as I have already said the tolerance within the body of Islam was, and is, something without parallel in history; class and race and color ceasing altogether to be barriers.

In countries where nationality and language were the same in Syria, Egypt and

Mesopotamia there was no clash of ideals, but in Turkey, where the Christians spoke quite different languages from the Muslims, the ideals were also different. So long as the nationalism was un-aggressive, all went well; and it remained un-aggressive - that is to say, the subject Christians were content with their position - so long as the Muslim Empire remained better governed, more enlightened and more prosperous than Christian countries. And that may be said to have been the case, in all human essentials, up to the beginning of the seventeenth century.

Then for a period of about eighty years the Turkish Empire was badly governed; and the Christians suffered not from Islamic Institutions but from the decay or neglect of Islamic Institutions. Still it took Russia more than a century of ceaseless secret propaganda work to stir up spirit of aggressive nationalism in the subject Christians, and then only by appealing to their religious fanaticism.

After the eighty years of bad government came the era of conscious reform, when the Muslim government turned its attention to the improvement of the status of all the peoples under it. But then it was too late to win back the Serbs, the Greeks, the Bulgars and the Romans. The poison of the Russian religious-political propaganda had done its work, and the prestige of Russian victories over the Turks had excited in the worst elements among the Christians of the Greek Church, the hope of an early opportunity to slaughter and despoil the Muslims, strengthening the desire to do so which had been instilled in them by Russian secret envoys, priests and monks.

I do not wish to dwell upon this period of history, though it is to me the best known of all, for it is too recent and might rouse too strong a feeling in my audience. I will only remind you that in the Greek War of Independence in 1811, three hundred thousand Muslims - men and women and children - the whole Muslim population of the Morea without exception, as well as many

thousands in the northern parts of Greece - were wiped out in circumstances of the most atrocious cruelty; that in European histories we seldom find the slightest mention of that massacre, though we hear much of the reprisals which the Turks took afterwards; that before every massacre of Christians by Muslims of which you read, there was a more wholesale massacre or attempted massacre of Muslims by Christians; that those Christians were old friends and neighbors of the Muslims - the Armenians were the favorites of the Turks till fifty years ago - and that most of them were really happy under Turkish rule, as has been shown again and again by their tendency to return to it after so called liberation.

It was the Christians outside the Muslim Empire who systematically and continually fed their religious fanaticism: it was their priests who told them that to slaughter Muslims was a meritorious act. I doubt if anything so wicked can be found in history as that plot for the destruction of Turkey. When I say “wicked,” I

mean inimical to human progress and therefore against Allah's guidance and His purpose for mankind. For it has made religious tolerance appear a weakness in the eyes of all the worldlings, because the multitudes of Christians who lived peacefully in Turkey are made to seem the cause of Turkey's martyrdom and downfall; while on the other hand the method of persecution and extermination which has always prevailed in Christendom is made to seem comparatively strong and wise.

Thus religious tolerance is made to seem a fault, politically. But it is not really so. The victims of injustice are always less to be pitied in reality than the perpetrators of injustice. From the expulsion of the Moriscos dates the degradation and decline of Spain. San Fernando was really wiser and more patriotic in his tolerance to conquered Seville, Murcia and Toledo than was the later king who, under the guise of Holy warfare, captured Grenada and let the Inquisition work its will upon the Muslims and the Jews. And the modern Balkan States

and Greece are born under a curse. It may even prove that the degradation and decline of European civilization will be dated from the day when so-called civilized statesmen agreed to the inhuman policy of Czarist Russia and gave their sanction to the crude fanaticism of the Russian Church. There is no doubt but that, in the eyes of history, religious toleration is the highest evidence of culture in a people. Let no Muslim, when looking on the ruin of the Muslim realm which was compassed through the agency of those very peoples whom the Muslims had tolerated and protected through the centuries when Western Europe thought it a religious duty to exterminate or forcibly convert all peoples of another faith than theirs - **let no Muslim, seeing this, imagine that toleration is a weakness in Islam. It is the greatest strength of Islam because it is the attitude of truth.**__Allah is not the God of the Jews or the Christians or the Muslims only, any more than the sun shines or the rain falls for Jews or

Christians or Muslims only. *[Abridged version of lecture compiled by Dr. A. Zahoor; by Dr. Z. Haq]*

A Reminder!

What Islam Expects From The Muslims?

To inhere in their best civilization and matchless culture in a manner that they surpass all the civilized nations of the world. They should be the most prosperous of all as far as the different branches of knowledge are concerned.

Invite the humanity towards Islam, by conveying the message with wisdom, peacefully, in a logical and convincing way. They should argue with them in ways that are best and most gracious.

- Not to kill the innocent people of any faith (including own self, through suicide) except by law, they don't have to create mischief on earth by creating anarchy or disturbing the peaceful coexistence. Warfare against injustice and oppression and self defence is permissible, to be declared by the Islamic State but the rules

lay down for its conduct by Shari'a (Islamic Law) be strictly adhered to. Those who surrender or do not fight or remain neutral are not to be disturbed. The prisoners are to be protected and provided peace and security.

- To use the right of retaliation to any injustice or oppression with equality, not exceeding the limits forgiveness and patience is however preferable.
- To fulfill all bilateral and international accords (like UN Charter) for peace and stability of humanity. To treat all members of society with equality fairness and justice.
- Non Muslims in the Islamic society enjoy complete protections and freedom to practice their faith. The places of worship of other religions are to be protected.

CONCLUSION:

Jihad is striving against various forms of resistance, internal (against selfish desires and evil temptations) or external for the cause of Allah. The Prophet (peace be upon him) said: The best fighting (*Jihad*) in the path of Allah is

(to speak) a word of justice to an oppressive ruler. There are many misconceptions about Jihad, it is not fighting only. The first and foremost is to; 'Strive Against Selfish Desires' (*Nafs ammarah*), to purify the heart, so that the faith (*Eman*) of Islam is deeply rooted in the heart, to become fully subservient to the commands of God and His Apostle. Secondly, making strenuous efforts (Jihad) to convey the Last message of God (Islam) to the humanity (*Dawah*). It was only after the first two stages which lasted for over thirteen years of the Prophetic mission of Prophet Muhammad (peace be upon him) that after migration to Median the third stage to defend Muslims against oppression was permitted. Islam laid down ethics and rules for war. Conversion by force and killing of innocent people whether Muslim or non Muslim is strictly forbidden in Islam. There are oppressed Muslims groups who are retaliating against injustice and tyranny, in Palestine, Chechnya, Kashmir, Iraq, Afghanistan, Burma, Philippines and elsewhere.

Muslims under oppression be granted freedom as done for the Christians of Southern Sudan & East Timor. This will eliminate the justification for use of arms resulting in to peace. There is a need to remove the root causes and make peaceful efforts through dialogue to end the armed resistance. If still some people create mischief on land [*fisad fil ardh*] threaten world peace to impose their will and agenda, they can be dealt with by respective Muslim governments.

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