

JIHAD

WHAT THE QURAN SAYS?

BY

G. A. PARWEZ

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Author: G. A. Parwez

Translator: Shahid A. Chaudhary

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Tolu-e-Islam Trust
25-B, Gulberg 2
Lahore, Pakistan
trust@toluislam.com

Contents

Introduction (Jihad is Life)

Chapter 1: PROPAGANDA

Chapter 2: POWER

Chapter 3: WAR

Chapter 4: JIHAD

Chapter 5: SLAVERY

INTRODUCTION

Jihad is Life

In India, religion is fickle caste is permanent. My three generations have been associated with Islam and lived as Muslims. But I am still categorized as Tyagi Brahmin.

In India, extremist Hindu organizations, particularly the Vishwa Hindu Parishad, have launched a Shuddhikaran (purification) movement. This means to purify the converts to Islam and Christianity by verses from the Vedas and water of Ganges and in this way admit them back to the Hindu fold. Their propaganda literature contains two major points.

“Jihad, fighting with infidels, is central to Islam. As such it is a religion of the sword, was propagated by the sword and upheld by the sword.” This, in my opinion, is just a canard. For centuries members of almost all Hindu castes have been living in my village. They lived as our neighbors when Rajputs ruled over Delhi. They were our neighbors when the Mughals were the masters of India. They were again our neighbors when people bowed to the Union Jack. They are still our neighbors when we have the freedom to choose our own rulers. During all these phases of history our neighbors have remained Hindus. They are still Hindus. The question is: were my neighbors so brave that they did not bow before the sword of Islam? Were my ancestors so weak that the ‘invaders’ overwhelmed them? Were the conquerors of India selective in using force so as to win converts to the fold of Islam? The answer to these and other related question is pure and simple No. Had force been used the followers of Islam in India would not have been in the minority after nearly nine hundred years of Muslim rule. The fact is that there is no compulsion in Islam.¹ My neighbors have remained Hindus out of their own free will. My ancestors exercised their right to free choice. Had this not been true I would have returned to idol worship when there is no sword of a ‘holy warrior’ at my throat and the Constitution of India guarantees me freedom of religion as a fundamental right.

The Hindu extremists charge that petro-dollars and Christian-pounds play a significant role in conversion of Hindus to Islam and Christianity. This is again an unfounded rumor. If money had been used the tribes of Chattisgarh who converted to Christianity would not have been in deplorable economic condition. Similarly the Dalits (oppressed lower castes of Hinduism who are not considered equal to upper caste Hindus) of Meenakshipuram who embraced Islam would not have been struggling to make the two ends meet. Besides, by becoming Muslims they had to forfeit their right to reservation. By reservation is meant special preference given by law to the Scheduled Castes, the Scheduled Tribes and Other Backward Classes in fields of education, employment in government sector and other welfare schemes of the Government so as

¹ Quran 2/256

to uplift their economic condition. In context of India reservation is a very big advantage and it is difficult to forfeit it. Despite this Dalits throughout India have been entering into the fold of Islam because it teaches equality and by this they are able to improve their social status.

In my case the concept of 'improving social status by conversion' also does not apply. I do not belong to a lower caste. I am Tyagi Brahmin. The Brahmins lived, and quite a substantial number of them still do live, on alms. My ancestors denounced the idea of living on alms and were therefore called Tyagi, one who sacrifices. They became agriculturists and thus were elevated to the best *gotra* (sect) amongst the Brahmins, the upper most caste of the Hindus.

If not by sword, if not by petro-dollars and if not by desire to enhance social status, then why did my ancestors become Muslims? My apologetic Muslim friends tell me that the Sufis spread Islam in India. Some people might have been influenced by the Sufi way of life. This much I am ready to accept. But I abhor the very idea that the Sufis molded Hindus into Muslims. Firstly, Sufism is not Islam. It is just another name for Hindu mysticism.² So for the Hindus of India there was no point in exchanging their Sanskrit terminology with Persian terminology of the Sufis. Secondly, close observation of the Sufi shrines located in India will guide you to the fact that there is hardly any Muslim population in their vicinity. For instance take Meerut, Muzaffarnagar, Bulandshahr and Baghpat, all Muslim dominated cities and no prominent Sufis are buried in them. And lastly, Sufis are still present in India but one does not hear about their exploits in the field of religious conversion.

So again we are at square one. Why did my ancestors become Muslims? This question has troubled me a lot. At the moment it is taxing your patience. After much research and inquiry I got an answer. If my great grandfather had been alive, I presume, he would have said: "On the banks of Ganges, every year, a big assembly for prayers and sacrifices was organized. Seventeen of us would sit down and chanted mantras with great devotion from the twentieth chapter of the Atharva Veda. Kuntap Sukt is included in this chapter. Kuntap has two meanings. One is 'putting an end to misery and troubles' and the other is 'hidden glands in the abdomen'. This Sukt also talks about Narashans, the last Rishi (religious messenger). This means that we were praying for the arrival of the hidden Narashans so that with his message he might put an end to the misery and troubles of mankind. Who this Narashans would be? The Vedas have not given the exact name. But they supply enough material to identify him. For instance the one to fourteen mantras in the 127th Sukt of the twentieth chapter of the Atharva Veda says that Narashans would be born in a desert area. He will use camel as a vehicle for moving about in the land. He will have twelve wives. He will be bestowed with hundred gold coins (the early companions of the last Messenger, who bore every kind of persecution but remained steadfast and thus became pure and precious as gold), ten chaplets (ten best companions of the last Messenger), three hundred good steeds (companions who fought at the battle of Badr) and ten thousand cows (ten thousand companions when Mecca was conquered without a fight). In the Rig Veda (5/5/2) Narashans is also called Kavi. In Sanskrit the letter 'Ka' stands for God. Therefore, according to the Vedas a person who understands God and His attributes is called Kavi. In the Rig Veda (2/3/2) Narashans is also called Savrchi and Partidhamani. This means a person with a glowing

² For details see 'Sufism is not Islam' by Shahid A Chaudhary, Regency Publications, New Delhi 1998.

face and who impresses each and every one with his presence. He will propagate the message of God and his importance would be felt in every house. In the same Veda at another place (1/106/4) it is said that Narashans would ordain good and forbid evil (*amr bil maroof wa nahi anil munkar*).³ Now these qualities are found only in one man of the world and he is Muhammad, the only man of the world to call himself the last Messenger of Allah. Muhammad means ‘one who has been praised’ and the meaning of Narashans is no different. Though not in the Vedas but in other Hindu Scriptures the name of Muhammad is clearly mentioned.⁴ Now the Vedas unambiguously give orders to believe in Narashans. Believing in him means believing in Islam.”

At this juncture one might ask as to what is Islam? Islam is peace. “Peace is the nature, the meaning, the emblem and the objective of Islam.”⁵ By peace Islam means peace with oneself. Peace with your fellow beings. Peace with this universe.⁶ Peace produces an atmosphere conducive for a man to develop his Self. Peace instills in man a feeling to help another man in a manner that he can overcome his deficiencies. Peace abolishes the lordship of man over man and makes him subservient to the laws of Allah. So this peace needs to be established. But how? Obviously by Jihad.

Jihad signifies striving, struggling or exerting oneself. Striving for developing the Self. Striving for developing the collective Ego. Striving for propagating the Truth as enshrined in the Quran. Striving for protecting the State formed as a result of the developed collective Ego. Striving for defending the weak and the have-nots. Thus from birth to death the life of a Muslim is Jihad and he must carry it under all circumstances.

From this we can infer three major dimensions of Jihad. One, the Self of an individual needs to be developed. Two, collective Ego needs to be developed so as to establish a State. And third, the State needs to be protected both internally and externally. For the first two dimensions force or power is not required because a man is free to accept or reject the message of Islam. No one can be forced to accept the Divine message. As was said earlier there is no compulsion in Islam. But for the third dimension power is essentially required because without it neither internal harmony can be maintained or aggression from external sources repelled. The use of power should be strictly in accordance with the Divine laws as enshrined in the Quran and for the Divine Order only. Any personal agenda should not be the objective. This using of power judiciously under the guidance of the laws of Allah is called *Qital*. It is to be remembered that every *Qital* is Jihad but every Jihad is not *Qital*. A person who overlooks this difference, ignorantly or deliberately, grossly misinterprets the concept of Jihad.

There is only one way by which an individual can develop his Self. By knowing the relationship between Allah and man. Allah is the Creator and man is the created. As such only the Creator knows about the path that is beneficial for man. That path has been shown by Allah to man through His *Wahy*, revelation or Divine Guidance.

³ Quran 9/71

⁴ ‘Bhavishya Puran’, Prati Sarg Parv (3) 3, 3, 5-8.

⁵ Abdalti, H., ‘Islam in Focus’ Crescent Publishing Company, Aligarh 1975, p.143.

⁶ Chaudhary, S A., ‘Jinn: who are they?’ Regency Publications, New Delhi, 2001, p. 13.

It is only through Divine Guidance that things develop and finally attain the form of which they are capable. The Quran says: “Allah has created (*khalq*), and further, given order and proportion (*taswiya*); Allah has measured (*taqdir*), and granted guidance (*huda*).⁷ Thus a natural thing created with certain potentialities and, guided by Allah, passes from stage to stage until it has reached full development. Divine Guidance is at work everywhere in the universe.

Guidance from Allah is of two types. One is the direct guidance that He has given to insects, animals, plants, etc. They live their lives according to already settled principles.

And the other type is that which has been given to man. This has not been given to him directly otherwise that would have curbed his right to free choice. So the method adopted by Allah was that a person was chosen from among men. Such a chosen person was taught, guided and protected by Allah Himself right from his birth. And when he came of age he was given the Divine knowledge, called *Wahy*, and he was hailed as a Messenger. The duty of a Messenger was to give the knowledge that he received from Allah to his fellow beings. It is to be noted that the *Wahy* does not include the thoughts, feelings, ideology, desire, efforts, etc. of a Messenger who receives it. It is just revelation from the Divine and nothing else. Further, with the finality of Messenger hood the door of seeking knowledge from God has also closed down.

The Messengers helped forward the progress of moral and intellectual development. For this reason, Messenger after Messenger came to mankind in quick succession. Every nation had its own Messenger who, relying not on force and compulsion but on persuasion, summoned his people to the path of righteousness. There are no people for whom a Messenger was not sent by Allah. There have been many Messengers, but substantially the same revelation was vouchsafed to them. However, there came a time when the mind of man reached maturity and his intellectual powers were ready to tackle the problems of life. Messenger-hood aimed at this result and when it was accomplished there was no reason for the continuance of this institution. The glorious line of Messengers came to its natural end with Hazrat Muhammad, bearer of the last revelation. Now modern man with his mature mind does not need a personal guide; he needs general guidance in the form of ideas and principles that are valid for all time. These ideas and principle have been preserved for all time in the Quran, which enshrines the final revelation. Besides, the purpose of the Quran is to emphasize the essential unity of the Divine revelation that was vouchsafed to different men in different ages and countries. It is for this reason that the Quran forbids Muslims to make invidious distinctions between the Messengers.⁸

The revelation from Allah tells man as to how to develop his Self. This also gives him the laws. These laws have to be followed so as to develop the Self. It should also be noted that man could know Allah by His attributes. Allah Himself through His Messengers has revealed these attributes, and they are now described in their final shape in the Quran. The Quran says that every man is born with ‘Self’. The Self in its undeveloped form contains such attributes of Allah, which are realizable possibilities within human limitations. Such attributes though potent are dormant in an underdeveloped Self. So through Jihad actualization or manifestation of the potentials is

⁷ Quran 87/2-3

⁸ Parwez, G A., ‘Islam a Challenge to Religion’, Tolu-e-Islam Trust, Lahore, 1996, pp. 104-125.

the objective to be fulfilled by man. When all the attributes are actualized in man (of course within human limits) then man will *reach nearer* to Allah. He who comes nearest to God possesses the most complete Self. He is not absorbed into God but rather absorbs the attributes of God into himself. He himself will not become God, as the Sufis would like us to believe. God is God and man is His creation. But with attributes of the Absolute, within human limits, man can share in His activities. For instance, God the Best Creator blesses those who share His Creative activity.⁹ In *Payam-e-Mashriq* Iqbal says:

You created the night, and I made the lamp,
You created the clay, and I made the cup,
You created the deserts, mountains and forests,
I made the parks, flowerbeds and gardens.
It is I who turn stone into a mirror,
And it is I who turn poison into an antidote!

It is to be further noted that a man has to develop his Self in a society. The Quran does not approve of developing the Self in isolation or in a monastery of a Sufi. According to Iqbal, "It is the active and living membership of vital community that confers on him (man or individual) a sense of power and makes him conscious of great collective purposes which deepen and widen the scope for the growth of his individual Self."¹⁰

And in *Bang-e-Dara* Iqbal says:

The individual exists in relation to the community; alone, he is nothing;
As the wave exists in the ocean, outside the ocean, it is nothing.

"It is a psychological truth," says Iqbal, "That association multiplies the normal man's power of perception, deepens his emotion, and dynamises his will to a degree unknown to him in the privacy of his individuality."¹¹ In *Ramuz-e-Bekhudi* he further elucidates:

For the individual, belonging to society is a blessing,
His virtues attain perfection by living in a society.
The individual achieves honors and respect because of a society.
The society achieves organization because of its individual.
When the individual identifies himself with a society,
The drop in its quest for expansion itself becomes an ocean.
Alone by himself, the individual is unaware of his goals
His abilities are inclined to become dormant.

Owing to the constraints of space it is not possible to list all the factors required to develop the Self. Suffice is to say that the Quran does not confine itself only to the development of the Self of an individual. It asserts that the social or collective Self must also be developed in the same way as the individual Self is developed by Jihad, striving and struggling. But the conditions necessary for the establishment of an ideal society needs to be pointed out:

⁹ Quran 22/14

¹⁰ Saiyyidan, KG, 'Iqbal's Educational Philosophy' 6th ed., Lahore, 1965, pp. 55-66.

¹¹ Iqbal, M., "Reconstruction of Religious Thought in Islam", Lahore, p. 92.

1. Allah is accepted as the Central and Sovereign Authority.
2. All members are equal in obedience and subservience to the laws of Allah.
3. The Quran is the code for its guidance.
4. It has a clear goal towards which the whole community strives.
5. Every member of the society is answerable to the Divine Order.
6. It gains supremacy over the forces of nature.
7. It provides justice and equity to all irrespective of caste, creed, religion, race or color.

Now once this sort of a society is formed it will automatically emerge as a State. And we all know that to maintain a State, power is required. The use of power under the Divine Guidance as enshrined in the Quran is also Jihad. During the running of a State a situations might arise when war becomes inevitable. So participating in a just war is also called Jihad. For this kind of Jihad the Quran has used a very specific word - *Qital*. But the Quran says that a State can wage war only for:

1. Protecting the oppressed. (22/60)
2. Establishing justice and equity. (57/25)
3. Self defense against external aggression. (2/190-194)
4. Maintaining internal peace. (5/33)
5. Protecting the honor of women (33/60-61)
6. Maintaining religious freedom and protecting religious shrines of every religion (22/39)
7. Ending the war. (47/4)

The Quran has also given the principles that are to be followed in case of war:

1. War should be as per the laws of Allah. (8/45-47)
2. Become not aggressor begin not the fight. (2/190-194)
3. It is a crime to create disorder and also to destroy crop. (2/205)
4. No war during prohibited months. (4/88-90)
5. Accept the proposal for peace with caution. (4/94)
6. If enemy offers genuine proposal to stop war then forgive his past misdeeds. (8/38-40)
7. If any member of the enemy asks for asylum or protection then provide him. (9/6)
8. Teach the enemy a lesson in proportion to his offence. (22/60)
9. Before going for a war make an offer of peace and treaty. (27/29)
10. No life should be taken unjustly. (4/92-93)
11. Just to kill for fun is a grave offence (2/85)
12. No friendship with aggressors. (60/8-9)
13. Enemy should also be dealt with justice. (5/8)
14. If enemy wants peace then you also desire for the same. (8/61)
15. Life of every person is precious therefore it can be taken only in accordance with the laws of Allah. (6/151)

This shows that the idea 'everything is fair in love and war' is alien to the teachings of Islam. For war in Islam is controlled by definite laws. They are not to be violated in any circumstances. Further war is only for the cause of Allah and not for conquest, expansionism, imperialism or the seizure of others' financial resources. And more

importantly, as was said earlier, Jihad is for putting an end to war. Once war meets its doom there would be peace. And we know peace is Islam. So in this way peace is established by Jihad.

After this there is nothing more to add. But three points need to be clarified. One, it was said that every Messenger propagated the message of Islam including the concept of a just war. According to the Muslim belief Jesus was also the Messenger of Islam. But the Christian missionaries say that Jesus preached – ‘love your enemies’, ‘resist not evil’ and ‘whosoever shall smite thee on thy right cheek, turn to him the other also’. (Mathew 5/38-41) This impractical teaching, we believe, is a later day addition to the Bible. For the New Testament still contains orders for the use of sword. “Then said he (Jesus) unto them, ‘But now, he that hath no purse, let him take it, and likewise his bag; and he that hath no sword, let him sell his garment and buy one’.” (Luke 22/35-36) A few verses later is said, “..... Lord behold, here are two swords.” And he said unto them, “It is enough.” (Luke 22/38) And the Quran says that previous Messengers also fought in Allah’s way (3/145-147) because He gave His Messengers power with law so as to maintain justice and equity (57/25).

Two, the root cause of all evil and disorder in the land is lordship of man over man. The only way to eradicate this cause is to accept out of free will the Authority and Sovereignty of Allah over man. More so, because the earth and all things therein including man are sustained and created by Allah. All things belong to Him. Therefore, no one has the right to rule in Allah’s earth or govern His subjects by any law except that of Allah Himself. For maintaining the rule of Allah the Muslims have entered into a contract with Allah. For the establishment of the Divine Order the Muslims would sacrifice their belongings and lives and in return Allah will provide them peace and security in this world and in the Hereafter. Therefore Jihad in any form should be for the cause of Allah and Allah alone. If there is any personal agenda involved or the laws of Allah are violated then it is not Jihad.

In context of the above a letter of the Second Caliph Umar Ibn Al-Khattab merits a special mention. In his letter to the Commander S’ad Ibn Waqqas he said: “Then after, I order you and all the troops that are along with you to be obedient to Allah in all circumstances as this (being obedient to Allah) is better than the weapons against the enemy and a strong stratagem (device) in the war. I order you and the soldiers who are with you to be more cautious and afraid of your own crimes and sins and not to commit them) than your enemy, as the crimes and sins of the soldiers are more dangerous to them than their enemy. The Muslims are victorious only because of the disobedience of their enemy to Allah, and had it not been so, we have no power over them, because neither our number is like their number, nor our weapons are like theirs. If we commit crimes and sins as they do, then they (our enemies) will have superiority over us in power and we will not gain victory over them. We do not overpower them by our strength. And you should also know that in this marching of yours (for Allah’s cause) there are guards (natural forces) upon you from Allah (to watch you), and they know all what you do. So be shy from them and do not commit Allah’s disobedience (crimes and sins) while you are going in Allah’s cause and do not say: ‘Our enemy is worse than us, so they will not overpower us.’ Perhaps some people who are worse than the others may overpower the others as the Magians overpowered the Children of Israel when they (the latter) covered themselves with Allah’s disobedience (crimes and sins). So they (Magians) entered the very inmost parts of their homes and it was a promise

(completely) fulfilled. And ask Allah the assistance over your own selves, (to save you from crimes and sins) just as you ask Allah for the victory over your enemies. ... I ask Allah for that, both for you and for us.”¹²

Are the Osamas of the world paying heed?

Be that as it may, this brings us to our final point. During recent times, owing to the foolishness of the armed bandits masquerading as ‘soldiers of Islam’ and the wrong interpretation of the concept of Jihad by the opponents and ignorant sympathizers of Islam, Jihad and terrorism have become synonym. We have already given the real purpose and meaning of Jihad. But terrorism is a difficult term to define. It is a relative term. For instance if you are a supporter of the Palestinian cause then the Zionist lobby is terrorism personified. But if you are ‘Children of Israel’ then the *intifada* of the Palestinians is an act of terror against the ‘civilized world’. Similarly, in Kashmir armed youths can be categorized, according to your preference, terrorists or freedom fighters.

So, who is going to decide as to who is a terrorist and who is fighting for his rights? Certainly man-made laws are incapable of deciding what is wrong and what is right. For the simple reason that they change with time and space. For example during the reign of Krishna his cousin Draupdi had five husbands. That was legal and acceptable by the society at that time. Today it is both anti-social and illegal. Similarly, homosexual relationships are punishable crime in India but in the Netherlands they are not an offense. This leaves us with just one option – the Divine laws. Only they are immutable and do not change with time and space. Besides, they have the strength to decide as to what is good and what is evil?

It is a historical truth that now the laws of the Divine are enshrined in the Quran only. Therefore the Quran will decide as to what is Jihad and what is terrorism?

During recent times this question has assumed significance because of the ‘bombing’ of the twin towers at New York on 11th of September 2001, in which over two thousand innocent lives were lost. Who did it? It is a matter of investigation. Leader of Al-Qiada (the base) Mr. Osama bin Laden has repeatedly denied his involvement. On the other hand America considers him to be the prime suspect and is therefore ‘spanking’ Afghanistan for giving him shelter. Who is speaking the truth only time will tell. But what we are looking for is that whether the incident of 11th September is Jihad or terrorism?

It has already been stated that Jihad is only for the cause of Allah. The 11th September incident fulfilled no cause of Allah. Therefore it was an act of terrorism and not Jihad.

No innocent life should be taken. The Quran says that if you kill a person unjustly then it is as if you have killed the entire humanity. In the 11th September incident thousands of innocent lives were lost. Therefore again it was an act of terrorism and not Jihad.

¹² Sahih Al-Bukhari, Translated by Dr. Muhammad Muhsin Khan, Kitab Bhavan, New Delhi, 1984, Vol. 1 p. xxxviii – xxxix.

‘Sahih Al-Bukhari’ states that even during the Jihad a very old man or a child or a woman should not be killed. In the twin towers of New York hundreds of women were killed. Therefore again it was an act of terrorism and not Jihad.

Similarly all the principles that govern the concept of Jihad can be used as touchstones. And all of them will prove that the New York incident was an act of terrorism and not Jihad. Further more, no one should be allowed to spread any disorder and mischief in the land. This is an unambiguous order of the Quran.

In the light of the teachings of the Quran the culprits of the 11th September incident ought to be punished. But no innocent lives should be taken in the name of ‘justice’. This will also amount to grave violation of the Divine laws. Besides, no country should be allowed to further its imperialist designs or advertise the strength of its weapons for striking defense deals. This is an ardent request of a son of a Brahmin whose mission is to propagate the true teachings of the Quran.

Shahid A Chaudhary
Meerut,
10-11-2001

CHAPTER 1

Propaganda

Propaganda is an art. An art perfected by Goebbels, the propaganda secretary of Hitler. Goebbelian truth, as we all know it to be, is based on the principle that a lie uttered a hundred times becomes Gospel truth. How much this theory has been successful in varying fields? It is hard to decipher. But in context of maligning Islam it has played a vital role. Gloss over the pages of history and there is ample proof as to how Islam and its message have been distorted. Curtsey? Propaganda.

Europe's Revenge

During the course of her history Europe assembled on one platform only once. And unfortunately for the human world this unity led to barbarous Crusades against Islam. Defeat in these wars was a soul-racking and heart-burning shock for Europe. With the passage of time these hurt-feelings have somewhat been assuaged. But there is still a deep scar in her subconscious. This splinter has always troubled her. And she has always fretted and fumed to avenge this defeat.

There are mainly two ways of taking revenge. One is to trod the path of Changiz and Halaku and thereby spill blood on the pages of history. But this style from the dark ages is considered out of fashion these days. During the days of Changiz man had not learnt the art of diplomacy. He did not know to sugarcoat his malicious intentions. He did not know to hide his sharpened nails in soft paws. He did not know to hide his acts of tyranny and oppression with the silken veil of welfare and development. Whatever he did, he did it openly, declared his intentions and then acted. But man has changed. He has progressed in 'intellect and wisdom', and in 'knowledge and vision'. As such, today, an open mitigation of his lust for blood would amount to stupidity. Now the most successful person is he who exploits others without letting them know that they have been taken for a ride. He snatches the essential resources of life in such a subtle manner that nobody doubts him to be a robber. In the guise of mentor and reformer he destroys the entire community and the victims remain unaware as to what is happening to them.

Oppression and destruction by the people of the ignorance age was like a whirlwind that comes with grating roar, tremulous cadence, and whose uproar and tumult even a blind can see and a deaf can hear. But the moves of a deceitful person, in this age of intellect and reason, are like a calm river. A river in which there is neither uproar nor agitation of waves. A river that remains as silent as the Church with neither commotion nor buffeting of waves. But deep under its surface hide dragons and alligators, ready to pounce on and engulf the entire community, and the eyes do not see them and the ears do not hear them.

The name of this serene and subtle method of obliteration and squandering is Propaganda.

Propaganda is an unseen fire. It silently reduces the entire conviction and sagacity to ashes and there is no smoke so as to warn of the imminent danger. Propaganda is that silent and organized conspiracy which slowly but gradually without noise or tumult changes the nature and character of things to such an extent that one without realizing loses one's capacity to differentiate between beneficial and harmful, between good and bad, and between virtues and evil. As a result the conspirators become so powerful that they can make one accept what they like and that too in the manner they like. Thus propaganda is a trick from the bag of Samiri, the magician. Owing to this people and nations become worse than cattle. The Quran says:

*Lahum quluubul-laa yafqa-huuna
bihaa, wa lahum a-yunul-laa yub-
siruuna bihaa, wa lahum azaanul-
laa-yasma-uuna bihaa. Ulaaa-ika
kal-an-aami bal hum azall.*

They have hearts wherewith they understand not, they have eyes wherewith they see not, they have ears wherewith they hear not (i.e. despite having their own faculties of thinking, seeing and hearing they look up to others for guidance) as such they are not human beings. They are as the cattle, nay, but they are worse. (Q. 7-179)

The Picture of Islam

The capitalist Europe used this trick of Samiri in order to avenge her defeat at the hands of Islam. She used the propaganda weapon in such an organized but silent manner that Islam became in the eyes of the world what it is not. With the help of pen and whispering campaign a dreadful picture has been drawn. It is so frightful that even Muslims themselves will shiver in their pants if they happen to see it. Consequently, today, wherever in the civilized and cultured world the name of Islam is mentioned bloodstained scenes of murder and plunder, death and destruction, oppression and tyranny, injustice and despotism come one by one as if one is watching a motion picture.

Look, gangs of savage and bloodthirsty wild folks, spears and swords in hand, are coming from all sides like floods of misfortune. Who are these barbarous people? Are they Jinn, horrible demons or giants? Amidst slogans of 'Allahu Akbar' they are spitting venom and shedding blood. Is this a 'Divine wrath? This rage of fury is destroying culture and civilization, fairness and justice, continence and chastity, religion and faith. Besides, one by one they are uprooting flowers, fruits and shadowy trees. Whatever knowledge and talent thousand years of human effort and inquiry had earned is being wiped off like chaff and rubbish. Prayers of the oppressed, cry and weeping of the orphans, lamentation and plaint of widows are not eliciting Divine response. O God of this dreadful Community art Thou doors closed for the poor of this world? From wherever this unusual calamity passes by habitations are turning into deserts, settlements into ruins, libraries are being burnt to ashes, lofty buildings and palaces, the symbols of culture and civilization, are becoming history. In whichever direction one looks at there are heaps of broken Crosses, truckloads of sacred beads, deserted temples and demolished Churches. No one is at peace or safe; neither a Brahmin nor a Christian monk, neither women nor children. Some have been killed, others have been taken

captive and are being whipped by barbarous Sheikhs so as to force them to the slave market and thereby sell the respectable human beings for a princely sum.

Ideology of Peace and Security

So, with the weapon of propaganda this is the picture of Islam that has been drawn. And these self-styled painters of hate have deliberately ignored the fact that the fundamental teaching of Islam leads man to the path of peace.

*Qad jaaa-akum-minal-laahi nuurunw-wa
Kitaabum-Mubiin,
Yahdii bihillaahu manittaba-a Rizwaana-huu
Subulas salaami,*

O people of the book there has come to you from Allah light (of Truth) and a perspicuous Book which is unambiguous in its teachings and through this Book Allah will open ways of peace and security on those who will lead their lives in accordance with the Divine laws. (5/15-16)

The Book of Allah leads humanity to the door of peace and safety.

*Lahum Daarus-Salaamiinda Rabbihim
Wa Huwa Waliyyu-hum-bimaa kaanuu
Yamaluun.*

For them (who took the straight path ordained by Allah) is an abode of peace with their Sustainer, and He is their Protecting Friend because of what good acts they do. (6/128)

It is the same abode of peace and security to which Allah invites them.

*Wal-laahu yad-uuu ilaa Daaris-Salaam:
Wa yahdii manyya-shaaa-u ilaa
Siraatim Musta-qiim.*

And Allah calls to an abode where everything is safe and protected. And who desires (success) Allah guides him to the straight path. (10/25)

And in that abode the object of all ideas and deeds and endeavor and inquiry is a paradise of safety.

*Innal-Muttaqiina fii Junnaa-tinwwa uyuun.
Ud-Khuluuhaa bi-Salaamin Aminin.*

And without doubt people who lead their lives according to the Divine laws will enjoy the bliss of gardens and water springs. (And it would be said to them), "Enter these gardens in Peace and Security." (15/45-46).

Against Disorder

One attribute of Allah, Who revealed Islam, is *Al-Momin*, which means One Who guarantees international peace. Another attribute of Allah is *As-Salam*, which means peace. In fact the word Islam itself means peace. And its followers are called *Momin*, people responsible for establishing peace. Thus a Muslim is one who follows in totality the eternal laws of Allah as enshrined in the Holy Quran so as to establish peace and prosperity not only for himself but also for the entire humankind.

We have seen that the fundamental message of Islam is peace and security. Therefore, it declares that those who indulge in corruption, disorder and the breaches of the peace deserve Divine wrath. In this context see *Surah Ar-Ra'd*. It says that those who fulfill their pledge to Allah and do not breach their covenant for them is the recompense of a final, happy abode and they would be extended salutations of peace and security. On the other hand those who break the covenant with Allah and create disorder and mischief in the land for them is the terrible home.

*Jannaatu Adninyyad-Khuluu-nahaa wa
man salaha min aabaaa- ihm wa azwaa-
jihim wa zur-riyyaa-tihim walmalaaa-
ikatu yadkhuluuna alay-him-minkulli baab.
Salaamun alay-kum-bimaa sabartum fanima
Uqbad Daar.*

*Walla-ziina yanqu-zuuna Ahdal-laahi mim-badi
Miisaa-qihii wa yaqta-uuna maaa amaral-laahu
Bihiii anyyuusala wa yufsi-duuna fil-arzi ulaaa
-ika lahumul-La-natu wa lahum suuu-ud-Daar.*

(Without doubt) for them awaits gardens of perpetual bliss. They shall enter there along with the righteous among their fathers, their spouses and their offspring and *Mal'ika* (forces of nature) shall enter unto them from every gate (with the salutation), "Peace unto you for that you have endured all trials with steadfastness." Now how excellent is the final home of these people. But those who break the covenant of Allah after ratifying it, and cut asunder those things which Allah has commanded to be joined, and create disorder and mischief in the land; for them is the terrible home. (13/23-25)

The Quran mentions in explicit terms that a Faith that spreads evil and destruction on earth is unacceptable to Allah.

*Wa izaawallaa sa-aa fil- arzi li-yufside
Fiihaa wa yuh-likal-harsa wan-nasl.
Wal-laahu laa yuhibbul-fasaad*

When these people gain power then their entire effort is to spread chaos and mischief in the land. They destroy, crops, cattle and human beings, but Allah does not like what they do. (2/205)

The religion of such people is *Fasiq* and they are *Fasiqin*. Thus they are diametrically opposed to *Momin*.

*Wa maa yu-zillu bi-hiii illal-Faasiqiin.
Allaziina yanqu-zuuna Ah-dallaahi*

Mim-ba-di mii-saaqihii, wa yaqta-uuna
Maaa amarallaahu bihiii any-yuu-sala
Wa yufsiduuna fil arz: ulaaa-ika
Humul-khaa-siruun.

According to the laws of Allah *Fasiqin* are on the wrong path. (Who is a *Fasiq*? A person who breaks the covenant of Allah after ratifying it is a *Fasiq*. A person who severs human relationships by fragmenting humanity into pieces on the basis of unnatural racial or national distinctions is a *Fasiq*. A person who creates disorder and mischief in the land is a *Fasiq*.) They do not live within the limits prescribed by the Divine laws. They cut asunder what Allah has ordered to be joined. (With their evil deeds and waywardness) they create chaos and mischief in the land. Indeed they are in the loss. (2/26-27)

The Quran forbids man in unambiguous terms from the path of perdition and destruction and openly states-

Wa laa tufsiduu fil-arzi ba-da is-laahihaa
Wad-uuhu khawfanw-wa tama-aa: inna
Rah-matallaahi qariibum-mi-nal-Muhsi-niin.

And (listen) after reforming and setting the country in order do not create disorder and mischief. If you are fearful of losing something or have a desire to gain something, in both the situations, act according to Allah's laws. Allah's *Rahmat* (means of protection and sources of nourishment) is close to those who lead a balanced life in accordance with His laws. (7/56)

Jannat is an abode where one can live in peace and security. As such, the doors of this eternal home are not open for those who adopt the path of waywardness and transgression and thereby create chaos and disorder on earth. The Quran without mincing words says-

Tilkad-Daarul – Aakhiratu naj-aluhaa
lillaziina laa yurii-duuna uluwwan-fil-arzi
wa laa fasaadaa: wal-aaqibatu lil-Muttaqiin.

As for the Abode of the Hereafter We assign it unto those who intend not high-handedness, seek not oppression or corruption and mischief on earth. The sequel is for those who ward off (evil and establish peace on earth as per Divine laws). (28/83)

The Quran narrates stories of nations dead and communities gone by. Why? The answer is simple – we must learn from the historical fact that creating disorder and mischief on earth is a crime against humanity and it results in destruction and obliteration. The biggest charge that the Quran levels against Pharaoh and his people is that they were evildoers for they divided people into sections and instigated one section to oppress the other. (28/4 and 28/14)

Pharaoh was an emblem of tyranny and oppression. His compatriot *Qarun* (Korah) was an embodiment of capitalism. Along with politics of tyranny, capitalism also creates disorder and chaos in the earth. Therefore, the Quran says that *Qarun* was also a *Mufasid* (evildoer). (28/76-77)

After narrating the conditions and affairs of the nations dead the Quran asks with regret as to why there have not been people in those nations to prevent men from creating chaos and disorder in the earth? (11/116)

The Quran with regularity repeats the tales of the rise and fall of the Children of Israel so that one may draw lessons from their crime.

*Kulla-maaa aw-qaduu naaral-lil-harbi
atfahal-laahu wa yas-awna fil-arzi fasaadaa.
Wallaahu laa yuhibbul-mufsideen.*

As often as they light a fire for war, Allah extinguish it (through other people). Their effort is for spreading disorder in the land and Allah does not like such *Mufsideen*, designers of chaos. (5/64)

The Advent of the last Messenger

Indeed the objective of the advent of the last Messenger, Muhammad, with the message of Islam, was to establish order on earth in accordance with the Divine laws because at that point of time in history there was complete waywardness, disorder and chaos in thought and action of all the societies of the world. The Quran says:

*Zaharal-fasaadu fil-barri wal-bahri
bimaa kasabat ay-din-naasi liyuziiqahum
ba-zal-lazii amiluu la-allahum yarji-uun.*

(We have sent the Messenger of Islam because owing to the misdeeds of the people) disorder and corruption has engulfed both land and sea. As such, We want that Our (Law of Requital) should make them taste a part of that which they have earned. It is possible that people (after seeing the destructive results of their misdeeds may repent) and return (to the straight path of Allah). (30/41)

It is for this reason that the first point in the call of the last Messenger refers to prohibiting disorder and chaos in the land of Allah.

*Wa izzaa qiila lahum laa tuf-siduu fil-arzi
qaaluuu in-namaa nahnu muslihuun.
Alaaa innahum humul-muf-siduuna
wa laakil-laa yash-uruun.*

When they are asked not to spread disorder in society, they retort audaciously: “We do not spread disorder. We are those who promote order and peace.” Of a surety, they are the ones who spread disorder but they realize it not (because they do not have a true perception of right and wrong). (2/11-12)

Consequently the Quran regards disorder as the opposite of conviction and good deeds. Both of them cannot stay together.

*Am naj-alullaziina aa-manuu wa
amilus-saalihaati kal-mufsideena fil-arz?
Amnaj-alul-muttaqiina kal-fuj-jaar?*

Shall Our law of Requital treat those who have *Eiman* (believing in the Divine Guidance with reason and knowledge) and work deeds of righteousness, the same as those who spread disorder and corruption in the earth? Shall Our law of Requital treat those who obey and follow the laws of Allah, the same as those who turn aside from the Divine path? (Remember this is against Our law of Requital). (38/28)

Reconciliation and Peace

So these are the basic principles of Islam. Now, should the picture drawn by the propagandists of this system of life be considered a true one? Did this system guarantee peace and security in the world or did it promote disorder and corruption in the world? The answers to these questions are surely in the negative. It has been unfortunate for the human world that the message of peace and reconciliation was considered to be oppressive and tyrannical. The antidote was considered poison. The sick humanity shied away from it, declared that her illness was incurable and met a miserable doom.

In fact the teachings of the Quran places a Muslim in such a state that he cannot threaten to hit anyone unjustly. And the height of tolerance is that if a non-Muslim abuses him he cannot respond to him in the like manner. For instance if a person of another religion, Allah forbid, uses derogatory words against the respected last Messenger, a Muslim cannot pay back that person in the same coin. The reason: the Quran says that to every nation was sent a Messenger and a Muslim has to believe in all of them whether their names and details are mentioned in the last revealed Book or not. Therefore a Muslim has to be cautious. Possibilities are that the founder of the religion to which that non-Muslim belongs might be a Messenger. Leave aside the religious personalities of the non-Muslims the Quran goes to the extent:

*Wa laa tasubbul-laziina yad-uuna
min-duunil-laahi fayasubullaaha
adwam-bi-gay-ri-ilm. Kazaalika
zayyannaa likulli ummatin amalahum.
Summa ilaa Rabbihim-marjiuhum
fa-yunabbi-uhum-bimaa kaanuu ya-maluun.*

The deities whom these people associate with Allah are no doubt false ones. This does not mean, however, that you may revile them. You should not revile them lest ignorance in these people revile Allah in retaliation. They adhere to their beliefs because they seem fair to them. The nature of their deeds will become clear to them on the Day of Reckoning. (6/109)

Equity and Justice

Not only the feelings of others are to be respected but also they are to be dealt with equity and justice. In fact there is unparalleled emphasis on equity and justice in the Quran. It repeatedly says that always judge justly.

*Innallaaha ya-murukum an-tu-addul-
amaanaati ilaaa ah-lihaa wa izaa hakamtum
bay-nannaasi an-tah-kumuu bil-adl.*

(O Muslims) Allah orders you that you restore deposits to their owners, and, if you judge between people, that you judge justly. (4/58)

At another place the Quran says:

Innallaaha ya-muru bil-adli wal-ihsaani

(O Muslims) Allah orders you to do justice to all (in all matters) and (apart from this) make good the deficiencies of others. (16/90)

True Evidence

Justice is based on evidence. In this context the teaching of the Quran is:

*Yaaa-ayyu-hallazina aamanuu kuunuu
qawwaamiina bil-qisti shuh`adaaaa-a
lillaahi wa law alaaa anfu-sikum
awil-waali-dayni wal-aqra-biin iny-yakun
ganiyyan aw faqiiran fallaahu awlaa bihimaa.
Falaa tattabi-ul-hawaaa anta-diluu,wa
in tal-wuuu awtu-rizuu fa-innallaaha
kaana bimaa ta-maluuna khabiiraa.*

(O Muslims) if you are called upon to give evidence, do not appear as a witness on behalf of either party, but for Allah. Be truthful in giving evidence even though it may be against your own-selves or your parents and kinfolds, whether the party concerned is rich or poor. Allah safeguards the interests of both the parties. Do not; follow your own inclinations lest you should swerve from justice. Do not foist your statements nor show aversion to appearing as a witness. Allah is well aware of what you do. (4/135)

To help a culprit is the biggest offence

According to the Quran the biggest offence is to help a culprit. In context of the story of Hazrat Musa it is stated:

*Qaala Rabbi bimaaa anamta alayya
falan akuuna zahiiral-lil-mujrimiin*

(Musa said), "O my Sustainer! For as much as you have favored me, I will never more be supporter of the guilty." (28/17)

Justice to Enemy

In context of justice the Quran establishes a very sublime concept. To deal justly with friends is a common human nature. To be just with strangers is also understandable. But, for instance, take a community who is in open enmity with you. It is always working to harm you. It does not leave any stone unturned to destroy you.

Now this community or one of its members comes to you for justice. What will you do if the evidence in the case points against your own community or its members? Will you be just? If you are a Muslim in such a situation also you have to be just. This is called *min-azmil umuuri*. The Quran says:

*Yaaa-ayyu-hallaziina aamanuu kuunuu
qawwaa-miina lillaahi shuhadaaaa-a bil-qisti
wa laa yajri-mannakum shana-aanu
qawamin alaaa allaa ta-diluu. I-diluu:
huwa aqrabu lit-taq-waa: watta-qullaah.
Innal-laaha khabiirum-bimaa ta-maluun.*

O Muslims! Always stand up for justice in the cause of Allah. Let not the enmity of others towards you make you deviate from the path of justice. Always and in all circumstances act justly. This is akin to *taqwa*, obeying and following the Divine laws. Remember Allah is aware of all that you do. (5/8)

‘Love your enemy’ is just romantic poetry. It is impossible for a person who is alive and kicking to love his enemy. This poetry is against human nature. But justice with enemy is a possibility. And all those who are aware of the Divine laws know that in order to turn this possibility into a reality you need large-heartedness, magnanimity, courage, strength and sublime character. The Quran helps you to develop these qualities. ‘Deal justly with your enemy’ is a teaching that is hard to find in any code of law apart from the Quran. Despite these teachings of Islam it is portrayed as a religion of oppression and tyranny. Is it fair to do so? Is it just to do so? No. It is a deliberate act of ignoring truth and justice.

Unjust Killing

The Quran has introduced the world to the inspiring principle of Oneness of God and respect of humanity. This shows that in Islam human life is of immense value. And to kill a person is a grave offense under its constitution. In order to elaborate upon the honor and value of human life the Quran has adopted a very eloquent and comprehensive style. On one hand it gives a universal principle of Oneness of God and on the other hand it snubs and reprimands unjust killings of human beings.

*Min ajli zaalika katabnaa alaa Baniiii-Israaaa-ila
anna-huu mafi-qatala nafsam-bi-gayri nafsini
aw fasaadin-fil-arzi faka-annamaa
qatalan-naasa jamii-aa.*

Unjust murder is such a heinous crime that Allah ordained for the Children of Israel that if anyone slew a person, unless it be as a punishment for murder or for spreading disorder in the land, it would be as if he slew the whole mankind. On the other hand if anyone saved a life it would be as if he saved the life of the whole mankind. (5/32)

Blood Price

It is possible that despite all these prohibitions one might accidentally kill a person. To meet such a situation the Quran lays down a life saving and just principle called *Qisas*, punishment proportionate to the crime. Murder can be with or without intent. In the case of the former the punishment is death (and not compensation money) or depending upon the nature of the crime a punishment less severe than the maximum penalty (4/93). In other words the punishment should be commensurate with the crime (42/40, 17/33). If the heirs of the victim voluntarily or out of goodwill wish to forego the money or a part thereof they have the right to do so (17/33). In such a situation it is necessary that the culprit carry out the terms of the agreement faithfully and with good grace. If he violates the agreement he should be punished severely.

Robbery and Loot

For loot, robbery, plunders, destruction and other related crimes the Quran has laid down specific punishments for the offender whether he be a Muslim or a non-Muslim.

Islam and Sword

The ignorant and biased world has leveled one major charge against Islam that it owes its spread to the sword because people were forcibly converted to it. This charge clearly proves that when a person is blinded by the rage to take revenge and the passion to oppose he ignores even those facts that cannot be concealed by any veil of the world. He ignores those explicit teachings that are unfolding without commentary or exposition before every visionary. The Quran is not an ambiguous book that only a few select can understand it. It is not a book of hidden knowledge. It is not to be kept concealed from others. It is not in any dead language that one cannot understand. It is in plain and simple Arabic and is available with every bookseller. It has been translated into almost every language of the world. If you want to know the teachings of Islam just buy a copy of the Quran and read it. But only a person in search of reality and desirous of the truth would make such an effort and not he whose motive is to defame Islam with malicious propaganda. He will divert the attention of the people from the Quran (the basis of Islam) and entangle them in concocted history and misleading Traditions so as to make them as he himself is. According to the Quran *Eiman* (conviction based upon reason and knowledge) is related to the heart of a man. If heart and intellect does not accept a thing then it cannot be called *Eiman*. As such *Eiman* and compulsion are contrary to each other. The Quran clearly states that if Allah had willed He could have forced all men to move in a single direction like all other things of this universe. But this was not in the Divine Plan. Man's right to free choice was not to be curbed.

*Wa law shaaa-allaahu laja-alakum
Umma-tanwa-Waahidatanw-wa laakilli-yab-
luwa-kum fii maaa aataa-kum fasta-biqul-
khay-raat. Illal-laahi marji-ukum-bimaa
kuntum fiihi takh-talifuun.*

If Allah had willed He could have made you one community (i. e. He could have forced you all to move in one direction). But (you see He has not done so because) He may try you by (right to free choice) which He has given to you. So vie one with another in good works. After all you will all return towards Him and then He will inform you of that wherein you differ and what they really were. (5/48)

At another place the Quran is more specific;

*Wa law shaaa-a Rabbuka la-aamans
man-fil-arzi- kulluhum jamii-aa!
Afa-anta tukri-hunnaasa hattaa yakuunuu Muminiiin!*

If human beings had not been endowed with freedom of choice all those who dwell on earth would have been made to believe. But this was not Allah's way. His law is that man should be given an opportunity to exercise his right to free choice. Would you then, O Messenger! Compel them to believe in Islam. (Keep in mind that no one can have *Eiman* except through the way prescribed by Allah, namely, through use of reason and reflection. The truth remains obscure to those who do not follow reason. (10/99)

Similarly in *Surah Al-Anaam* is said:

*Wa law shaaa-allaahu maaa ashrakuu:
wa maa jaalnaaka alayhim hafii'zaa
wa maaa anta alayhim-bi-wakiil.*

If Allah had willed all men would have followed a single path and none would have added anything in the Divine laws on his own. (But you are seeing that he has endowed men with the right to free choice. Now you can only show them the right path, you cannot force them to your path). This is why We have not appointed you a guardian over them or responsible for their conduct. (6/108)

Men's Right to Free Choice

The Quran says that Allah has explicitly revealed the truth. Now after this it is left on man to either accept it or reject it.

*Wa quill-Haqqu mir-Rabbikum faman-
shaaa-a fal-yuminwwa man-shaaa-a fal-yak-ful.*

Say: (It is) the truth from your Sustainer. Then whosoever will, let him accept, and whosoever will, let him reject. (18/29)

Those who will accept this truth their Self will complete the evolutionary phases of life and thereby enable them to reach their destination. And those who will reject this truth they will be deprived of this felicity.

*Qad jaaa-akum basaaa-iru mir-Rabbikum
faman ab-sara fail-nafsih wa man amiya
fa-alayhaa wa maaa ana alaykum-bihafii'z.
Wa kazaalika nusarriiful-aayaati wali-yaquuluu
daasta wa linu-bayyi-nahuu li-qaw-miny-ya-lamuun.*

Allah has revealed the truth clearly. Whoever reflects on it, will do so to his advantage. On the other hand, those who choose to remain blind to it will do so to their own disadvantage. Remember the Messenger is not your keeper to force you to reflect. We have made the truth so clear in diverse ways that those who reflect on it, exclaim: “You have (O Messenger) indeed separated the grain from the chaff”. In this way We have made it manifest to a people who are disposed to understand. (6/105-106)

This fact is more eloquently depicted at another place;

*Qul yaaa-ayyu-hannaasu qud jaaa-akumul-
Haqqu mir-Rabbi-kum! Famanihtadaa
fa-innamaa yahtadii li-nafsih wa man-zalla
fa-inna-maa ya-zillu alay-haa wa
maaa ana alay-kum-bi-wakiil*

Say: “O mankind! The truth from your Sustainer has certainly come to you. One who comes to be guided by it will be guided to one’s own advantage. But one who chooses to go astray will only harm oneself. I am in no way responsible to protect you from the consequences of your wrong doings (because I cannot force you to the right path).” (10/108)

Allah has lighted this world with His revelation and given man the faculty of intellect to ponder over it. Now it is for man to accept the right path or if he wants to meet his doom he can choose the wrong path.

*Innaa haday-naahus-sabiila immaa
shaakiranw-wa immaa kafuuraa.*

Lo! We have shown him the way of the truth and it is for him to accept it or reject it. (76/3)

The Quran contains permanent values as revealed by Allah. Anyone can seek guidance from it. *Faman-shaaa-a zakarah:* So whosoever will may heed. (74/55) The Quran cautions those who invite people to the path of Allah. It says that they should preach this message with reason, logic, wisdom and exhortation.

*Ud-u ilaa Sabiili Rabbika bil-hikmati
wal-maw-izatil-hasanati wa jaadilhum
billatii hiya ahsan: Inna Rabbaka
Huwa A-lamu biman-zalla an-Sabiilihii
wa Huwa-a-lamu bil-Muhtadiin.*

O Messenger! Do not entangle yourself with them. You continue your program of inviting people to the way of Allah with wisdom and kindly exhortation and discuss matters with them in the best possible manner. Allah knows best who is following the right path and who has gone astray. (16/125)

Those responsible of extending invitation to the way of Allah should appeal to the intellect, prudence, insight and discernment of the people only then they will be able to influence them by the principles of Islam.

*Qul haa-zihii sabii-ii ad-uuu
ilallaah- alaa Basii-ratin ana wa
manittaba-maaa ana minal-mush-rikiin!*

(O Messenger tell them), “My way and that of my followers is very clear and straight. My call is based on firm conviction and reason. My followers also follow this (style of inviting to the way of Allah with reason and subtle preaching). Allah is much above our setting up peers to Him.” (12/108)

Compulsion and Duress is Despotism

The Quran with particular details of the nations gone by tell us that wayward and despotic rulers abrogated men’s right to freedom of expression and owing to their dominating power forced their religion on others. In context of Hazrat Shuaib and his people it says:

*Qaalal-Mala-Ul-laziinas-tak-baruu
min-qawmi-hii lanukh-rijannaka
yaa-Shu-aybu walla-ziina amanuuma-aka
min-qar-yatinaaaa awlata-uudunna fii
millatinaa. Qaala awa law kunna kaari-hiin?*

The leaders of the arrogant party among his people (who were intoxicated with power and wealth) said, “O Shuaib, we will certainly derive you and your followers out of our city or you will have to accept our religion.” He replied, “Are you going to force your religion on us even though we abhor it.” (7/88)

And at a number of places it is mentioned in the Quran that when the court priests of Pharaoh saw the truth and declared their conviction in the Sustainer of Hazrat Musa, the arrogant Pharaoh shouted:

*Qaala aamantum lahuu qabla an aazana
lakum? Innahuu la-kabiiru-kumullazii
allamakumus-sihr! Fala-uqattianna
aydiyakum wa arjulakum-min
khilaafinwwala-usallibannakum fii
juzuu-innakhl: wa lata-lamunna
ayyunaaa ashaddu azaabanw-wa abqaa!*

(Pharaoh) said: “You believe (in Musa) without my permission? Surely he is your chief. He has imparted to you spurious knowledge. Be sure now I will cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees, and you shall know for certain which of us has sterner and more lasting punishment.” (20/71)

To Accept by Force is not Acceptance

The Messengers came to eradicate this tyranny, despotism, domination and injustice. As such the object of Islam is to wipe of despotism and compulsion so as to create an atmosphere in which man has the right to freedom of expression and right to free choice. Now consider a supposition: a man is steadfast in conviction but he is compelled to violate the Divine laws, should he be considered a transgressor? In the light of the Quranic teachings the answer to this question is in the negative. Acceptance of a thing under duress does not amount to believing in that thing (16/106). So acceptance of *Kufr*

(ideas opposed to the Quran) under compulsion does not make you a *Kafir*, who rejects the teachings of Islam. Similarly acceptance of Islam under coercion would not make you a Muslim. In this context the Quran is very cautious. Some Bedouins were impressed by power and majesty of the Muslims. They accepted Islam. The Quran said to them, “Do not call yourself Muslims. You have only submitted to the political system of Islam. *Eiman* (believing in the Divine Guidance with reason and knowledge) has not entered your hearts.” (49/12). Therefore to be a Muslim *Eiman* should be in the depths of your heart. This means that there should be no contradiction in your conviction, your utterance and your actions. They should all be in accordance with the Divine Guidance as enshrined in the Quran. Now can you make one person develop this type of *Eiman* by force? No.

Apostasy

For a moment let us leave aside non-Muslims. Supposing a Muslim develops doubts about the truth of Islam. Will he remain a Muslim? The answer is again in the negative. The reason is obvious: a man is free to enter the fold of Islam and he is at liberty to leave it. Therefore the Quran does not prescribe any punishment for apostasy. You cannot terrify a person by threatening him that he would be punished for not remain a Muslim. The very idea is meaningless. By developing a sense of fear you cannot make a person Muslim neither you can force him to remain a Muslim.

There is no compulsion in Islam

Now let us come to the verse that is final word in this context. This verse in itself is evidence enough to remove all kinds of doubts in this context. The Quran says:

Laa ikraaha fid-Diin. Qatta-bayyanar-Rushu minal-Gayy. Famany-yakfur bit-Taaguuti wa fa-mim-billaahi faqadis-tamsaka bil-urwatil-wusqaa lan-fisaa-malahaa. Wallaahu Samii-unAliim.

If Allah, the possessor of such might, had desired then His order could have been established in the human sphere as it is in the natural sphere, but He did not wish to exercise compulsion. There is no compulsion in Islam. Through His revelation Allah has made the right and the wrong path clear and left men free to choose either path (18/29, 90/10, 76/3). Whoever turns away from the wrong path of oppressive forces and comes to the right one has grasped the trustworthiest handhold, which will never break. Allah is all Knowing and all Hearing. (2/256)

There is nothing more to say in this context because *Qatta-bayyanar-Rushdu minal-Gayy*, the right direction has been made distinct from the wrong one. (2/256)

Why this War?

There is no compulsion in Islam. Agreed. Islam is an ideology of peace and guarantees security. Agreed. Islam is for reconciliation and peace. Agreed. But the million-dollar question is: why the pages of the Quran, books of history and biographies of the last Messenger are filled with episodes of war? In fact biographies of the last Messenger penned by the earlier writers talk more about wars than the life, times and character of the son of Abdullah.

The question of war and other related doubts have arisen because Islam has been bracketed with religion. Islam is not a religion. In fact it is a challenge to religion because it is *Diin*. There is a subtle difference between religion and *Diin*. If one ignores this difference then all sorts of doubts and confusions crop up.

Religion and *Diin*

Religion involves a private and personal relationship between man and God. This relationship does not concern man's worldly life. For his worldly life he requires another system called State or Government. In religion God is just an object of worship. Man is the worshiper and God is the worshiped. But Islam is not religion. It is *Diin*. The word *mazhab* (religion) is not even mentioned in the Quran.

Diin is the system of life. It encompasses each and every aspect of human life. Ponder on the varying aspects of human life and you will realize that the word (*Diin*) used by the Quran in this context is both eloquent and comprehensive.

1. In comparison to all other creations man is born without the means to defend himself. In order to protect and defend himself he is dependent on collective life or society. As such man is defined as a social animal.
2. The society is again dependent on rules, regulation and laws because when a man leads a social life the effect of his thoughts and actions are not confined to him only. Others will also be affected. Therefore, it is not possible for a human society to survive without rules and laws.
3. The system under which this society survives is called State in modern terminology. This system is called 'State of System'. It has one central authority that maintains the social norms and rest of the members of this State remain obedient and subordinate to that authority.
4. The members of the State adopt this life of obedience and subservience because it is beneficial for them. As such a social system will have following organs:
 - a. Central authority
 - b. Obedience and subservience of the members
 - c. A constitution that is to be followed
 - d. Effects of this on life

State of System

The Quran introduces this state of system with a comprehensive term of *Diin*. Ever since man attained consciousness and started living in a society he has developed and adopted varying methods of establishing a State. During the ancient period man lead a nomadic life and was governed by one person from his own tribe. Times changed. Man graduated to dictatorship, to nationalism, to fascism, to communism, to democracy, and so on. Though these are all different types of States but they differ only in form and not in character. The underlying spirit governing these types of States in all ages has always been the same. These States were formed on the basis of race and language, color and nation, and on the belief that some people have the right to draft laws for rest of the people. But the Quran declared that these types of States and the basis of forming them are all fabricated by men and therefore in the wrong. Unity of ideology should be the basis for establishing a State. If a group of people believes in one particular ideology of life then they are members of one community and citizens of one State. And the conviction of such a State is that no man has the right to draft laws for men. Only Allah has the right to give immutable laws. As such in this system only Allah is the Central Authority and sovereignty lies only with Him. Since natural outcome of belief in Oneness of the Creator is unity amongst the created, therefore the foundation of this system is based on justice.

The Meaning of Justice

Justice under man-made laws means decision in accordance with the law in force or usage. For instance, there was a time in history when drinking of wine was prohibited in America. Anyone found violating this law was punished and this was considered just. Now this law has been repealed. The user of wine cannot be questioned. He cannot be punished. Today this is justice. So man-made laws change with time and space. They are relative and not absolute. As such it is possible that a decision that is being considered to be just may not be just at all. At the most you can say that the decision is in accordance with the laws in usage.

The laws of Allah, as stated earlier, are immutable and based on absolute truth. So the decisions taken in their light would be based on absolute justice. In this system justice would mean that every person would be provided with equal means and opportunities so as to develop his latent faculties. And in this way he will achieve that status in the society, which he deserves in accordance with his developed faculties. Therefore the salient features of the *Diin* that has been introduced by the Quran to the world are:

1. In this State central authority and sovereignty lies only with Allah.
2. All members of this community are equally obedient and subservient to the laws of Allah.
3. The fundamental laws and principles of this State are enshrined and protected in the Quran.

4. The practical outcome of this system is justice and every member of the State is responsible for establishing it. If he fails to perform his duty he will be held accountable in the Court of Allah.

This then is *Ad-Diin*. It is also called Islam. Every Messenger, from the first to the last, propagated this *Diin*.

Messengers came to establish this *Diin*. But after them their followers changed it to religion. For instance, during the period of Hazrat Isa (Jesus Christ) the Jews had totally abandoned the concept of *Diin*. It was for this reason the Jews opposed Hazrat Isa. Hazrat Isa wanted that the Jews should revolt against the despotic rule of the Romans. But in this call the Jews saw an end to their religious hegemony. So they started opposing the son of Mary.

The last Messenger, Muhammad, also came to establish this *Diin*. The Jews and the Christians had disfigured the real face of *Diin* to such an extent that when the last Messenger came the Bible had already been filled with wrong teachings like – ‘render therefore to Caesar the things that are Caesar’s, and to the Church the thing that are Church’s.’(Luke 21/25). In other words *Diin* was separated from the affairs of the world. Oneness gave way to duality. This happened because *Diin* was replaced by religion. Religion for them was monasticism and governance the right of Caesar. The Quran came to eradicate all these contradictions. As such it declared, “The monasticism which they invented for themselves was not prescribed by Allah for them.” (57/27) Allah sent only *Diin* through His Messengers. This *Diin* is called.

*Innad-Diina indallaahil-Islaam.
Wa makhtalafal-iaziina uutul-Kitaaba
illaa mim-ba-di maa jaaa-ahumul-
ilmubagyam-baynahum. Wa many-yakfur
bi-Aayaatillaahi fa-innallaaha Sarii-ul-hisaab.*

The only *Diin* prescribed by Allah for all humanity is Islam. This was given also to the earlier Messengers but their followers created differences through mutual jealousy. Allah’s law of Requit is that whoever rejects the Divine guidance Allah is Swift in calling him to account. (3/19)

The Practical shape

The basic beauty and fundamental distinction of this *Diin* is that in it is that one has to obey the laws of Allah and only Allah.

*Wattabi maa yuu-haaa ilay-ka was-bir
hattaa yahkumal-laahu wa Huwa
Khay-rul-haa-kimin.*

(O Messenger) follow that what is revealed to you and wait steadfastly till Allah settles the issue between you and your opponents. He is the best of all the judges. (10/109)

The Meaning of *Ibadat*

This obedience and subservience is termed *ibadat* in the Quran. *Ibadat* means slavery and subservience. As such the relationship of man and Allah is of Master and slave and not that of worshiper and the worshiped. Recall the sermon of Hazrat Yusuf that provided him comfort in the dark cells of the jail and you will come to know that authority and the right to rule rests only with Allah (*inil-Hukmu illaa lillaah*, 12/40) therefore obey and be slave of Allah only (*amara allaa ta-buduu illaaa iy-yaah*, 12/40). Add these two pieces and the meaning of *ibadat* will become clear to you.

*Qul innamaaa ana basharum-mislukum
yuuhaaa ilayya annamaaa llaahukum
llaahunw-Waahid:faman kaana yarjuu
Liqaana-a Rabbihii falya-mal amalan
saalihanwwa laa yushrik bi-ibaadati
Rabbihiii ahadaa.*

(O Messenger) say to them: “ I am a human being like you with the only difference that it has been revealed to me that the entire authority rests with Allah- the One, let him who believes in His law of Requital do that which is right, and not to obey anyone other than Allah- and thus associate any authority with Him.” (18/110)

And in the same chapter a little earlier is stated:

Wa laa yushriku fii Hukmihihi ahadaa.

He makes none to share in his government. (18/26)

If you read these two verses together the meaning of *ibadat* would become self-evident. As such according to the Quran the meaning of *ibadat* is not worship but to become obedient and subservient to Allah. So when a slave of Allah says before Him with humility that (*iyya-ka nabuuduu*) he accepts being the obedient slave of Allah and in this way he is in fact sounding the bugle of revolution. Keep this meaning of *ibadat* in mind and once again ponder over the verses quoted above in context of *Diin* and you will realize that very quickly the correct exposition of these terms come before you.

Religion and Politics

Man-made laws divide human life into two sections that of religion and politics. Accordingly God becomes an object of worship and in worldly affairs laws of the land are to be followed. At the time of the advent of the last Messenger this division was at its peak and consequently there was chaos and disorder in the entire world. Indeed the last Messenger came to eradicate this division. Dr. Muhammad Iqbal says:

*Kalisa ki bunyad rahbaniyat per thi
Samati kahan is faqiri mein meri
Khasoomat thi sultani wa rahabi mein
Ke who sar bulandi hai ye sar ba-zari
Siyasat ne mazhab se peeche chooraya
Hawas ki amiri, hawas ki waziri*

*Dui mulk-o-dii'n ke liye namuradi
Dui chashme tehzeeb bi nabasiri
Ye aijaz hai eik sehra nashin ka
Bashiri hai aainadare naziri
Isi mein hifazat hai insaniyat ki
Ke hon eik Junnaidi wa Ardshairi*

Foundation of the Church upon monasticism was laid,
How could kingship in mendicancy be contained?
Royalty and monk-hood between them contended,
It is exaltation, the other debasement;
Politics freed itself from faith,
Nothing did holiness of the old man of the Church avail;
When separation took place between wealth and religion,
All that was left was over-lordship of desire,
Duality is the misfortune of State and Religion,
Duality is the benightedness of civilization's eye,
It is the miracle of a desert-dweller,
Bearing of good tidings is synonymous with warning;
Safety of mankind in it lies,
That Sufi and King become one.¹³

This was the thought that the last Messenger propagated before people who had broken their covenant with Allah that subservience is only for Allah. These people were spreading chaos and disorder in the earth because they had violated the laws of Allah by separating politics from religion.

*Allaziina yanqu-zuuna Ah-dallaahi mim-ba-
di mii-saaqihii wa yaqta-uuna maaa amar
allaahu bihiii any-yuu-sala wa yufsiduuna
fil-arz ulaaa-ika humul-khaa-siruun.*

(Who are *Fasiqin*? They are people) who breaks their covenant with Allah and who sunder what Allah has ordered to be joined. They, thus, create disorder and mischief in earth (with their misdeeds). (But little do they realize that by doing so) they cause loss (only) to themselves. (2/27)

Power and Authority

No system of State can be established without power. Law becomes law only when there is an authority to implement it. The Quran in the following inspiring words narrates this fact:

*Laqad arsalnaa rusulanaa bil-Bayyinaati
wa anzalnaa ma-ahumul-Kitaaba wal-
Miizaana liyaquuman-naasu bilqist wa
anzalnaa-HADIIDA fiihi ba –sun-
shadiidunw-wa manaafi-u linnaasi wa
liya-lamallaahu many-yansuruhuu wa
rusulahuu bil-Gayb innallaaha*

¹³ Iqbal, M., 'Baal-e-Jibril'

Qawiyyun Aziiz.

(O people) this is a fact that We had sent aforetime Our Messengers with unambiguous proofs and sent with them the Book (of law) and balance (of right and wrong), that men may strive to establish justice. And We sent down (the sword of) iron in which is great might, as well as many benefits for mankind, that Allah may test who it is that will help (in establishing the *Diin* of) the Unseen and His Messengers: for Allah is full of strength and exalted in might. (57/25)

The system of the State is established by the Book (law) and iron (power). Law without the power to implement is nothing but a code of ethics¹⁴. The religious leaders often preach this in their sermons. People enjoy these sermons. They think that God will bless them because their religious leaders have given them good counsel. By believing so they only deceive themselves. And on the other hand when power is devoid of law then there is anarchy and despotism in the land.

*Ahle haq ra zindigi az quwwatast
Quwwate har millat az jamiyatast
Rai bequwwat huma makr-o-fasoon
Quwwate berai jahal ast-o-junoon*

Owing to power people of Faith live
Power of every Faith is in unity
Wisdom without power is vile and sorcery
Power without wisdom is madness and frenzy

In religion (i.e. law without power) the basis of right and wrong is settled through debates and arguments. And every person tries to prove through logic and philosophy that his religion is the best and the true one. The Quran gives permanent values and says that to implement them power and authority are indispensable.

Government

This power to implement these values is known as *Istakhlaf* (government). The *Diin* is established through *Istakhlaf*.

*Wa-adallaa-hullaziina amanuu minkum
wa amilus-saalihaati layastakh-lifannahum
fil-arzi kamastakh-lafallaziina min qablihim
wa la-yumakkinanna lahum diina-humullazir-
tazaa lahum wa layubaddi-lannahum mim-ba-di
khawfihim amnaa ya -bu-duunanii laa
yushrikuuna biishay-aa. Wa man kafara ba-da
zaalika fa-ulaaa-ika humul-faasiqun.*

Allah has promised such of you as believe (in His revelation with reason and knowledge) and do good works (in order to accept the responsibility of governance) that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were

¹⁴ For this reason the Messenger said that Allah loves a powerful Muslim because he is better than the weak one. (Sahih Muslim)

before them to succeed (others); and that He will surely establish in authority and power their *Diin* which He has approved for them, and that He will change (their state), after the fear in which they (lived), to one of security and peace: so that they remain obedient and subservient only to Him. Those who reject (the Divine laws) henceforth, they are the miscreants (who spread rebellion and disorder in earth). (24/55)

See what is the result of establishing this *Diin*? Man does not associate anyone in the Authority of Allah and remains obedient and subservient (*ibadat*) only to Him. In this way the laws enshrined in the Quran would be implemented. And the power thus achieved would be accountable to the laws of Allah. Quran and sword (wisdom and power) are inseparable. In other words to make the teachings of the Quran practically applicable you need power and power should be guided in the light of the teachings of the Quran.

Ein do quwwat hafiz-e-yek digarand
Kainat-e-zindagi ra mahwarand

Both these powers protect each other
And they are axis of creative life.

About this power the Quran says:

*Wa a-idduu lahum-mastata-tum-min-
quwwatinw-wa mir-ribaatil-khayli
turhi-buuna bihii aduw-wal-laahi
wa aduwwa-kum.*

O Muslim, keep ready what force you can muster to meet your enemy together with strong cavalry with which you can strike terror in the hearts of those who are enemy to Allah and to you; and those beside them whom you do not know but whom Allah knows. (8/60)

This, however, does not mean that the *Diin* given by Allah and enshrined in the Quran would be established by the power of the sword. People would not be forced to become Muslims. We have already stated in detail that forcing a person to become or remain Muslim is against the basic fundamentals of the Quran. Now the question arises: for what this power will be used? For the answer see the next chapter.

CHAPTER 2

Power

In the last chapter we have already read:

1. Man is a social animal. Collective life or society is essential for his survival.
2. Forming and establishing a society is known as State.
3. A State requires a system.
4. The establishment and stabilization of this system is based on power.
5. The various types of States proposed by man are all based on the principle that some people have the right to rule over others and also draft laws for them.
6. Man-made laws are based on the requirements of governance and not on human ethics.
7. Moral laws are given by religion, which is based on worship of God or any other personality.
8. Politics is separated from religion and both remain unrelated.
9. Islam presents a system of State in which Allah is the Central Authority and only He is Sovereign. And the State is the means and medium to implement the laws of Allah.

In this context the first question is: how this State would be established? We have seen that there is no compulsion in Islam. *Eiman* is to ponder over the Divine facts with patience. If in the light of reason and knowledge these facts appeal to your heart and intellect then accept their verity and make them the ideal goal of your life. In this way the people believing in the facts of the Quran form one community. And when this community will become formidable it will formulate a system of State in which the facts on which its members believed with reason and knowledge will become the code of their practical life. In other words these facts will take a shape of laws and constitution. You have seen that till this stage the question of using power has not arisen.

It is obvious that in any State power is required so as to police the culprits. So this will be the first stage when this State will have need of power.

Obviously in this State non-Muslims will also reside. This State will be responsible for protecting their life, belongings, religion, places of worship and honor. Power will also be required for this act of protection. This is also possible that these people might try to rebel against the State. Again there is need of power to defend the State.

Jihad and Qital

Besides, this is also possible that other States put hindrances in the formation of this new State or they try to attack and destroy it after it has been formed. Again there is

need of power to defend the State. The act of defense might escalate into a full-fledged war.

So for the establishment, stability and existence of a Quranic State one has to regularly struggle and strive. And in this struggle and strive a situation might crop up when war becomes inevitable. The Quran has used the word Jihad for regular struggle and strive, and for war the word used is *Qital*. This shows that though *Qital* is also a part of Jihad but every Jihad (struggle) is not *Qital* (war). Those who overlook this difference they deliberately or unknowingly use the word Jihad for *Qital*. And since the Quran has laid too much emphasis on Jihad (or you can say that the life of a Muslim is Jihad [struggle] from cradle to the grave) therefore their propaganda is, “Look the Quran at every step instigates a Muslim to wage a Holy War against infidels.”

It would be interesting to note as to when war was first allowed by the Quran. The last Messenger began his mission in Mecca and started forming the Muslim community. At that time there was no question of using force. *Diin* was presented through logic and reasoning. People accepted it whole-heartedly after pondering over its principles. But the Quraish opposed the mission of the last Messenger vehemently. When this opposition obtained dangerous proportion the last Messenger migrated to Medina. The atmosphere at Medina was conducive for the establishment of the *Diin*. But the Quraish did not allow the Messenger and his followers to live in peace at Medina also. They marched towards Medina with a large contingent of armed forces. Now the Muslims had just two options before them: one, get killed by the Quraish or to make a last effort for their survival in the battlefield. Allah approved of the later option for them. That was the first time the Muslims were allowed to participate in a war.

*Uzina lillaziina yuqaata-luuna bi-annahum
zulimuu wa innallaaha alaa nasrihim la-Qadiir
Allaziina ukhrijuu min-diyaarihim-bi-gayri
haqqin illaaa any-yaquuluu Rabbu-nallaah.*

To those (Muslims) against whom war is made, permission is given (to fight), because they have been wronged, and Allah is indeed able to give them help; (they are) those who have been expelled from their homes in defiance of right- (for no cause) except that they say, “Only Allah is our Sustainer.” (22/39-40)

And after this the Quran says:

*Allaziina im-makkannaahum fil-arzi
aqaamus-Salaata wa aata-wuz-Zakaata
wa ama-ruu bil-ma-ruufi wa nahaw
anil-munkar wa lillaahi aa qibatul-umuur*

(They are) those who, if We give them power in the land, establish *Salaat* (the political system of Islam) and provide to human beings the means and resources of development, enjoin the right and forbid the wrong. All their affairs would be decided in accordance with the laws of Allah. (22/41)

These verses clearly show as to when and why the Muslims were allowed to participate in a war. This principle should always be kept in mind that Islam is the biggest advocate of religious freedom in the world. It gives religious freedom to every community of the

world and it is obligatory on the Muslim community to protect this freedom. Since it gives the guarantee of religious freedom to every community therefore it has the right to safeguard its own freedom.

When to use the Sword

For other religions religious freedom incorporates only worship and religious rituals. The Muslims will give this freedom to all. But for them religious freedom is something more. This is only a part of their *Diin*. Their *Diin* encompasses every aspect of human life. Therefore according to their *Diin* 'religious freedom' is independence of their system of State. The Muslims will stop and not allow the efforts of those who put obstructions in the formation of their system and conspire to destroy it. In the first stage the Muslims will try to solve the matter through dialogue and treaties. They will employ all peaceful methods. If these efforts fail and the oppressive forces do not mend their ways and in intoxication of power and wealth keep on violating human values then the Muslims, armed with swords, enter the battlefield where they will either win freedom for their *Diin* or become martyrs. For a Muslim it is thousand times preferable to die while defending the Truth than to live in a system opposed to the laws of Allah.

*Ma siwallah ra musulman banda neast
Paish-e-Firoon-e-sapar afghanda neast*

Only to Allah is Muslim the slave
To Pharaoh surrender he will not.

A Muslim will not be a slave to man. He will not breathe in the polluted atmosphere of a system that does not run in accordance to the laws of Allah. From a worldly point of view such a system might offer him unlimited guarantee of peace and security but he is not going to accept it. For him the definitions of peace and of disorder are entirely different. If any government by the force of its power crushes robbery, loot, violence, etc. and thereby people can live in security at their homes and they can travel in peace then that government would be considered peaceful government because there is no disorder and evil in its State. Without doubt Islam is also against disorder and evil. But it goes beyond this. According to Islam the real peace and security lies in the fact that man remains slave only to Allah and not to any human being so as to receive felicity and prosperity in this life and in the Hereafter. This system of State is called *Haq* (Truth). Apart from this all other systems are (*Batil*) in the wrong. Disorder is when *Haq* is made subservient to *Batil* or in other words the system of State is not in accordance with the Divine laws. The Quran says:

*Wa la-wittaba-al-Haqqu ahwaaa-ahum
lafasadatis-samaawaatu wal-arzu wa
man-fiihin! Bal ataynaahum-bi-zikrihim
fahum an-zikrihim-mu-rizuun.*

And if the Truth had followed their desires, verily there would have been disorder in the heavens and the earth and all being therein. We are saying that the Truth should not be subservient to human desires because it is for their own benefit and dignity. But their attitude is so wrong that they turn away from their own honor and respect. (23/71)

Therefore the Quran specifically says:

*Allaziina aamanuu yuqaatiluuna fii
Sabiilillaahi wallaziina kafaruu
yuqaa-tiluuna fii Sabiilit-Taaguuti
faqaa-tiluuu aw-liyaaa-ash-Shaytaan
inna kaydash-Shaytaani kaanaza-iifaa.*

Those who believe (in the laws of Allah with reason and knowledge) fight in the cause of Allah (so as to establish His system). On the contrary, those who reject (the Divine revelation) fight for the cause of ungodly authorities. So those who believe should fight the friends of Satan (without fearing their power and resources). Remember in the face of the Truth feeble indeed is the cunning of Satan. (4/76)

Permission for War

In the above verse difference between a *Momin* and a *Kafir* is clearly marked. Those who fight in the way of Truth so as to establish the Kingdom of Allah are *Mominiin*. And those who fight to establish a system other than this are *Kafireen*. As such when people or States create obstructions in the establishment of the system of Allah and conspire to destroy it, and all peaceful methods are exhausted to stop them, then it is permissible for the Muslims to fight against them. These were the circumstances when for the first time the Muslims were allowed to unsheathe the sword. Once again ponder over the verse that gives permission to participate in a war.

*Uzina lillaziina yuqaata-luuna bi-annahum
zulimuu wa innallaaha alaa nasrihim la-Qadiir
Allaziina ukhrijuu min-diyaarihim-bi-gayri
haqqin illaaa any-yaquuluu Rabbu-nallaah.
Wa law laa daf-ullaahinnaasa ba -zahum-bi-
bazil-lahuddimat sawaami-u wa biya- unwwa
salawaatunwwa masaajidu yuzkaru fiihas-mul-
laahi kasiiraa. Wa la-yansu-rannallaahu many-
yansuruh innallaaha la -Qawiyyun Aziiz.*

To those (Muslims) against whom war is made, permission is given (to fight), because they have been wronged, and Allah is indeed able to give them help; (they are) those who have been expelled from their homes in defiance of right- (for no cause) except that they say, "Only Allah is our Sustainer." 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. (22/39-40)

The details and exposition of this is spread at various places in the Quran.

*Wa qaatiluu fii sabiilillaahil-laziina
yuqaatiluunakum wa laa ta-taduu
innallaaha laa yuhibbul-mu-tadiin.*

(The fundamental principle is that) you should only fight those who aggress against you and leave you no option but to fight; do not begin hostilities. This war will be in the way of Allah i.e. for the protection of humanity from tyranny and oppression. But even in this war the

limits of law must not be transgressed, for such transgression is against the laws of Allah, and Allah does not like the transgressors. (2/190)

At another place the Quran says:

*Wa qaatiluhum hattaa laa takuuna
fitnatunw-wa yakuunad-Diinu lillaah
faininta-haw falaa udwaana illaa alaz zaalimiin.*

You should fight your enemies until you have dissipated the mischief they have caused, and created an environment where no compulsion or oppression is exercised in matters of *Diin*. But when you see that your enemies have given up the mischief, you should cease to fight with them (because the purpose of war is to prevent forces of oppression and lawlessness from spreading and once this purpose is achieved there is no need for further warfare). (2/193)

It has already been stated that the Quran is the biggest guarantor and advocate of religious freedom in the world. This freedom also includes the right to preach and propagate your religion with the condition that the feelings of the people belonging to other religions are not hurt and the motive is not for furthering political cause. Besides, deceitful methods of preaching should not be adopted. The Quran wants this type of freedom for its followers also.

Honoring Treaties

The Islamic State will enter into treaties of peace and security with other nations. And if any nation violates these treaties then under certain circumstances war would become inevitable. Honoring of the treaties is a fundamental teaching of the Quran. According to the Quran those who violate this principle are grave offenders. It charges the Jews for violating this principle and history has proved that they always did so.

*Awa-kullamaa aahaduu ahdan-nabazahuu
fariiqum-minhum! Bal aksaruhum laayu-minuun.*

(And today those who are rejecting the Truth have always been in the habit of breaking promises). Whenever their representatives make an agreement on behalf of the entire community, it is repudiated by some of them who regard the agreement as a piece of waste paper. This is because most of them have no faith in the Divine laws. (2/100)

The Quran says that who reject the laws of Allah are also guilty of violating this principle.

*La yarqu-buuna fii Muminin illanw-wa
laa zimmah. Wa ulaaa-ika humul-mu-taduun.*

So far from adhering to the terms of the treaties made with the Divine Order, they do not even respect their ties of relationship with the believers. These are the people who have transgressed beyond all limits (of social and political behavior). (9/10)

The attitude of the Muslims is in total contradiction to this. When they enter into agreement with anyone they fulfill it, *Wa-muufuuna biahdihim izaah aahaduu* (2/177), because the Quran orders them to honor their treaties and promises, *Awfuu bil-uquu* (5/1). This basic principle of honoring the treaties is frequently mentioned in the Quran:

Awfuu bil ahd innal- ahda kaana mas-uulaa.

You should always fulfill your commitments. (Since you make Allah your Guarantor therefore) every commitment should be fulfilled because every agreement will be enquired into. (17/34)

Wa awfuu bi –Ahdillaahiizaa aahattum wa laa tanqu-zul-aymaana ba –da tawkiidi-haa wa qad ja-al-tumullaaha alaykum kafilaa innallaaha ya-lamu maa taf-aluun.

And when you enter into agreement with each other then fulfill it (because your agreement becomes a covenant with Allah). And break not your oaths after you have confirmed them; indeed you have made Allah your surety; for Allah knows all that you do. (16/91)

Sublime Heights

In this context the Quran takes man to sublime heights that astonishes even a prudent man. For a moment suppose: the Islamic State has entered into a treaty with a nation. But Muslims in that nation are being persecuted and therefore ask the Islamic State for help. What should the Islamic State do? Break the treaty. No. The Quran does not permit it to do so because that would amount to violating a permanent value, honor the commitment.

Walla-ziina amanuu wa lam yuhaajiruu maa lakum-minw-walaayatihim –min-shay-in hattaa yuhaa-jiruu wa inis-tansaruukum fid diini fa –alay-kumun-nasru illaa alaa qaw-mim-baynakum wa bayna-hum-Miisaaq. Wallaahu bi-maa ta –maluuna Basiir.

And those who have believed, yet not left their homes to join the Divine Order, though they had the opportunity to do so, they shall have no right of protection from you until they too leave their homes. However, if they seek aid from you in the matter of *Diin* it will be obligatory on you to provide it except if the aid goes against those with whom you have a treaty. Remember that Allah watches your actions. (8/72)

Betrayal Prohibited

It is essential for the Muslims to keep their word till their opponents also honor the terms of agreement that they might have entered into.¹⁵ But if there are logical reasons to believe that the opponents are likely to violate the treaty then the Muslims have the

¹⁵ A Tradition in Ibn Maja states that the last Messenger said: "I am not with him who kills a person (believer or a non-believer) after giving him immunity."

right to return the treaty. But they are not allowed to betray their opponents. Returning of the treaty has to be announced openly and unambiguously.

*Wa immaa takhaafanna min-qawmin
khiyaanatan fambiz ilay-him alaa
sawaaa:innal-laaha laa yuhibbul-khaaa-iniin.*

(O Muslims) if you fear treachery at the hands of those with whom you have a treaty, do not break the treaty unilaterally but tell the other side that the treaty will not be binding on you any more. In this way, both the parties will be on equal ground. Remember Allah does not like the treacherous. (8/58)

Now compare this teaching with the faiths and ways of the political world. The difference is self-evident. According to an ancient lawmaker (Solon), "Treaty is a spider's web which entangles him who is weaker than it, and it is not worth a straw for one who is stronger than the web." The modern political world seems to be influenced by the Italian thinker, Machiavelli. Now read what he says in this context: "A prince being thus obliged to know well how to act as a beast must imitate the fox and the lion, for the lion cannot protect himself from traps and the fox cannot defend himself from wolves. One must, therefore, be a fox to recognize traps, and a lion to frighten wolves. Those that wish to be only lions do not understand this. Therefore, a prudent ruler ought not to keep faith when by so doing it would be against his interest and when the reasons which made him bind himself no longer exist."¹⁶

The entire edifice of West's politics and civilization is constructed on the Machiavellian philosophy.¹⁷ Consequently it does not honor treaties and agreements though it claims to be a champion of human welfare and prosperity and a surety of justice and impartiality. The leaders of this civilization are quite adept in breaking their promises. Even shame prefers to hide her face at their impudence and audacity. But these pillars of culture and civilization and of justice and fairness do not even wait for the evening to violate the treaty made in the morning. They do not hesitate in doing so because for them wrong and right are synonyms. For them treachery and betrayal do not amount to immorality. The fundamental principle of Machiavellian thought is that moral considerations are irrelevant to political affairs. Only success matters in politics. How it is achieved is immaterial. Says the prophet of satanic politics, Machiavelli, "Means are justified by the ends achieved." His followers are following this in letter and spirit. As a result, along with themselves they have forced the rest of the world in the hell of destruction.

How were agreements and treaties treated when the last Messenger came on the stage of the world? This question will be answered a little later. Here it is suffice to say that the Islamic State will enter into treaties with non-Muslim nations and it will be obligatory on it to honor those treaties. But conflict with a treacherous nation would be

¹⁶ Briffault, R., 'The Making of Humanity'. Ch. 18.

¹⁷ Spalding has called Kautilya as the Machiavelli of India in his book 'Civilization in East and West'. Kautilya according to Narayan Chandra Bandyopaddya means cunning. Kautilya defended the use of craft in politics. He believed that only a crafty and unscrupulous man could play the game of politics successfully. In his 'Arthashastra' he writes to the effect that treaties have no sanctity and can be twisted or broken according to the necessity of the moment. However, he counsels the ruler to do this with such cunning that neither his own people nor his opponents suspect him of violating the treaty.

imperative. This is the third reason for war. The last Messenger entered into agreements with his Arab opponents but they regularly went back on their promises.

*Inna sharrad-dawaaabbi indallaa-hillaziina
kafaruu fa-hum laa yu-mi-nuun. Allaziina
aahatta minhum summa yanqu-zuuna ahdahum
fii kulli marratinw-wa hum laa yatt-quun.*

Mark this: the worst of creatures in Allah's sight are those who will never believe in His laws. (O Messenger your opponents are similar to these creatures). You had made a treaty with them, which they have violated repeatedly without realizing or fearing as to what the results of this would be. (8/55-56)

As such war against them became imperative. Read the first two sections of the ninth chapter of the Quran. You will become acquainted with the details of the treacheries of these people.

Treachery

These people were so much opposed to Islam that they even violated their age-old conventions and customs. They had a long established custom of observing four months as sacred. In those months fighting was forbidden. And every person was allowed to accomplish his duty without fear of war. During their mutual conflicts also they maintained the sacredness of these months. The Quran also continued this tradition and ordered its followers against violating the sanctity of these months. But the treachery of the enemies of Islam reached such blatant heights that they changed the sacred months when it suited them and tried to get an unfair advantage over their opponents.

*Inna-mannasiii-u ziyaa-datun-fil-kufri yu-zallu
bihil-laziina kafaruu yuilluu-nahuu aamanw-wa
yuharri-muuna-huu aamal-li-yuwaati-uu id-data
maa harra-mallaahu fa-yuhilluu maa harramallaah.
Zuy-yina lahum suuu-u a-maaa-lihim.
Wallaahu laa yahdil-qawmal-Kaafi-riin.*

Indeed the transposing (of a month in which war is forbidden) is an addition to *kufri* (rejecting the Divine laws). Such intercalation (amounts to violating the treaties and the international laws and) is but one more instance of their refusal to acknowledge the Truth. Their refusal of the Truth has led them astray. For they declare a month to be sacred one year, and forbidden another year, in order to agree with the number of months forbidden by Allah and make such forbidden ones lawful. The gains that accrue to them in this way seem very fair to them; but Allah does not grace with His guidance, people who refuse to acknowledge the Truth. (9/37)

This is the worst form of treachery and the Quran calls it, “*Ziyaa-datun-fil-kufri*, an addition to *kufri* - rejecting the laws of Allah.”

War for helping the Oppressed

Owing to the preaching and propagation of Islam people in other nations might also become Muslims. If any nation is violent against such new entrants to the way of Allah then it is the responsibility of the Islamic State to help and protect them. In such circumstances if efforts of peace and negotiations fail then war becomes essential.

*Wa maa lakum laa tuqaa-tiluuna fii Sabii-lillaahi
wal-mustaz-afiina minar-rijaali wan-nisaaaai
wal-wildaaniil-laziina yaquu-luuna Rabba-naaa
akh-rijnaa min haazil-qaryatiz-zaalimi ahluhaa;
waj-al-lanaa mil-la-dunka waliy-yanw-waj-al-
lanaa milia-dunka nasiiraa!*

(O Muslims) what has happened to you that you do not fight in the cause of Allah? Do you not hear the cries of the helpless and oppressed men, women and children? They are crying: "O our Sustainer! Rescue us from this town, of which the people are oppressors. Give us from Thy presence some protecting friend. Give us from Thy presence some defender." (4/75)

If oppressors and their acts of tyranny and oppression are not prevented then weak people will lose their right to live. Therefore the Quran orders to help the oppressed.

*Walla-ziina kafaruu ba-zuhum awli-yaaa-u
ba-zil-aa taf-aluuhu takun-fitnatun-fil-arzi
wa fasaadun-kabiir.*

Remember, those who reject the Divine order and those who are oppressors are friends to one another. If you do not act against them as directed by Allah then there will be disorder, chaos and corruption in the land. (8/73)

Though these verses are in context of the people of Mecca but their order is universal. This means that from wherever an oppressed cries for help it is the duty of the soldiers of Allah to protect them irrespective of their religion, community, color, race and nation. The mission of life of these soldiers is to maintain the honor of humanity and in this process they can even lay down their lives. If no one stands up for the weak and the oppressed then this world would become a cell of beasts of prey. We are already witnessing that owing to the highhandedness of the West there is no peace and safety for the powerless in this vast land of Allah. Therefore the Quran orders to defend the weak:

*Wa law laadaf-ullaahin-naasa ba-zahum-
bi-ba-zil-lafasadatil-arzu wa laa-kinnallaaha
Zuu-Fazlin-alal-aalami.*

And did not Allah check one set of people by means of another; the earth would indeed be full of mischief and disorder (besides, there would not have been peace and justice). In this way the checking of the oppressive forces is Allah's boon to all peoples. (2/251)

Mediator

In this context consider one more scenario: two people are fighting with each other on the road, a policeman sees and arrests them, take them to the court of law, the guilty is punished. Now if two nations are at war with each other who is going to police them? Which court is going to hear their case and punish the erring nation? In fact there is disorder in the entire world because there is no police and no court to stop and punish the erring nation. After the First World War the tired nations had formed the 'League of Nations' in order to fulfill this shortcoming. But the intentions of all the participants in this League were bad. The honeymoon was short lived. And the result was the Second World War. After this the 'United Nations' was formed. You need not be an astrologer to predict that this will also meet the same fate because its foundations are no different from that of the 'League of Nations'. The fact is that this problem can only be solved by the Quranic sagacity. Only the Quran has given the idea of such a forum. Europe borrowed this idea from the Quran but it ignored the spirit that produces such a forum. Only the laws of Allah develop this spirit. And in the Satanic politics of the West Allah is an object of hate. The spirit of Satan cannot produce results that the laws of Allah guarantee. It is the duty of the soldiers of Allah to become mediators in all disputes and conflicts in the world. Their decision should be in accordance with justice and fairness. And whichever party violates their just decision so as to spread disorder and mischief should be crushed. Therefore the Quran says to the Muslims:

*Wa kazaalika ja- alnaa-kum Ummatanw-
Wasatal-li-takuunuu shuha-daaa -a alan-naasi
wa yakuunar-Rasuulu alaykum Shahiidaa.*

Thus We (Allah) have made you a community with a universal outlook to be equidistant from all other communities i.e. neither leaning towards any particular people nor estranged from another. Your responsibility is to keep a watch over the activities of other people of the world (to see that no nation is oppressing the other) and the responsibility of the Messenger (being the head of the State) is to keep watch over your activities. (2/143)

Punishment for those who Rebel

These are the circumstances in which the Quran allows to wage war against others. Apart from these there are two or three other circumstance that pertain to the internal management of the Islamic State. The Quran allows a person to change his religion if he loses faith in the laws of Allah. But it does not allow a person to rebel against the Divine Order while remaining a member of the Muslim community. The decisions of the system of State are law and to be law abiding is essential. If members are at liberty to follow or not to follow the law then no system can remain intact. A system can only survive if its laws are followed. There are two ways of violating the laws: one, a person believes that the laws are correct but he violates them for one reason or the other. Such a person would be considered an Accused, he will be tried in the court of law and if proved guilty would be punished. Two, a person rebels against the system. This is, according to the Quran, war against Allah and His Messenger. A grave penalty is suggested for this crime.

*Innamaa jazaaa-ullaziina yuhaa-ribuu-nallaaha
wa Ra-suu-lahuu wa yas-awna fil-arzi fasaadan
any-yuqatta-luuu aw yusalla-buuu aw tuqatta-
a ay-diihim wa arju-luhum-min khilaaqin aw
yunfaw minal-arz. Zaalika la-hum khiz-yun-
fiddun-yaa wa lahum fil- Aakhirati azaabun aziim.*

The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief and disorder through the land is execution, or crucifixion, or the cutting off of hands and feet from opposite sides (i.e. arresting them and sending them to the prison), or exile from the land: that is their disgrace in this world, and a heavy punishment is their in the Hereafter. (5/33)

Hypocrisy

Another situation is even more serious and it produces grave results. In this a person seems to be with the Muslim community, appears to be abiding by its laws, but secretly works against it and also conspires with others for its destruction. This is known as hypocrisy.

The Quran has repeatedly warned the hypocrites to mend their ways. They should either whole-heartedly accept Islam or reject its principles openly. But if they ignore both these options and continue with their conspiracies so as to harm Islam then a war is allowed to crush them. No government can tolerate such types of elements.

*Yaaa- ayyuhan- Nabiyyu jaahidil –kuffaara wal –
Munaafiqiina wag-luz alayhim. Wa ma –waahum
Jahannam: wa bi- sal-masiir.*

O Messenger, strive hard against the *kafreen* (who reject the Divine Law) and the hypocrites. Be strict against them (because the treacheries of the *kafreen* and conspiracies of the hypocrites have crossed limits of tolerance). Their ultimate destination is hell (of destruction), which is a very trying destination. (9/73)

War for Ending War

So these are the circumstances in which the Quran has allowed the Muslims to participate in a war. However, this should be kept in mind that this permission is given till war itself lays down its burden.

*Fa-izaa laqitu –mullaziina kafaruu
fazarbar-riqaab; hat-taaa izaaa askhan-
tumuuhum fashuddul-wasaaqa fa-immaa
mannam-ba-du wa immaa fidaaa-an
hattaa taza-al-harbu awzaarahaa.*

Therefore, when you (O Muslims) meet (in fight) those who oppose the Divine Order, smite at their necks; at length, when you have thoroughly subdued them, bind (the captives) firmly: (as for the prisoners of war) either (release them with) generosity or ransom. (You should continue your struggle) till the war itself lays down its burden. (47/4)

CHAPTER 3

War

In the previous chapter we have already discussed the circumstances in which the Quran permits war. In this context there is nothing new to add save one aspect.

Objections Against War

One school of thought believes that whatever the circumstances war in spite of everything is a demonstration of barbarity and madness. It cannot be justified. It cannot be permitted. It is jungle law. It reminds one of a period when conflicts were settled by brutal force and not by reason and evidence. Therefore in this age of intellect and knowledge and also of culture and civilization it cannot be allowed even symbolically. It is against human dignity to force a man to accept your point of view. When man has been given intellect and culture then why should not his conflicts and disputes be settled by negotiations and rapprochement? War is a brute act. Love, peace, harmony, accord, mercy are all jewels of humanity. Fire and blood destroy them. On paper this teaching appears to be very appealing, balanced and humane. And those who oppose this teaching are without a thought considered cruel and hard –hearted. But the point is whether this teaching appears good only in the world of words or it can be practically implemented in the world?

Christianity's Point of View

In the Old Testament orders for war are unambiguously listed. Major portion of this Scripture is devoted to wars fought by the Children of Israel. For instance see chapter 13 in the book of Numbers. Therefore the Jews cannot object to war. Christianity pretends to be the biggest champion of anti-war campaign. The New Testament says 'resist not evil' and 'whosoever shall smite thee on thy right cheek, turn to him the other also' (Mathew 5/38-41). Therefore as our first case we would be discussing Christianity. In our book '*Shola-e-Mastoor*' we have discussed the life and teachings of Jesus Christ in detail. In our book we have said that Jesus did not preach cowardice. This element was introduced into Christianity by St. Paul at the time when Christians were in helpless conditions and as the survivors of a revolutionary community they were being charged of rebellion. So this teaching was evolved to save them from the oppressive and tyrannical government of the day. And in this way such a philosophy of life became part of their religion that has elements of poison for man's freedom and self-respect.

Confession of the Christians

How much this philosophy has hurt humanity? Non-Muslim philosophers and historians who have objectively studied history have answered this question. The German philosopher Nietzsche was of the opinion that Christianity has always supported weak, downtrodden and rotten elements. Its faith is to eradicate all self-respecting intellectual prowess of man. Highly intellectualized brains have been destroyed by it.

But at another place he writes that Christianity gave birth to humility and lowliness. And these qualities remained appropriate and suitable for quite a considerable period. But this philosophy of humility could not keep pace with rapid development of culture till the end. For progress and civilization it is essential that a community should have mind-set for self-respect and freedom. Humility and lowliness are enemy of progress.

G. A. Dorsey, the historian of civilization, has asserted that today millions of people feel that Christianity is the religion of the defeated. They accept the religion but admit solemnly its defeatist spirit. Nothing is satisfactory in life, they argue. "Desire for satisfaction is wrong and satisfaction of wrong desires is sin" is a slogan, which makes a true and healthy life impossible. It destroys humanity.¹⁸

"Love your enemies," is an order, which is impossible to implement. In this context W. A. Brend in his book 'Foundation of Human Conflicts' writes that the order of the New Testament to love your enemies is a psychological impossibility. Samuel Lowy has echoed similar thoughts in his book 'Man and Fellow Man'. And the writer of 'Civilization, War and Death', Sigmund Freud says that the order to love thy enemies is an impossibility. Such lofty ideals of love cannot eradicate evil. Culture does not care for such orders. It is easy to utter this sacred order but it is very difficult to follow it.¹⁹

'Resist not evil' is such an order that if it is followed then all the forces of evil in the world would be free to operate and oppression, injustice, tyranny and hardship would overpower every aspect of social and civilized life. For this reason R. Briffault levels a grave charge against Christianity that with this wrong teaching it has always supported cruelty and oppression and in this way did away with justice and fairness. In this context he quotes the Spanish scholar, Dr. Falta de Gracia, in his book 'The Making of Humanity', "The notion of justice is as entirely foreign to the spirit of Christianity as is that of intellectual honesty. It lies wholly outside the field of its ethical vision." Dr. Gracia further says that Christianity has been sympathetic to the oppressed people but has always forgiven cruelty and oppression. It has invited those oppressed people to the path of love who have been engrossed with difficulties and problems from all sides. It teaches them a lesson of forgiveness and pardon. It has reminded them that God is the Sustainer. But in this storm of religion and morality there is no scope for justice and probity. Christianity has painted a picture in which the angel-like sacred Christ descends from the sky amongst the victims of oppression and tyranny, and gives them the blessed message of Paraclete. But it is beyond his message to find out the grounds of oppression and tyranny. He does not correctly contemplate the concept of good and evil. For him

¹⁸ Dorsey, G. A. ., 'Civilization', p. 446.

¹⁹ Freud, S., 'Civilization, War and Death', pp. 78-94.

this cruelty and oppression is the trial of sinners. It is also a distinctive quality of his system. This decision is of the government that has been formed on the basis of Divine right. He observes the prison of St. Vincent Francis, which is a living hell in the world. There he gives message of love and asks the sinners to repent. But he does not find out the reasons owing to which this hell has been formed. The victims of oppression and cruelty may cry in pain, the lives of people may remain in slavery, people may bleed to death, but the spirit of Christianity will only console them. But Christianity will not think of the ways of eradicating oppression and tyranny because it does not think it to be its responsibility. The spirit of Christianity has remained unconcerned towards justice and fairness. For it the idea of justice is as strange to it as that of truth. It has always taught the lesson of forgiveness, tolerance and mercy. But it never remembered justice and fairness. Christianity has been influenced by unnatural moral laws of 'resist not evil', 'love your enemies', 'suppress your desires', 'whosoever shall smite thee on thy right cheek, turn to him the other also', etc. but no scene of oppression and tyranny shook it.²⁰

More Confessions

Evil and oppression can be resisted only by power. And the use of force is prohibited in Christianity. Forces of tyranny and oppression can be arrested only by power. But in Christianity power is the right of 'Caesar' and not 'God'. Therefore the forces of evil and oppression are free to do what they like. It is sin for a victim to even think of revenge because the 'Kingdom is of Heaven' and not of 'Earth'. A victim has to love his oppressor because this is 'an order of his God'. Now, if the attitude of the believers in God would be such then evil will reign supreme in the world. We have already stated that it is impossible to follow the commands of 'love your enemies' and 'resist not evil'. As such today the thinkers and philosophers of Christianity are saying that sometimes circumstances may arise when war becomes inevitable. Dean Inge's comment on this way of combating evil deserves careful consideration, says he, "The principle of non-resistance was laid down for a little flock in a hostile environment. But an organized society cannot abstain from the use of coercion. No one would suggest that Christian Government must not suppress a gang of criminals within its own borders, and if this is admitted, can we doubt that it should defend itself against an invading enemy? ... Augustine held that war is justified in repelling wanton and rapacious attacks and that in preventing such crimes we are acting in the true interest of the aggressor. Without justice what is empire but brigandage on a large scale. ... Allowing that circumstances may arise which make a defensive war inevitable we have to find a principle which will guide us in concrete cases."²¹

The Bishop of Canterbury holds a very prominent place in the Church of England. According to the news agency Reuters he said that circumstances might arise in which participation in a war would not be against Christianity.²² Circumstances did arise in the form of the Second World War. Sir Richard Gregory has drawn a very vivid picture of this. He says that the Church of Christ blessed the Forces and their arms and it is

²⁰ Briffault, R., 'The Making of Humanity', pp. 322-333.

²¹ Inge, Dean, 'The Fall of Idols', p. 179-181.

²² 'Nation Calls' 22-12-1936

another matter that every Christian State that took part in the war asked for help from the same God.²³

These quotations totally reject the claim of the Christian missionaries that they oppose war because it is against culture and humanity and the message of Christianity is a protest against war. Why do Christian missionaries propagate this teaching? The answer to this question would be given a little later.

Hindu Religion and War

Hinduism is a religion of war and violence. Like the Old Testament the Vedas are also full of stories pertaining to wars. They narrate the exploits of Aryan and how they conquered the non-Aryans. Besides, the Vedas also tell about the wars fought by their *Devtas* (gods). Rig Veda says that god Indra who killed Wartara and destroyed villages and towns will also destroy the black Dravidians.²⁴ The same Veda at another place says that he killed and destroyed fifty thousand black Dravidians in the battle.²⁵ For details of these wars one can go through 'The Ancient Civilization of India' by R. C. Dutt.

After the Vedas the name of Ram and Krishna are mentioned in the Hindu history as incarnations of God. Ramayana and Mahabharata are considered as sacred religious books. Ramayana narrates the tale of the war that Ram fought against Ravana, the king of Lanka. Mahabharata tells about the war fought between the cousins called Kauravs and Pandavs. This epic also contains Geeta. In this war Krishna was the charioteer of Arjun. But once they are on the battlefield Arjun develops cold feet. He does not want to fight against his own relatives. But Krishna tells him about the desirability of war. So the sermon of Krishna in favor of war to Arjun in the battlefield is called Geeta. These are the exploits of Ram and Krishna on the basis of which they are considered to be incarnations of God.

Philosophy of Mahatma Gandhi

With this backdrop it is improbable for a Hindu to oppose the concept of war. But the Hindu religion accepts all kinds of contradictory thoughts. Therefore, it is being said that Hinduism preaches ahimsa (non-violence) and consequently it is '*parmo dharam*', the best religion. The political leader of the Hindu community, Mahatma Gandhi, is propagating this theory of ahimsa.²⁶ What political gains he wants to achieve by this? The answer to this question is irrelevant to this book. However, the relevant question is: does the theory of ahimsa have the potential to be applicable in all circumstances and in every section of human life?

By ahimsa it is meant that one should not harbor the feeling of revenge. One should not use violence to resist evil. One should not restore to violence whatever the circumstances be. According to Mahatma Gandhi ahimsa is Truth. And for this reason

²³ Gregory, Sir Richard, 'Religion in Science and Civilization', p. 274.

²⁴ Rig Veda, mandal 2, mantra 20, richa 607.

²⁵ Ibid. 4/16/10

²⁶ This was written before 1947 when the Mahatma's philosophy of ahimsa was at its peak in India.

he is speaking in favor of ahimsa for the last twenty to twenty-five years. But circumstances did arise in which the Mahatma himself advised against ahimsa.

And his Confession

The issue of 'Harijan' dated 9 August 1946 reported that a white man insulted an African Priest. Though the Priest was much stronger and healthier than the white man still he said: "Please forgive me." On this incident the Mahatma writes that this is not ahimsa. This is insulting the teachings of the Christ. The demand of courage was that the Priest should have retorted back in the same coin.

Similarly in context of the riots in Calcutta his editorial said that these people can take revenge and they can also keep aloof from it. Restraining oneself from taking revenge is easy but for it there should be will to do so. Taking revenge is complex. (But it is to be seen whether) revenge confines to one tooth for a tooth or more.²⁷

In context of animal sacrifice the Mahatma believes that snakes, scorpions, wolves and similar beasts and reptiles that are harmful to man should be killed. Someone objected to his belief. In his reply he says that it is impossible for a man to avoid violence completely. Now the question is where to draw the demarcation line? For every man it would be different. After this he writes that on the basis of ahimsa animals cannot be allowed to destroy the crop and that too when there is draught in the country. This is sin. Good and evil are relative things. A thing good in one particular condition might become evil in the other.²⁸

This shows that for the Mahatma ahimsa is relative truth and not absolute truth. And circumstances might arise when following ahimsa becomes sin. Sometimes '*hinsa*' (violence) becomes virtue. This is what Islam teaches. According to Islam in some situations forgiveness and pardon are virtues and in some the 'rod of Moses' is justice and truth. In this context the Mahatma writes at another place that monkeys create nuisance and inflict loss. People get utterly sick of them and desire that they should die. When someone kills them these people feel joy in their heart but overtly they oppose the killing of monkeys. One friend, who is well versed in Scriptures, asks as to what ahimsa says about the monkeys that destroy the crop and whose population is on the increase?

In answer to the above question the Mahatma writes, "My ahimsa is mine own. I am not against killing animals. I have no feelings to save those animals that tear man to pieces or inflict on him loss. On the contrary I believe that it is wrong to help them increase their population. Therefore I am against feeding ants, insects, dogs and monkeys. I cannot sacrifice the human life to save animals. Besides, I have come to the conclusion that where monkeys are a problem in human welfare their killing is not only pardonable but also obligatory. The question is why this rule should not be made applicable on human beings? This is not possible because how much bad a man may be after all he is like us. God has given intellect to man and the same has not been given to animals."²⁹

²⁷ 'Harijan' 25-9-1946

²⁸ Ibid. 9-6-1946

²⁹ Ibid. 5-5-1946

Weak Argument

The last portion of the above quotation deserves attention. If any person or a group imitates wolves and monkeys and destroys crop, creates disorder and chaos in the land so that there is danger to life, to property, to freedom, to women's honor, and any peaceful reasoning on humanitarian grounds against these acts is answered by violence, then what should be done in such a situation? Should they be left alone to increase their nefarious activities? Should they be not stopped forcibly because their faces resemble other human beings? If the answer to these questions is in the positive then no system can remain in peace and security. There is no doubt that knowledge and intellect are precious jewels by which only human beings have been blessed. But don't we observe daily that a person overcome by emotions, despite the gift of knowledge and intellect, commits worst crimes than animal would commit? The fact is that a person carried away by emotions and passions is no different from an inebriated one. You cannot convince both of them with logic and reason. One can say that dacoits and robbers are low in intellect. But what has happened to intellect and wisdom of cultured and civilized communities of today? Almost on the daily basis they are at loggerheads with each other. The memories of the Second World War are still fresh. For six long years these cultured and civilized peoples had turned this world into hell of fire and blood and no logic or reason could stop them from this gruesome act. There is no doubt that with proper upbringing animal instinct in man can be reduced. (And this is the objective of believing and following the Divine laws). But until such men are present in whom animal instinct is dominant then to protect humanity from these man-like beasts apart from reason the 'rod of Moses' is also required. About these man-like beasts the Quran says that they look like men but in reality they are worse than beasts. In this context the philosophers of Europe have also pondered much. They have also come to the conclusion that intellectual reasoning cannot stop war. Dean Inge says that by and large contemporary man is not militant but it is easy to infuse anger in him. If this observation is correct then to stop war with logic and reasoning is quite remote.³⁰

Similarly the author of 'Treatise on Right or Wrong', H. L. Mencken says that in-between grim conspiracy of putting one nation against another appear those ideological interests that dream of putting an end to war. If by any miracle their desire is fulfilled then this idol of nationalism will meet its doom and along with it many wrong and immoral things will also go. The source of power of nationalism is fear and no person will fear that enemy who is armed with the weapon of justice. But the chances of war coming to an end before the end of this contemporary period are very remote. And centuries might go by before this dream is realized. Man is still closer to barbaric jungle-folk. Besides, man is not ready to forgo the pleasure that he gets when in a fit of anger he goes in pursuit of his enemy or fights with him. The proposals of peace put forward by different governments are in fact requisitions of their interests.

Mencken says that these observations are based on the first hand knowledge that he got by attending three international conferences that were organized to end war. He further says that after hypocritical peace of few days the leaders who participated in the conferences resorted to grabbing and scrambling. And when they returned to their respective countries their success was not measured by what they did for restoring peace in the world but by what material they brought for future war? Mencken says that the

³⁰ Inge, Dean, op. cit., p. 193.

League of Nations disintegrated when its aims started unveiling. And only after a short period of its inception this thing came out into the open. Despite all the fictional claims that were made by its founders the fact was that their aim was just to ensure that the war booty of the World War remained with the victorious. And the moment this business started the victorious nations were in conflict with each other over the division of the war booty.³¹

It is to be recollected that in 1932 Professor Einstein under the auspices of the League of Nations' 'National Institute of Intellectual Cooperation' invited various thinkers of the West to answer the question: is there a way to save humanity from war?

While responding to this question Freud writes that though this will appear contradictory but the fact is that the way of achieving the desired goal of everlasting peace would be constructed by war only. With war big nations would be developed and within their boundaries their central authority would make war impossible. Freud says that there is only one sure way of ending war and that is to create with mutual understanding such a central authority whose decisions would be final and binding on nations that happen to be in conflict of interest with each other. But for this two things are required; one, creation of a supreme court and two, power to implement its decision. If the second thing is missing the first will automatically become useless. However, the question is not to curb dominant forces of man but how to use them in fields other than war?³²

In the end Freud writes that intellectuals hate war because the demand of their physical nature is such.

These are the views of those persons who are considered luminaries of knowledge and intellect in the world and who want to solve every problem with logic and reasoning. The fact is that if it had been possible to control the oppressive forces by reasoning with them then Ram would not have gone to Lanka to kill Ravana and Krishna would not have supported war in the field of Krushetra. If verbal reasoning had the potential of solving the problem of war then Krishna would have argued with Kauravas to stop the war instead of inciting Arjun towards war. Therefore, until oppressive forces are there in the world power would be required to suppress their tyranny and to protect civilized humanity. For this reason the flag-bearer of ahimsa, Mahatma Gandhi had to say women of India should be taught the art of using weapon. This is preferable to leaving them in a condition where they feel helpless. Women should be encouraged to keep revolver and knives with their person.³³

Christian Missionaries

The West is always absorbed and entangled in harassing and weakening the spirit and forces of Islam. Why? This we have already answered. And to achieve this objective the missionaries of the Church play the role of a vanguard for the Christian army. Says Iqbal:

³¹ Mencken, H. L., 'Treatise on Right and Wrong', p. 233.

³² Freud, S., op. cit., pp. 87-93.

³³ 'Harijan' 27-10-1946

*Mata-e-ghair pe hoti hai jab nazar uske
Tu hain harawal lashker-e-kalisa ke safeer.*

When he keeps an eye on the resources of others
Sends he the Church envoys before the army.

These missionaries of the Church come in the guise of considerate friends. Before leaving the shores of Europe they urge their armed wing to prepare weapons of warfare.³⁴ But in the East the 'message of Jesus' is preached to the Muslims that God's Kingdom is for the weak and the poor. 'Whosoever shall smite thee on thy right cheek, turn to him the other also' because the Kingdom of God has become your destiny. Moreover the kingdom of this earth is useless. And to desire for that which is useless is ignominy. History has proved that for centuries the Christian missionaries have been adopting this method. They come to Muslim countries and preach them stories of God's Kingdom and consequently the kingdom on earth of the Muslims gets transferred to other hands. And Muslims, yes the same Muslims about whom their Allah said:

*Innallaa-hashtaraa minal-Mu-miniina
anfusahum wa amwaa-lahum-bi-anna
lahumul-jannah yuqaa-tiluuna fii Sabii-
lillaahi fayaq-tuluuna wa yuqta-luun:wa-
dan alay-hi Haqqan-fit-Tawraati wal-Injiili
wal-qur-aan:wa man awfaa bi-Ahdihii
minallaahi fastab-shiruu bi-bay-I-kumulla-zii
baaya -tum-bih:wa zaalika huwal-fawzul-aziim.*

The believers without doubt have entered into a transaction with Allah, through the instrumentality of the Divine order, Who purchases their very persons and their worldly possessions in return for the abiding blissful life of *jannat*. They shall fight in the cause of Allah and slay and be slain and on the part of Allah the promise of *jannat* is binding. Similar promises were also made in the Tor'ah and the Injeel and are reiterated here in the Quran. Who is better than Allah in fulfilling promises? O believers! Rejoice then on the bargain effected which is a great achievement. (9/111)

And owing to the influence of the Christian missionaries this Muslim, thought that prayer mat and rosary are the wealth of life. He misinterpreted the meaning of contentment and trust in Allah, converted *Diin* into religion, ate the opium of religion and now he is totally oblivious to the demands of *Diin*.

*Ya woosat-e-aflak mein takbeer-e-musalsal
Ya khak ke aghosh mein tasbeeh wa munajaat
Wuh mazhab-e-mardane khud agha wo Khuda mast
Ye mazhab-e-mulla wo jamadat wo nabatat.*

Either till skies, Order Divine they propagated
Or confined to cells dark with rosary and hymn they were.

³⁴ Christianity preached its doctrine and prepared for war together. This is not a new thing. The Christian clergy was instrumental in instigating the Crusades. A Christian Historian writes: "When the victorious armies of the Messenger of Arabia entered Jerusalem (during the reign of the Second Caliph) not a single non-Muslim was killed on the ground that he professed a different religion. But when centuries later the Christian Crusaders entered Jerusalem then no Muslim man, woman and child was left alive."

Faith of God-intoxicated, self-realized man that was
This is the religion dead and inorganic of the priest.

Sheep and Tiger

Dr. Muhammad Iqbal in his narrative poem '*Asrar-e-Khudi*' has included a thought provoking allegory about the religious leaders of the West. Iqbal says that there lived a tiger in a jungle. The tiger harassed the sheep of that jungle. So the sheep assembled together so as to find a way out. A sheep well versed in the art of politics said, "Listen, all sheep cannot combine to form one tiger. Therefore we should drop the idea of becoming a tiger. Instead we should try to convert the tiger into a sheep." Consequently that sheep donned the attire of a mystic and tactfully preached to the tiger the ideology of self-denial:

I am possessed of spiritual power.
I am an apostle sent by God for tigers.
I have come as a light for the eye that is dark,
I have come to establish laws and give commandments.
Repent of your blameworthy deeds!
O plotters of evil, bethink yourselves of good!
Whoso is violent and strong is miserable:
Life's solidity depends on self-denial.
The spirit of the righteous is fed by fodder:
The vegetarian is pleasing unto God.
The sharpness of your teeth brings disgrace unto you:
And makes the eye of your perception blind.
Paradise is for the weak alone,
Strength is but a means of perdition.
It is wicked to seek greatness and glory,
Penury is sweeter than princedom.

The sheep was successful in his mission. The tiger became his disciple and started feeding on grass and vegetables instead of meat. After some time he began to lose his strength, swiftness and activeness. He became weak, humble, spineless and coward. He lost the sharpness of his teeth and spark of his eyes. There were left no desires in his heart. He became like a mirror that has lost its strength of reflecting back images. He lost his desire for making an effort. He lost his enthusiasm to be active and to be always on the move. At one time the tiger was the king of the jungle but now he lost his authority, firmness, determination, command, dignity, wisdom and prosperity. His once powerful clasp of the claw became weak and he became heartless as if he was already in his grave. Over hundred illnesses emerge when one is without strength. As such the tiger became disgruntled, dispirited and of vile nature. Owing to the spell of the sheep, the ever-vigilant tiger went into slumber. Besides, culture was the name he gave to his disgraceful decline.

In India

This is not the place to discuss as to how these ideas were spread amongst the Muslims of the world. When the British ended the rule of Muslims in India they feared

that Muslims would return to their venturesome way of life. Therefore they applied their time-tested formula and herds of Christian missionaries started coming to India. They spread their network in the length and breadth of India and started preaching to the Muslims the concept of 'Kingdom of God'. One outcome of this preaching was Mirza Ghulam Ahmad of Qadiyan. He himself admitted that his movement was the product of the seed sowed by the British. Apart from his fabricated 'revelation' he also preached against the concept of Jihad.

*Ai dosto! Jihad ka ab chordo khayal
Dii'n ke liye haram hai ab jung or qital*

O Friends! Now leave the idea of Jihad
Now religion prohibits battle and war.

The result of this versified propaganda was that Muslims began to feel embarrassment at the mention of Jihad. And even the attitude of those people became apologetic who did not accept the 'prophet-hood' of the Qadiyani. They began to desire for a Quran that had no verses on Jihad. But this was beyond their reach. Therefore they began to interpret ridiculously the verses related to Jihad. They said that the orders for Jihad speak about only that period when the world had not become cultured. That period was of madness and barbarity. Orders for Jihad were time bound. They were mentioned because the Arabs by nature were militant. But now all these verses have been abrogated.

The Message of Iqbal

This conspiracy was at the verge of becoming victorious when fortunately for the Muslim community Sir Muhammad Iqbal arrived on the scene and placed the real teachings of the Quran in front of the world.

*Ho agar quwwat-e-firon ki dar parda murid
Qaum ke haq mein hai lanat wuh Kalimillahi*

Curse on the community is the leadership
That is secretively disciple to Pharaoh's power.

And Iqbal asked the 'considerate friends' -

*Batil ke faal-o-far ki hifazat ke vaste
Europe zirah mein doob gaya dosh ta kamar
Hum poonchte hain sheikh-e-kalisa nawaz se
Mashriq mein jung shar hai to maghrib mein bhi hai shar
Haq se agar gharz hai to zeba hai kya ye baat
Islam ka muhasba Europe se dar guzar*

To protect the pomp and presage of the Wrong
Europe armed herself from head to toe.
O supporter! Of the Church, I ask thee
Is war evil only in West and not in East?
If thou art just, not pertinent is it that
Europe were forgiven and Islam be called to account.

The modern Muslim is indebted to Iqbal. Iqbal unveiled before him the truth of the Quran and made him competent enough. Now with the strength of his faith he is putting before the world the message of the Quran and also the attributes of the personality to whom the Quran was revealed.

*Asma' us ki lahd per shabnam afshani kare
Sabza-e-naurasta us ghar ki nighabani kare*

O Heaven! Sprinkle dew on his tomb
O Bloom! O Harvest! Guard that house.

Buddhism and Jainism

There is no doubt that both Buddhism and Jainism have preached against killing of animals. But the question is: which civilization they gave to the world? In the entire history Jainism has never been a dominant force. And today it does not have an independent identity also. Owing to Emperors Ashoka and Kanishka Buddhism did make some progress. But only one attack from the Hindus was enough to wipe away the Buddhists from the boundaries of India. Today they are not even recognized as a minority community in India. This happened because these religions and their philosophy advocate salvation for individual life and they had nothing to do with collective life. At the time when the Christians also believed in this philosophy their condition was not dissimilar to the Buddhists and the Jains. Dean Inge says that individually and universally³⁵ Christianity was only a religious movement.

The state of the Hindu religion is also the same. Therefore Mahatma Gandhi writes, "If I had been a dictator then I would have separated religion from politics. I swear by my religion that I would have given my life for this (division). Religion is my personal matter. What concern does government have with it? The objective of government is that it looks after your worldly requirements, for instance, communication, currency, foreign affairs, etc. It has nothing to do with religion. Religion is a private affair of an individual."³⁶

Government and Power

We have already stated that Islam is not religion. It is *Diin* that includes both religion and government. Look at any government, at every step it has to fight a 'war'. What is war? It is to make somebody to accept something by force. You see that a government has to use power everyday. When any dacoit creates breaches of the peace then police is ordered to arrest him. The dacoit and the police both make use of their power against each other. The stronger one dominates the weaker one. Often the dacoit is killed in

³⁵ How come Christianity is universal? The New Testament says that Jesus was the Messenger for the Jews only and he had not come to distribute the bread of sons to dogs.

³⁶ 'Harijan' 9-12-46. This sermon was in response to the claims of the Muslims that the basis of their power is religion. And contrary to this in 1938 the secretary of the Congress Party, Kirpalini, said that the system of the Congress would be based on the philosophy of Gandhi. And in this way religion and politics became one and the same thing.

such an encounter. But if he is arrested alive then in the first place his power (weapons, etc.) is snatched from him. He is tried in the court of law and if proved guilty he is punished. This punishment is again implemented by power. This is called establishing peace in the land. This is the first obligation of an organized government. So at every step power is being used and no Christian mystic or a Hindu saint opposes it. They bless a government that establishes peace in the land. But when instead of one dacoit an entire nation or community starts looting people then use of force (war) against them is considered madness and barbarity. This shows that this philosophy is defective and trivial.

Resisting Evil

Eternal truths are contained in the Quran. Therefore it does not get influenced by cheap emotions and give these types of superficial ‘moral laws’. To resist evil is the fundamental principle of the *Diin*.³⁷ It says that evil should be eradicated and resisted.

Idfa billatii hiya ahsa-nus-sayyi-ah.

(O Messenger) repel evil (judiciously) with that which is best. (23/96)

The Quran accepts that some evils are committed accidentally and not deliberately. Appealing to one’s intellect and sagacity can resist this type of evils. This is called ‘resisting evil with good’.

Wa yadra-uuna bil-hasa-natis-sayyi-ata wa mimmaa razaqnaahum yunfiqun.

The Muslim community) averts evil with good and keeps open for human welfare that which We have given to them. (28/54)

The Quran says that by ‘resisting evil with good’ an enemy can also become your friend.

*Wa laa tastawil-hasanatu wa las-sayyi-ah.
Idfa billatii hiya ahsanu fa-izallazii
bay-naka wa baynahuu adaawatun
ka-annahuu waliyyun hamiim!*

Nor can Goodness and Evil be equal. Repel (evil) with what is better then will he between whom and thee was hatred become, as he were thy friend and intimate. (41/34)

The Quran, however, does not negate human emotions and therefore it does not limit itself to just the above instructions. It observes the other side of the coin also. It says amongst the evildoers are such persons who deliberately violate the laws. They do not listen to any reasoning and soft approach towards them makes them more extremists. This type of evil can only be arrested by force and as such punishment becomes must.

³⁷ The elimination of wrong is the irreducible minimum of morality. (R. Briffault, ‘The Making of Humanity’.

Wa jazaaa-u sayyi-atin-sayyi-atum-misluhaa.

(Sometimes a culprit has to be punished but always keep this in mind that) the punishment should be equal (in degree) to the crime. (42/40)

The Quran also says that use of force for (or in support of) the oppressed is not crime.

*Wa lamanintasara ba-da zulmihii
fa-ulaaa-ika maa alayhim-min-sabiil.*

You have no right to charge or question a person who defends (or take revenge) himself after he has suffered wrong. (42/41)

Use of force is a crime when it is used for oppression, transgression, cruelty, riots, etc.

*Innamas-sabiilu alallaziina yazlimuunan-
naasa wa yab-guuna fil-arzi oigayril-haqq
ulaaa-ika lahum Azaabun aliim.*

The blame is only against those who oppress men with wrongdoing and insolently transgress beyond through the land, defying right and justice for such there will be a chastisement grievous. (42/42)

As such the Quran has instructed to forgive and to pardon. But along with this punishment and persecution are also considered essential so as to maintain peace and justice. And when this punishment and persecution extends beyond individuals to nations or communities then it is called war. If these things are for protecting human rights then they are good but if they are used for personal interests then they are evil.

*Zindagi kisht-tast wa hasil quwwat-tst.
Sharah ramz haq-o-batil quwwat-tst.
Sulah Shair gardad cho maqsood ast ghair
Gar Khuda bashad gharaz jangast khair.
Gar na gardad haq za tegh-e-ma buland
Jan bashad qaum ra na arjumand.
Har ke khanjar bhare-ghairullah kasheed
Tegh-e- oo dar seena-e-oo armed.
Tegh behar izzat-e- deenast wa bas.
Maqsad-e-oo hifz-e- aeen ast wa bas.*

Life is won on the battlefield by power
Power separates Truth from untruth
If against the Divine peace is evil
If for the Divine war is good
If sword hath not established Truth
In danger the nobles would have been
If sword is picked for other than God
It is as if you kill yourself
For dignity of *Diin* only is the sword
o protect Divine laws is its objective

This fact was most eloquently and in impressive words was stated by the last Messenger. He was asked: one man fights for war booty, one person fights for fame,

one person fights for bravery, one person fights for anger and revenge, amongst them whose Jihad is right? And he replied:

*Wa man qatala litakuna kalimatal lahi
hiyal uuliya fahua fii sabilillahi.*

One who fights in order to ensure that Allah's law (of justice and fairness) reign supreme then his Jihad is in Allah's way. (Sahih Bukhari)

CHAPTER 4

Jihad

According to the Greek philosophers the universe is static. This belief resulted in stoicism which means that one should lead a quiet, inactive, monotonous, hermit life; fear society, and should not have any sense of the values or joys of human association. This pessimistic philosophy withered the leaves, plucked the fruits and dried up the branches of the tree of humanity. When the last Messenger of Islam began his mission this philosophy in various shapes was dominating the thinking minds of the world. The Quran contradicted this listless and destructive philosophy of life and said that the universe is not static. This universe is an ever-expanding one. And its every particle is changing and moving forward so as to live. The name of this endeavor is Jihad.

The Meaning of Jihad

Jihad is opposite of *Qo'ood*, to sit idly without making an effort. This makes it clear that Jihad means to be active, to struggle, to strive and to endeavor.

*Laa yastawil-qaa-iduuna minal-Mu-miniina
gayru uliz-zarari wal-Mujaa-hiduuna fii
Sabiilillaahi bi-amwaa-lihim wa anfu-sihim.
Fazzala- laahul-Mujaa-hidiina bi-amwaa-lihim
wa anfu-sihim alal-qaa-idiina darajah. Wa
kullanw-wa –adal-laahul-husnaa wa fazza –
lallaa-hul-Mujaa-hidiina alal-qaa-idiina ajran aziimaa.*

Those of the believers who sit still, other than those who have a (disabling) hurt are not on equality with those who strive and struggle in the way of Allah with their wealth and lives. Allah hath conferred on those who strive and struggle with their wealth and lives a rank above the sedentary. Unto each Allah has promised well, but He has bestowed on those who strive a great reward above the sedentary. (4/95)

Therefore Jihad would mean action. Read the Quran from start to finish and everywhere you find emphasis on *Eiman* and action. By *Eiman* is meant determining the objective. And by action is meant striving and struggling in order to obtain that objective. This is the Jihad of a Muslim. And it includes everything from a small work to the ultimate sacrifice that a man can make. So a Muslim in order to crush the forces of oppression and tyranny is prepared to lay down his life if circumstances so demand. As such *Qital* (war) is also included in Jihad. This means that every Jihad is not war. The life of a Muslim is Jihad from birth to death because only by Jihad glory of evolution of humanity is maintained and human personality is developed.

*Wa man-jaahada fa –inna-maa yujaahidu
linafsih; in-nallaaha la –Ganiyyun anil-aalamiin.*

If any (Muslim) strives and struggles then he does it for the development of his own personality because Allah is free of all needs from all creation. (29/6)

And the ways to the destination of the caravan of life are shown by Jihad.

*Wallaziina jaahaduu fiinaa lanah-diyannahum
Subulanaa; wa innallaaha lama-al-Muh-siniin.*

And Allah would certainly guide those who strive and struggle in the cause of the Truth to His path (their destination) because without doubt Allah is with those who lead righteous lives. (29/69)

The Path of the Muslims

Jihad is the only path for a Muslim that can lead him to Allah.

*Yaaa- ayyu- hallaziina aa- manutta- qullaaha
wab-taguuu ilay-hil-Wasiyata wa jaa-hiduu
fii Sabiilihii la-allakum tuf-lihuun.*

O Muslims adhere strictly to the laws of Allah. Try to secure a high rank in His eyes. You will be successful in your efforts by striving and struggling hard in His cause. (5/35)

And without Jihad *Jannat* (life of peace and security) is a distant dream, nay impossible.³⁸

*Am hasibtum an-tad-khulul-Jannata wa
lammaa ya-lamillaa-hullaziina jaaha-duu
minkum wa ya –lamas-Saabiriin.*

O Muslims! What do you think? You will enter *Jannat* (just by declaring that you believe in Allah. No). You have yet to prove which of you have strived and struggled hard and have endured steadfastly. (3/141)

Jihad exalts one in ranks.

*Allah-ziina amanuu wa haa-jaruu wa jaa –
haduu fii Sabii-lillaahi bi-amwaa-lihim wa
anfusihim a –amwaaa-lihim wa anfusihim
a-zamu dara-jatan indal-laah wa ulaaa-ika
humul-faaa-izuun.*

Mark that those who believe in Allah and the life hereafter and who abandon their homes and struggle in the cause of Allah with their possessions and their persons rank high in the estimation of Allah. These are they who will attain success. (9/20)

³⁸ The last Messenger said that paradise is in the shadows of the sword. (Sahih Bukhari) And in Tirmizi it has been reported that the Messenger said that Allah likes two drops; one, a tear drop that comes owing to the fear (of the result for violating the laws) of Allah and another a drop of blood sacrificed in His way.

By Jihad one becomes the candidate for Allah's *Rehmat* (means of protection and sources of nourishment).

*Innallaziina aamanuu wallaziina haajaruu
wa jaa-haduu fii Sabiilillaahi ulaaa-ika
yarjuuna Rahmatallaah wallaahu Gafuuruur-Rahiim.*

Without doubt those who believe in the Divine Order, migrate (leave their homes so as to) strive and struggle in the cause of Allah are the ones who can rightfully expect and receive Allah's *Rehmat*. (2/218)

By Jihad one becomes prosperous and pleasantly ingenious.

*Laakinir –Rasuulu walla-zii-na aamanuu
ma-ahuu jaaha-duu bi-amwaa-lihim wa
anfusihiim. Wa ulaaa-ika lahumul-khay-raat
wa ulaaa-ika humul-Muf-lihuun a-addal-laahu
lahum jannaa-tin-tajrii min-tahti- hal-an-haaru
khaali-diina fii-haa zaalikal-faw-aziim.*

But the Messenger and his companions who believe in Allah strive and struggle in the cause of Divine Order with their lives and their possession. All good things of life are for them and they shall prosper. Allah has prepared for them gardens wherein flow streams and where they shall abide; this indeed is a great achievement. (9/88-89)

The Life of a Muslim

Ponder over the life of a Muslim. He is born into the world in order to live in accordance with the Divine laws and to implement these laws in the world. He does not change according to the system in which he is born rather he tries to change the system according to his ideology. And for this change he sacrifices everything that he has, simply because for him his life and wealth are not an end in themselves but are means to achieve a lofty goal. And that objective is to implement the Divine Order in the world.

*Mard khuddare ke bashad pukhtakar
Ba mizaje ou ba sazar rozgar
Gar na sazar ba mizaje ou jahan
Mi shaved jung az-ma ba asma
Bar kunad buniyad mojudat ra
Mi dahad tarkibe nau zarrat
Gardishe aiyam ra zanad
Charkhe nili fam ra barham zanad
Mi kunad az quwwate khud ashkar
Rozgar nau keh bashad sazar*

For a man determined in mission
The world changes to his desires
If circumstances are not conducive for him
He struggles, he strives and he succeeds
He changes the existing things
And gives an order new to them
He destroys the misfortune of time

Formidable and lofty it might be
With his power and wisdom
The new dawn follows in his steps.

This revolution is the objective of the life of a Muslim. And to achieve this goal he has to strive and struggle hard. This then is Jihad. The Quran in simple but impressive style narrates this fact. It says that a Muslim is the guardian of his life and wealth and not the owner.

*Innallaa-hashtaraa minal-Mu-miniia
anfusahum wa amwaa-lahum-bi- anna
lahumul-Jannah yuqaa-tiluuna fii-Sabii-
lillaahi fayaq-tuluuna wa yuqta-luun
wa-dan alay-hi Haqqari-fit-Tawraati
wal-injiiliwal-Qur-aan wa man awfaa bi-
Ahdihii minallaahi fastab-shiruu bi-bay-
I-kumulla-zii baaya-tum-bih wa
zaalika huwal-fawzul-aziim.*

Allah hath purchased of the believers (in the Divine Order) their persons and their goods; for their (in return) is *Jannat* (peace and security): they fight in His cause, and slay and are slain: a promise binding on Him in Truth, through the Torah (Old Testament), the Gospel (New Testament), and the Quran and who is more faithful to his Covenant than Allah? Then rejoice in the bargain, which you have concluded: that is the achievement supreme. (9/111)

In this business there is no loss and no setback, only gain and gain only.

*Yaaa-ayyuhal-laziina aamanuu hal
adullukum alaa-tijaaratin-tunjiikum-min
Azaa-bin aliim? Tu –minuuna billaahi wa
Rasuulihii watujaahiduuna fii Sabiilillaahi
bi- amwaalikum wa anfusikum zaalikum
khay-rullakum in-kuntum ta-la-muun.*

O you who believe (in the Divine Order) shall I tell you of a business that will save you from a grievous chastisement? If you believe in Allah and His Messenger then strive and struggle hard in the cause of Allah with your wealth and your persons. This bargain is best for you, if you but only knew. (61/10-11)

Upholding the Truth

This universe has been created in Truth. Therefore the ideological mission of a Muslim's life is to uphold this Truth so as to establish Divine system. He is born for this.

*Wa jaahiduu fillaahi haq-qa jihaadih.
Huwaj-tabaakum wa maa ja-aiz alaykum
fid- diini min haraj; Millata abii-kum Ibraahiim.
Huwa sam-maakumul-Muslimiin. Min qablu wa
fii haazaa li-yakuu-nar-Rasuulu shahiidan
alay-kum wa takuunuu shuhadaaaa-a alannaas!
Fa-aqiimus-Salaata wa aatuz-Zakaata wa-tasimuu*

*billaah! Huwa Maw-laakum-fani-mal-Mawlaa
wa ni-man-Nasiir!*

And endeavor in the cause of Allah because it is your right to strive and struggle in His cause. He has chosen you for a glorious life. For you there is no hardship in *Diin* (system of life). The way of life of your father Abraham is also your way of life. He has named you Muslim. This was your name in earlier Scriptures and in this (Quran). This is because the Messenger is witness over your deeds and you are witness over the rest of the mankind. So establish the system of *Salaat* (political order) and *Zakaat* (economic system for the welfare of the entire humanity). Hold fast (the laws of) Allah. He is your Protecting Friend. The blessed Patron and the blessed Helper! (22/78)

This then is, according to the Quran, striving and struggling regularly in the way of truth and justice. This is also that blessed philosophy of regular effort and inquiry in which are concealed the secrets of life.

*Yaaa-ayyu-hallaziina aa-manus-tajjibuu
lillaahi wa lir-Rasuuli iza da- aakum limaa yuh-yiikum.*

O Muslims! Respond to the call of Allah and His Messenger when He calls you so that you may get life. (8/24)

Eternal Life

‘A call to life’ means to create an atmosphere in which your humanity remains alive.

*Musalmene ke dand ramze diin ra
Nasayad paishe ghair-ullah jibiin ra
Agar gardoon bakame uoo na gardad
Bakame khud ba-gardad ien zamiin ra*

The secrets of Muslim belief, I tell thee
Other than to Allah he does not bow
His heart is indifferent to the riches of the world
For his object is eternal bliss and eternal life.

Therefore just to breathe is not life. Similarly death is not when you stop breathing. As such the Quran says that those who die in this struggle should not be called dead. They are alive. But you do not understand this fact because you think that life stops when one stops breathing.

*Wa laa taquuluu li-many-yuqtalu fii
sabiilil-laahi am-waat. Bal ah-yaaa-
unw-wa laakil-laa tash-uruun.*

(During the struggle for the establishment of the Divine Order one should be prepared even to face death.) If one dies in this struggle one should not be considered dead because one has attained eternal life even though it cannot be perceived (by your present level of knowledge). (2/154)

Even to think that a striver in the cause of Allah is dead is prohibited.

*Wa laa tah- sabannal-lazii-na qutiluu fii
Sabiilullaahi amwaataa. Bal ahyaaa-un
inda Rabbihim yurzaquun.*

Do not ever think that those who have been slain in the cause of Allah are dead. Say, “They are alive with Allah, well-provided with sustenance, rejoicing in what Allah has bestowed upon them. They are glad because of their sacrifice those who have been left behind are free of fear and anxiety.” (3/168)

Therefore, according to the Quran life is movement and action. When there is no movement and action then it is death though physical life may be of any length. A shameless life is not life at all. In this is concealed the secret of the life of an individual or that of a community.

Why do Nations Rise and fall?

Why do nations rise and fall? There are many answers to this question. One principle is common to all of them and that too in all ages. Only that nation survived which had enthusiasm to evolve, to move forward and passion to strive for its existence. But the moment its organs of thought and action exhausted its existence was wiped out as if they were *lam yakun-shay-am-mazkuuraa*, a thing unremembered. Ordinary people search external reasons and defects for this fall. But external reasons and defects are like ants carrying a dead insect from one place to the other. Nations fall because their internal forces become weakened and disorderly.

*Magar kotahee-e- zauq-e-aml hai khud giraftari
Jahan bazu simet-te hain wahin sayyad hota hai*

Failing to struggle, to strive is suicide
Fowler is where ye fold thy wings.

For the Quran enthusiasm to evolve and passion to strive is an immutable law. Therefore it unambiguously says to the community that has been chosen to protect mankind, “The secret of your existence is in struggling and striving hard. If you will shy foul from this obligation then other communities will take your place and your history will become stories of the past.”

*Yaaa-ayyu-hallaziina aa-manuu maa lakum
izaa qiila lakumunfiruu fii Sabii-lillaahis-
saaqal-tum ilal-arz? A -razii-tum-bil-hayaa-
tid-dunyaa mi-nal- Aakhirah? Famaa mataa-
ul-hayaa-tid-dunyaa fil- Aakhi-rati illaa qaliil.
Illaa tanfiruu yu-azzib-kum azaaban alimanw-
wa yas-tabdil qaw-man gayra-kum wa laa
tazurruuhn shay-aa-Wallaahu alaa kulli shay-in Qadiir.*

O Muslims! What has happened to you? When you are asked to march forth in the cause of Allah you do not move as if your feet are rooted in the earth. (It seems) you prefer worldly gains to the blessings of the Hereafter although the gains offered by the life of this world are insignificant in comparison to what the life of the hereafter offers. Remember, if you do not march forth Allah will certainly chastise you with a serious chastisement. He will replace

you by another people. You can do no harm to Allah since He has control over everything. (9/38-39)

The secret of your life is in your fighting and defeating the forces of evil. Besides, this struggle takes stock of your strength and thereby you can gauge as to how much talent you have to live and to move forward. This stock taking will be in different forms.

*Wa lanablu-wannakum-bi- shay-im-minal-
khawfi waljiuu-i wa naqsim-minal-amwaali
wal-anfusi was-samaraat wa bash-shiris-
Saabiriin,Al-laziina izaana asaabat –hum-
musiibatun-qaaluu innaa lillaahi wa innaaa
ilayhi raaji-uun.Ulaaa-ika alayhim sala-waatum
mir –Rabbihim wa rahmah wa ulaaa-ika
hu-mul-Muhtaduun.*

This struggle will provide you with many opportunities to test your mettle. You may encounter wars and massacres and also be confronted with scarcity of food and loss of life and property or with devastation of fields and orchards. Such ordeals may take place but ultimately those who remain steadfast and do not waver in their commitment to establish Allah's system will be successful. They meet every challenge saying: "We have dedicated ourselves to the establishment of the Divine system and come what may we will continue advancing towards that goal." They are the people who are considered to be eminently deserving of blessings and laudation by their Creator and Sustainer. They will certainly attain their goal. (2/155-157)

This happened to the generations before you and this will happen to you. You will not find any change in the laws of Allah.

Just by saying that you are a Muslim you will not be exempted from this law. Your belief in the Divine Order will be tested. In this test your actions would be seen and not your poetry.

*Ahasiban-naasu any-yut-rakuuu any-yaquuluuu
aa-mannaa wa hum laa yuftanuun? Wa laqad
fatannallaziina min-qablihim falaya-laman-
nallaa-hullaziina sadaquu wa laya-famannal-kaazibiin.*

Do men think that they will be left alone on saying, "We believe," and they will not be tested? (Mere lip profession of Faith is not enough. They will be tried and tested in the real turmoil of life. And remember) We did test (generations) before them so as to tell them who were true and who were false. (29/2-3)

Putting up Lame Excuses

And for this test there is no better touchstone than Jihad. The Quran unambiguously states this fact in the second section of chapter 48 (*Surah Al-Fath*). Besides, this section unveils various types of prevarications and false excuses by people who hung back from the duty of Jihad. Though the immediate reference in these verses is in context of the period when the Quran was being revealed but it has generalized connotation that is not confined in time, space and peoples. However, amongst the Muslims this sickness of

shying away from the duty of Jihad began spreading its wings when the live and life giving message of Allah was replaced by Persian and Greek thoughts. In short, Sufism fatally injured enthusiasm of the Muslims to struggle and to strive.

Sufism

The decline of Muslim power is directly related to the rise of Sufism. For Sufism preached that the biggest Jihad is purgation of the Self. And this is done by sitting idly in dark and narrow cells of a monastery and repeatedly uttering, "Allah, Allah." This anti-Islamic thought gained ground despite clear instructions and exposition in the Quran about the bigger Jihad (*Jihad-e-Akbar*).

*Falaa tuti-il-kaafiriina wa jaahidhum-
bihii jihaadan-ka-biiraa.*

(O Messenger) do not follow those who reject (the Truth), but strive against them with the utmost strenuousness in accordance (with the Quran). (25/52)

Look, the phrase *falaa tuti-il-kaafiriina* in the above verse is unambiguously clarifying the meaning of *Jihad-e-Akbar* – strive and struggle (*jaahidhum-bihii*) in accordance with the laws enshrined in the Quran against the forces that oppose the Divine Order till obedience remains only for the laws of Allah.

Division by the Clergy

The Quran says that the anchorites and the priests hinder men from the way of Allah (9/34). We have seen as to how the Sufis led the Muslims astray. Now let us consider the part played by the priests. They introduced an innovative concept called division of labor in Islam. According to this, war is for the army and the duty of the priests is to legislate in religious affairs and also to issue religious edicts. The Quran nowhere mentions this type of division. The very idea has been borrowed from the *Manu Simriti* of the Hindus. According to the Quran enjoining good and forbidding evil is the duty of all the Muslims and so is war. In Islam there is no room for a separate class of priests.

CHAPTER 5

Slavery

What is human history? It is a story of the hunter and the hunted written in blood. Every section of this story is both gruesome and pathetic. But the most morbid section of this story is under the sub-title, Slavery. Slavery is a disgraceful blot on humanity. What can be worse than considering human beings your chattel and keep them like cattle? Even this comparison does not give the correct picture of the conditions of the slaves. Owner of the cattle does not throw them to the wolves. But slaves have been actors in this drama also. The best loved diversion of the innate barbarous and inhuman Romans was to throw a helpless slave into the cage of a hungry lion and watch them fight. Special arenas were prepared for this 'sport'.

When the last Messenger began his ministry he saw that the slaves were an important aspect of the society. But for this flag bearer of human equality this ignominy to humanity was intolerable. He declared that it is not legal for a man to consider another man his property. All men are human beings and therefore equal. This is against human honor and dignity that man should be considered a commodity or cattle. Freedom is the birth right of man. In a human society slavery should come to an end.

Prisoners of War

At that time the tradition in the world was that the prisoners of war were made slaves and after that their children were considered born slaves. The Quran closed this fountain of slavery. It said that no prisoner of war would be made slave. They would be released either by taking ransom or in good faith.

Fa-izaa laqituu-mullaziina kafaruu fazarbar-riqaab; hat-taaa izaaa askhan-tumuumum fashuddul-wasaaqa fa-immaa mannam-ba-du wa immaa fidaaa-an hattaa taza-al-harbu awzaarahaa.

Now when you meet in battle your opponents then it is smiting of the necks until you have routed them; then bind fast the bonds; then either give them a free dismissal afterwards or exact a ransom. (47/4)

The Slaves that Already Existed

The prisoners of war till their release remained State guests. After the closure of the fountain the river of slavery would have dried up on its own. But some time was required for this drying up process. The river already had some water and an outlet for it had to be made. At that time slaves were a common feature of almost every Arab house. Slaves worked on their agricultural lands and slave girls did household chores. In this

way they had become an integral part of their social and economic life. By freeing them in one stroke would have created complete disorder and chaos in the Arab society. Not only the masters but slaves also would have found themselves in difficulties. Besides, the Muslims themselves were also not in a position to make proper arrangements for all the freed slaves. Therefore, the demand of the circumstances was that the mission of freeing the slaves and the slave girls be carried out in steps and not *en bloc*. Moreover only in this way they could have adjusted to the demands of a free society. These slaves, as was said earlier, already existed in the Arab society. The Quran has called them *maa-malakat aymaanukum*, those who are in your possession. All orders of the Quran in context of slavery are for these slaves only. Once they gained freedom the concept of slavery itself met its doom. For the slaves who existed were slowly but steadily absorbed in the free society and there was no scope for recruiting new ones. The phrase *maa-malakat aymaanukum* is in past tense. And at every place in the Quran only this tense is used for the slaves. This shows that the Quran is referring to only those slaves and slave girls who already existed in the Arab society.

Methods

The Quran employed various methods for the emancipation and betterment of the slaves who already existed (*maa-malakat aymaanukum*) in the Arab society. First of all it encouraged people to free slaves. The Muslims were urged to be kind and considerate to their slaves. They were told that to emancipate a slave was a meritorious act. They could atone for some of their offences by setting a slave free.

*Wa maa kaana li-Mu-mi-nin any-yaqtula
Mu-minan illaa khata-aa. Wa man qata-la
Mu-minan khata-an fatah-riiru raqabatim-
Mu-minatinw-wa diyatum-musalla-matun.*

A Muslim would never kill another Muslim except by mistake. If he kills another Muslim by mistake he should set free a believing slave and pay blood money to the family of the deceased. (4/92)

Freeing the slaves so as to atone for frivolous oaths.

*Laa yu-aakhizu-kumul- laahu bil-lagwi fiii
ay- maani- kum wa laakiny-yu-aakhizu-
kum-bimaa aqqattu-mul-ay-maan fa-kaflaa-
ratuhuuu it-aamu asharati masaa-kiina min
aw-sati maa tut-imuuna ahliikum aw
kiswatuhum awtah-riiru raqabah.*

(If you have taken an oath not to partake a particular lawful thing, mind it that) Allah holds you accountable only for oaths taken with serious intent and not for frivolous oaths. The atonement for breaking serious oaths is the feeding of ten poor persons with such food as your family eats, or providing clothes to them or setting a slave free. (5/89)

If a person in anger calls his wife as if she were her mother then this is called *Zihar*. It is also an offence and can be atoned by setting a slave free.

*Wallaziina yuzaahiruuna min-nisaaa-ihim
summa ya-uuduuna limaa qaaluu
fa-tah-riiru raqaba.*

But those who pronounce the word *Zihar* (mother etc. in state of anger) to their wives then wish to go back on the words they uttered, (it is ordained that such a one) should free a slave. (58/3)

Today it is hard to understand the difficulty an Arab had to undergo in these types of atonements. For we cannot estimate as to how much valuable a slave was for them. Besides, this also affected their social and economic life because slaves had become part and parcel of their society. In such circumstances it was an act of courage to free a slave. As such the Quran has compared it with scaling a mountain during which man loses his breath on every step.

*Falaqtahamal-aqabah. Maaa adraaka
mal-aqabah? Fakku raqabah.*

(But even after these facts) man does not gather strength to scale a mountain. And do you know what scaling a mountain means? It is freeing a slave. (90/11-13)

Manumission

And if it was observed in any slave that he had the potential to contribute positively to the society by being a free person then a deed for his emancipation was written. Besides, he was given economic support to begin a new life.

*Wallaziina yabtaguunal-Ki-taaba mimmaa
malakat ay-maanukum fa- kaatibuuhum in
alimtum fiihim khayranw-wa aatuuhum-mim-
maalillaahil-laziii aataakum.*

And if any of your slaves ask for a deed in writing (for emancipation) then give them such a deed if you know any good in them; besides, give them something yourselves out of the means which Allah has given to you. (24/33)

After this the Quran said that marriages of the slaves and the slave girls should be solemnized so that they may begin their family lives and thereby become virtuous members of the society.

*Wa ankihul-ayaamaa minkum wassaalihiina
min ibaadikum wa imaaa-ikum.*

Marry those among you who are single, and the eligible ones among your slaves, male or female. (24/32)

It was not that only the slaves married the slave girls others also did so.

*Wa mallam yastati min-kum taw-lan
any-yankihal-Muhsanaatil-Mu-,inaati
fa-mimmaa malakat ay-maanu-kum-*

*min-fatayaa-tikumul-mu-minaat wallaahu
a-lamu bi-iimaanikum.Ba-zukum-mim-ba-z.*

Whoever amongst you cannot afford to marry a free believing woman may marry a believing slave girl. If you marry a slave girl do not treat her as inferior (because once she accepts Islam and marries you she is at par with others). Allah knows all about your *Eiman* (conviction in the Divine Order and following it. Remember the only consideration for distinction is *Eiman*, otherwise) the one of you is as the other. (4/25)

Good Behavior

And you should behave properly and in good manners with your slaves. Your behavior towards them should be as good as if it is towards your parents and other near relatives.

*Wa-budullaaha wa laa tushrikuu bibii
shay-anw-wa bil-waalidayni ihsaanaw-
wabizil-qurbaa wal-yataamaa wal-masaakiini
wal-jaari-zil-qurbaa wal-jaaril-junub was-
saahibi- bil-jambi wabnis-sabiili wa maa
malakat aymaanukum innallaaha laa yuhibbu
man-kaana much-taalan-fakhuuraa.*

And in dealing with your relatives you must strictly adhere to the laws of Allah and no man-made law should be mixed with them. Accordingly you should do well to: a. parents, b. kin-folk, c. orphans, d. others in need, e. neighbors irrespective of whether they are your relatives or not, f. way-farers who stand in need of your help, and g. those in your charge (slaves) or those who work under you. Allah does not like those who are proud and boastful. (4/36)

Sexual Exploitation

The Arabs, during the age of ignorance, as per their custom, maintained sexual relations with their slave girls but never gave them the social status of wives. According to the Quran it was wrong. If a slave girl has not been freed for one reason or the other and you enjoy sex with her then it is your duty to elevate her to the status of a wife. In this way the Quran by one stroke of the pen changed the derogatory position of a slave girl to high and axiomatic status of a wife. Their veiled relationships were made lawful. And by giving axiomatic status to the strangeness of their relationship the Quran provided them with equality in marital life and their children were also given equal standing.

*Wallaziina hum li-furuuji-him haafizuun,
Illaa alaaa azwajihim aw maa malakat
aymaanum-bum fa-innahum gayru ma-luumiin.*

(Who will be successful?) They are those who guard their modesty. (Successful are those who guard themselves against unlawful sex and every kind of sex perversion). But (lawful) sex with wife or slave girl (elevated to the status of wife) is permitted. (23/5-6)

End of Slavery

In this way the Quran brought an end to slavery. The problem of slaves who already existed in the Arab society was solved and the sources of recruiting new slaves were closed forever. Now the question is: why methods of eradicating slavery are still mentioned in the Quran? The answer is simple: if any community, engrossed with the problem of slavery, embraces Islam then the Islamic State should have laws before it to tackle this predicament.

From Where Did New Slaves Come?

But with the replacement of Islamic political system with monarchy the Muslim society again adopted the customs and traditions of the age of ignorance. These anti-Islamic ways of life were accepted with such enthusiasm that it has become difficult to find an era in which slave girls in thousands were not present in harems of Muslim Sultans. One may ask as to why the Muslims fell back on the age of ignorance when the Quran with clear instructions was present with them? They have a backdoor called Tradition literature. Through this every brigand thought or act can undauntedly emerge. Therefore Traditions were fabricated in favor of exploiting slave girls. And the tragedy is that these inhuman thoughts and shameless slanders have been attributed to the last Messenger whose piousness, modesty, integrity and controlling of desires is beyond doubt. In the six books of Traditions there are such absurd Traditions in context of slave girls that put to shame even Shame herself. We do not have the courage to reproduce them here. The nations opposed to Islam have declared that slavery and prostitution are crime but in the sacred city of Mecca slave girls are openly sold.³⁹ *Yaa-laytani mittu qabla haa-zaa wa kuntu nasyam-man-siyyaa* (19/23), Oh, would that I had died before this and had become a thing of naught, forgotten! This is all because of the Tradition literatures because the Quran had put an end to slavery at a time when no nation had the wisdom to think on these lines. And despite this the Muslims from pulpits and platforms do not fail to announce proudly that they put an end to slavery. So the teachings of the Quran are entirely different from the acts of those who have become slaves to the Tradition literatures.

Manzilo maqsoode Qura'n digar-ast
Rasmo ainae Musalma diga-ast
Banda-e-momin za Qura'n ber na khurad
Dar ayaghe ou nami deedam na do'rad
Az mulokiyat nigha gardad digar
Aql-o-hosh-o-rasm-o-rah gardad digar

Different is Quran's objective, its destination
From Muslims' rites and their constitution.
From the Quran the Muslim does not drink
His cup is empty of wine, even sediment.
Monarchy has changed his perception,
His custom, his intellect, his discretion.

³⁹ In 1963 the newspapers reported that the government of Saudi Arabia has banned slavery. If this is correct then it is a welcome sign.