

In the name of the One who alone is the
Creator, Sustainer and Terminator of all.

Yet, after swearing allegiance to Him,
instead of uniting together,
communities come up with plans of
disjointed 'Ram Rajya' and 'Khilafah'.

Come Let us Wage Jihad

Guide

Syed Abdullah Tariq

Author

Dr. Mohammad Zubair

Translator

Seemi Rafique

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₹ 30.00

Raushni Publishing House

**Bazar Nasrullah Khan
Rampur U.P.**

244901

Preface:

Jihad is one of the most misunderstood tenets of Islam. Both non-Muslims and Muslims have grave misconceptions regarding it. If a person does not understand the concept of 'Namaaz' and 'Roza' clearly and practices these duties erringly, the effect on the society is neither immediate nor direct. Jihad, however, has an altogether different facet. Jihad is a constant striving for peace yet circumstances can sometimes make the use of arms imperative for the establishment of peace. Therefore, any misconception regarding it not only has a direct bearing on the society, but can even turn a sacred duty into terrorism besides tarnishing the image of Islam. This booklet has been written to address the mistaken beliefs about Jihad. Jihad, whether unarmed or armed due to circumstances, is always for the betterment of the society. Whatever instills fear in common people and what makes their lives and properties unsafe is not Jihad and we all need to fight it together.

It is my belief that once the true nature of Jihad is understood, both Muslims and non-Muslims will come to appreciate the difference between the Islamic duty of 'Jihad' and 'Terrorism'.

I am deeply indebted to Syed Abdullah Tariq, religious scholar and expert of Qur'anic studies, who guided me on this sensitive topic for the preparation of this booklet.

Dr. Mohammad Zubair,
Shaheen Bagh, New Delhi.

Misconceptions:

What is Islam? Who are Muslims? What is Jihad? What is terrorism? Today, these questions have become commonplace in the minds of general public in India. Some people seek the answers to these questions while most don't take the trouble. But the people who do get to the answers are very few whereas a significant number remains dissatisfied as they happen to seek answers from the wrong people, who themselves have limited or erroneous knowledge of the Islam. A vast majority of not only non-Muslims but even Muslims do not understand the true nature of Jihad or even the real meaning of the word 'Muslim'. But before the subject of 'Jihad in Islam' can be taken up, a fundamental fact needs discussion.

Why is it so that whenever the word 'terrorism' surfaces, the picture that emerges in minds is of a bearded Muslim? Why the common belief of a large number of people is that though every Muslim is not a terrorist but every terrorist is a Muslim? In Islamic purview a person is not considered a believer if his neighbor is not safe from his tongue or hands. This is the religious edict of Prophet Muhammad (pbuh). Why then every terrorist is labeled as a Muslim? Either we do not want to know the truth or we deliberately pretend to be ignorant. If the news of terrorist activities from the so-called Muslims appears once in 3-4 months, the news of acts of terrorism by Naxalites hits the media much more frequently. Young children, who should have been engaged in studies or play, are forced

to take up arms and that too against their own countrymen, as hatred is infused in their innocent hearts early on. If the so-called Muslim terrorists get training in other countries, then the training camps of these Naxalites are within our own borders. Their influence is not limited to just one village, rather village after village identifies with the Naxal ideology. **Saadhvi Pragya Singh Thakur, Lieutenant Colonel Prashad Purohit, Sameer Kulkarni, Major (retd.) Ramesh Upadhyay, Sudhakar Chaturvedi, Ajay Rahilkar and Sudhakar Chaturvedi are the accused in Malegaon Bomb Blast Case.** While Al-Qaeda or Taliban are foreign grown organizations, **'Abhinav Bharat' is a home grown organization. Sikhs carried out terrorist activities for a long period of time in the country asking for the separate state of Khalistan to be established.** This terrorism resulted in the deaths of thousands of people beside the assassination of Indira Gandhi, ex-prime minister of India. World's most dreaded terrorists and killers of another ex-prime minister of our country, Shri Rajeev Gandhi, **Tamil Tigers are Hindus while the Ulfa terrorists are Christians.** Despite these facts being known evidently and beyond doubt, **if still the majority section of our society believes that every terrorist is a Muslim, then it is nothing but an obvious case of brain washing.**

Come, let us now ponder over the questions posed at the beginning of this booklet.

Islam and Muslims:

The word 'Islam' has two meanings. The first is peace while the second meaning is complete submission. The nature of this submission entails that a person completely foregoes his will and unconditionally submits himself to the will of the Lord Almighty. The one who hates the creation of the Lord can never be considered as a Muslim. Certain questions are fundamental to our existence and it is imperative upon us to seek the answers to these questions. Like, why did Lord create man, what does Lord expect from the mankind, what should be our goal in this life and what are our responsibilities here? Our conjectures in this regard are usually fallacious and therefore Lord sent His prophets from time to time for spreading guidance. Such prophets were sent in all corners of the world and they guided mankind through His wisdom that was revealed upon them. All prophets were truthful and they preached in their respective regions using the language and style of that particular land and time. They all brought one message from the one true God. The person who follows his own vain desires ignoring the will of God can be enlisted as a Muslim in the municipal records but can never find a place as a Muslim in God's records. A Muslim is a person who has unequivocally embraced Islam. **The word 'Islam' comes from the Arabic root word 'Salm', one of the meaning of which is peace.** In this way, it means that a Muslim is the one who spreads peace or the one who establishes peace or simply, a peace loving person. **A person who disturbs the peace**

of a society or spreads discord can never be a Muslim. Similarly, the basis of Islam is 'Iman' (faith), which comes from the Arabic word 'aman'. Again, 'aman' means peace. It is a fundamental requirement to be a Muslim that one should have 'Iman'. If a person is devoid of 'Iman', he is neither considered a believer nor a Muslim, his social reputation as a Muslim notwithstanding. In addition to 'Iman' and 'Islam', Qur'an also lays great emphasis on 'Amal-e-Saleh' (good deeds) as being essential for success. **The word 'Saleh' means good and righteous. This has root in the word 'Sulah', which means peace or reconciliation.** 'Amal-e-Saleh' is, therefore, a deed that is done to establish peace. Thus, Qur'an in its entirety is a message of peace. The one who would follow Qur'an true to its letter and spirit will be the flag-bearer of peace. **Whoever creates mischief and discord in the society can never be the follower of Qur'an.**

Principle of Patience and Forgiveness instead of Revenge:

Though Islam permits to exact an equal punishment for the injury or oppression suffered by the victim but it underlines clearly that to forgive is much dearer to Allah. **It would not accrue any sin if one seeks to take revenge in equal measure for the harm done to him yet if he forgives, Allah's mercy will be upon him and a great reward would await him in the Hereafter.**

*“And if you punish [an oppressor, O believers], **punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.** And be patiently-persevering. Verily, you can exercise patient endurance only with (the help of) Allah. Do not grieve at their state, nor feel distressed on account of their intrigues (out of enmity for you)..”* (Qur’an 16:126-127)

*“**And whoever avenges himself after having been wronged - those have not upon them any cause [for blame].** The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment. **And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.**”* (Qur’an 42:41-43)

*“And not equal are the good deed and the bad. **Repel [evil] by that [deed] which is better;** and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. **But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].**”* (Qur’an 41:34-35)

These Qur’anic ideals are evidently manifest in the life of the final messenger of Allah, Prophet Muhammad (pbuh). **On the day of the conquest of Makkah**, he could have avenged himself for all the tortures that he, his family and

companions had been put to by the Makkans for a period of no less than thirteen years. Yet he, on that day **announced general amnesty for all**. Even Wahshi ibn Harb, **the killer of his most beloved uncle, Hamza, was forgiven** when he came and proclaimed his acceptance of the message of peace. **Mercy was also shown to, Hind bint Utbah, who had mutilated the body of Hamza and chewed on his liver**, when she proclaimed the same **despite the fact that she was not remorseful** even at that time and her speech and manner were highly disrespectful.

People of the city of Taif had on an earlier occasion stoned Prophet Muhammad (pbuh) so severely that his whole body had bled and blood had even filled his shoes. At that point, an angel was sent to him from Allah asking his permission to annihilate his persecutors. Still, he asked the angel not to kill them and expressed hope that may be if not those people, their progeny might turn believers. And then came the day when people of Taif saw the rise of Prophet Muhammad (pbuh) as the most prominent person in the Arab world. **They came to him with bowed heads fearing the worst but got forgiveness instead.**

Jihad:

Jihad comes from the Arabic word 'Jahd', which means striving ceaselessly on the path of righteousness. Those who kill innocent people in the name of Jihad and spread

terror can only be Terrorists and never be 'Mujahideen' (one who strives for righteousness).

Human life has been made sacred by Allah. While describing the virtues of righteous people, Qur'an tells:

“And those who do not kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.”
(Qur'an 25:68)

The same principle has been further elucidated as:

“And whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.”
(Qur'an 5:32)

The 'Aayahs' related to war in the Qur'an are deliberately quoted out of context by those who want to propagate falsehood. They cherry pick only those portions of the text which contain words about waging war or killing, ignoring the complete picture altogether. Unless war is thrust upon the believers, Islam forbids them to be the aggressors. And even when the believers are dragged to a war they are expected to observe strict adherence to the limits set by Allah regarding lives and properties of

the enemy. Qur'an dictates to practice just and patient behavior even towards the enemy.

“O you who have believe, be persistently standing firm for Allah , witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do.” (Qur'an 5:8)

Jihad does not mean a war. The word 'Qital' has been used in Qur'an for describing a war. It is possible that while striving to establish peace in the society, circumstances occur where the use of arms might become essential. Such situations can only be treated as Jihad only when they fulfill the conditions for it. The conditions where armed Jihad has been allowed are the following:

Circumstances of a War:

Qur'an makes permissible, picking up of arms only in three situations:

1. Permission (for Self-defense):

“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others,

there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.” (Qur’an 22:39-40)

The legislative sanctity of picking up arms for self-defense is a universally accepted principle. Carrying out a preemptive attack in the case of clear evidence of an imminent armed attack from the enemy is also considered as self-defense. It is termed as the principle of ‘Attack in Self-defense’ and is acknowledged the world over.

2. Command (to Fight to End Persecution and Oppression):

“And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, “Our Lord, take us out of this habitat of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?” (Qur’an 4:75)

Whoever is being persecuted whether Muslim or non-Muslims, it is the duty of the followers of Qur’an that they reach out to them and take up fight on their behalf so as to free them from oppression.

3. The Right to Choose (Whether to Fight in the Event of Violation of Treaties):

If a country, with which Muslims have any treaty for peace or for assistance in war, unilaterally violates or breaks it then it has been made permissible for Muslims to go on war with that country in order to forestall any threat from their treachery in future. However, upholding the spirit of justice, Islam commands its followers not to act in secrecy but to declare the termination of the treaty from their side as well. The following is the directive of the Qur'an in this regard:

“[This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists. Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].” (Qur’an 9:1-4)

In Islam, fighting is permissible in these three scenarios only. It is not allowed to go on war for the purpose of conquest of another free country or to force Islamic rule or to annex territory.

Prohibition on the Use of Force for Propagation of Islam:

God has given freedom of choice to man in his domain of work. He has right to either accept or reject good or evil. This world is a test.

*“Indeed, We guided him to the way, (it is his choice) be he grateful or be he ungrateful.”
(Qur’an 76:3)*

If even after sending guidance through prophets, God asks to use force to believe in Him then it would render man’s freedom of choice and his test meaningless.

“...Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you;...” (Qur’an 5:48)

When God has given man freedom, there is no justification in allowing prophets or their followers to use force in the matter of religion. If force is to be used for making people obey God’s commands then the fundamental precept of Islam gets nullified. Consequently, God has decreed in Qur’an as:

“And had your Lord willed, those on earth would have believed - all of them entirely. Then, would you compel the people in order that they become believers?” (Qur’an 10:99)

“So remind; you are only a reminder. You are not over them a controller.” (Qur’an 88:21-22)

“We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur’an whoever fears My threat.” (Qur’an 50:45)

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is most attractive (fro them). Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.” (Qur’an 16:125)

It has been time and again emphasized in Qur’an that man has been sent to this world as a test. That he has been sent here to work only for once. If during this life’s journey he would progress in accordance to God’s will, he would be successful in his test, else he would taste God’s chastisement after death. Now, if someone would be forced to lead his life in accordance to Islamic way, then it obliterates the basic concept of why man was sent to this world. The test would cease to have any meaning if one is forced to behave in a particular manner. Test is only possible when a person has free will to exercise. Qur’an goes to the extent of telling its followers that if after reasoning out in the best possible manner, people do not come to the God’s chosen path for mankind, even then maintain peace with them and say:

“...For you is your religion, and for me is my religion.”(Qur’an 109:6)

Islam is the religion that spread due to its message of universal brotherhood and rational principles. Today, most Muslim majority countries are either, poor and weak, or are under the control of Western powers. They

are not in a position to use force for the propagation of Islam. Yet, Islam is increasingly being accepted all over the world. Acceptance of Islam is spreading even in countries where Muslims are in a minority including those that are powerful, developed and well accomplished. Even today, despite the strong anti-Islam propaganda being spewed out by Islamophobes, Islam is the fastest growing religion in the world. Had there been any trace of truth in the false hype that Islam has been spread by the use of force, Islam would have vanished entirely from the world between 16th and 20th century. This was the era when Muslims in the whole world, with the exception of India, were at their lowest ebb in the fields of politics, finance and education. In the 300 years after the death of Mughal ruler Aurangzeb (d. 1703), population of Muslims should have decreased in India. However, in both these cases, the spread of Islam continued unceasingly. Another point to reflect upon, in negation to the 'Islam was spread by sword' propaganda, is the fact that in both Spain and India Muslims are in a minority though both these countries were under the Muslim rule for around 800 years. In India, Islam was not spread by the tyranny of Aurangzeb but by the message of love propagated by Muslim Sufi saints like Khwaja Moinuddin Chishti of Ajmer, and others, who are even today venerated by thousands of non-Muslims.

Rules for the Announcement of Armed Jihad:

Islam gives people the right to defend themselves, to fight to protect others who might be undergoing persecution and to fight back to avenge themselves. Yet, it also advocates the merits of forgiveness that if people

may forgive the ones who have wronged them, it would be better for them than to avenge themselves. Even when someone does take revenge, the degree of injury caused should be equal in intensity to that which was inflicted by the aggressor. In such cases use of arms is allowed if weapons have been used by the persecutor but this fight still does not qualify as Jihad.

“And if you punish [the oppressor, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.” (Qur’an 16:126)

In the light of the ideals set by Prophet Muhammad (pbuh) in following the above teachings of holy Qur’an under various adverse circumstances, a huge majority of Muslim scholars agree that:

1. Jihad can only be announced by an Islamic state.
2. An announcement of war by any person, gang, faction or group shall not be considered as Jihad.
3. Except for an Islamic state, any other country’s declaration of war shall not be considered as Jihad.

It is to be remembered that an Islamic state is not a country where Muslims are in a majority rather Islamic state is a country where Islamic Legislation and policies are in establishment or at the very least, a country that claims that it is governed by Islamic principles. In case of any Muslims being persecuted or their rights being usurped, if some group or country announces that they

will avenge such Muslims militarily and give a call for Jihad, then such a fight can only be called armed struggle or war but not as Jihad. In today's political scenario, if any country, that claims to be an Islamic state, declares Jihad, it would first be necessary to verify whether one or more of the three conditions for waging Jihad exist to consider it as Jihad. It would also need to be ascertained that the so-called Islamic state is not working under the influence of some super power for furthering its agenda.

Guerilla Warfare:

Some Muslim scholars hold the view that Guerilla warfare is permissible and that it can be exercised as part of military strategy during Jihad. These scholars present the following event from the Islamic history to validate their stand:

Prophet Muhammad (pbuh) along with his companions set out from Medina to Makkah with the intention of pilgrimage to Kabah. About 6 km from Makkah they camped to rest in a place called 'Hudaibiyah'. When the people of Makkah came to know of it they sent a message to Prophet Muhammad (pbuh) that they will not allow the Muslims to enter Makkah for pilgrimage. Leaders of Makkah sent their emissaries to Hudaibiyah and after much discussion, terms for a treaty between Muslims of Medina and people of Makkah were agreed upon. This treaty is known as the 'Treaty of Hudaibiyah'. According to the treaty, Muslims were to return back to Medina without completing their pilgrimage, however, they were free to come the next year for the pilgrimage. One of the terms of the treaty was that if any person

accepted Islam in Makkah and then sought refuge in Medina, he would have to be returned back to the people of Makkah while if any Muslim under any circumstance left Medina to seek refuge in Makkah then he would not have to be returned back to Medina. This term of the treaty was particularly very harsh for Muslims to accept. Yet, for the establishment of peace Prophet Muhammad (pbuh) accepted it too. While the treaty was agreed upon verbally and had not yet been written and signed by both parties, sounds of someone dragging chains were heard and a prisoner of Makkans came stumbling in sight and fell on his face. His name was Abu Jindal, who was at that time all drenched in blood. He had been imprisoned and was being held as a prisoner in Makkah as a punishment for accepting Islam. At that point, he had somehow managed to break free from his shackles and had dragged himself somehow to the camps of the Muslims hoping that he would get refuge from the tortures of the Makkans. Seeing him there, the Makkani representative demanded their prisoner back. Muslims protested as the treaty had at that time still not been signed. Abu Jindal pleaded pitifully that if he would be returned back, he would not be able to survive the torture. However, since the terms of the treaty had already been agreed upon, Prophet Muhammad (pbuh) did not renege. Abu Jindal was dragged upon the rocky terrain of Hudaibiyah all the way back to Makkah while Muslims watched in grief.

Abu Jindal, however, somehow managed to free himself again after reaching to Makkah. This time he knew that he would not get asylum in Medina, so he encamped in a valley that was on the Makkah to Syria trade route. In a short time, few more new Muslim youth escaping from Makkah joined him there. Since these people had no

means to survive, they started raiding the trade caravans of the people of Makkah. People of Makkah could not bear this economic insecurity for long and sent a request to Prophet Muhammad (pbuh) in Medina that the relevant term in the treaty regarding handing over of the Makkan defectors back to Makkah be abolished and that Abu Jindal and other Muslim youth be called to Medina to live under Islamic rules.

The Muslim scholars who consider Guerilla warfare as permissible in Jihad, forward the argument that when Abu Jindal used to raid the trade caravans of the people of Makkah, Prophet Muhammad (pbuh) never forbade him from doing so. This is a strange argument as it should be understood that Prophet Muhammad neither lauded this step of Abu Jindal nor did he ever encouraged him to carry out the raids. At that point, Abu Jindal was not a citizen of the Islamic state of Medina. Rather, he was a fugitive and rebel of the state of Makkah. Therefore, Prophet Muhammad had no legislative right to command Abu Jindal either for or against carrying out raids. Once he became the citizen of Islamic state of Medina, Abu Jindal himself neither made any such raids again nor did Prophet Muhammad (pbuh) ever asked him to do so.

Since the discussion has ensued about the legality of the Guerilla warfare, it is crucial that some misconceptions of even Muslim scholars be addressed. Some scholars hold that after the establishment of Islamic State, Guerilla warfare should be adopted against the non-Islamic states with the intention of harming and weakening them as they believe that Prophet Muhammad (pbuh) also sent a few squads to raid and loot the caravans of the people of

Makkah. A divine messenger involved in loot and deceitful raid! The very connection is irreconcilable. Even when the people of Makkah had surrounded the house of Prophet Muhammad (pbuh) with the intention to kill him, he had thought it necessary to explain to his cousin Ali (RA) about all the belongings of the people of Makkah that were in his possession as trusts and instructed him on how and to whom the belongings were to be returned. Would such a person attack unannounced a trade caravan, primarily for the purpose of loot? Is there any congruence between these two characters and events? Such fallacious beliefs of certain scholars are then used by the terrorists to develop their twisted ideology and to malign Islam. Islam, during war, has always established such lofty ethical criteria that they have no parallel even in the UNO charter. The Moral code of conduct of Islamic Jihad makes it distinctly different from the shrewd military strategy of Chanakya. Jihad is not merely a war. The truth of the above events that have led to the mistaken beliefs amongst some of the scholars is as follows:

In the history of Islam, the first battle that was fought is 'Battle of Badr'. Prior to this battle, at eight different occasions, a few big and small armed contingents were sent out from Medina with different objectives. Some went to negotiate peace treaties with other surrounding Arab communities, some were given the task to keep an eye on the activities of Makkans as there was a constant threat from them while some were given the responsibility of patrolling the borders of Medina to psychologically impress upon the people of Makkah that the newly established Islamic state of Medina was not weak. Out of these, on four occasions Prophet Muhammad (pbuh) himself led the contingents. Was he such an inept commander that seven out of eight times,

they could neither kill an enemy nor loot resources? Only in one instance, a contingent that was sent to a place called 'Nakhla', killed one person and captured two people from the enemy. So, was the commander of that only 'successful' contingent applauded and praised? No, on the contrary, Prophet Muhammad (pbuh) got very angry and ordered the release of the captives and also paid the blood money to the family of the person who was killed. Had the objective of sending this contingent been to attack the Makkans, it would not have been sent in a month that was held sacred in the whole Arab world and wherein blood-shed was forbidden. It is not that in this one instance there was ban on fighting due to the sacred month. In fact, till then when these expeditions ensued, Prophet Muhammad (pbuh) was not granted the divine permission from Allah to attack in retaliation, leave alone to be aggressors.

These are the events on which some scholars base the justification of engaging in raids or Guerilla warfare in the name of Jihad. Therefore, it is wrong to believe in and practice Guerilla warfare considering it to be Islamic Jihad.

Islamic Code of Conduct during War:

If in accordance with the conditions enumerated in Qur'an, permission for war is granted or it becomes inevitable, both Qur'an and Hadith (sayings of Prophet Muhammad (pbuh) have laid down certain ethical rules which are binding upon the soldiers of the Islamic army.

Laid down by Qur'an:

1. There should be no violation of the Code of Conduct during war. If the aggressors extend an assurance to stop from tyranny, then the war is to be brought to an end with immediate effect.

“Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. And kill them (the oppressors) wherever you overtake them and expel them from wherever they have expelled you, and ‘fitnah’ (discord) is worse than killing. ... And if they (assure to) cease (the sedition), then indeed, Allah is Forgiving and Merciful. Fight them until there is no [more] fitnah and worship is for Allah. But if they (assure to) cease (the sedition), then there is to be no aggression except against the oppressors. (That is you also refrain from punishing or killing them).” (Qur’an 2:190-193)

2. Peace treaty is to be given priority over war. If during war, Muslims get a proposal of peace treaty from the enemy, it is to be honored and accepted even if the Muslim army was having a greater hold over the war, provided the enemy had at no earlier point violated any treaty drawn with them.

“And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing. But if they intend to deceive you - then sufficient for you is Allah (trust

Allah and don't let the doubt keep your from making peace). It is He who supported you with His help and with the believers.” (Qur'an 8:61-62)

3. If during a war, an enemy soldier seeks asylum provided that he was not at that moment fighting actively and was about to be getting captured or injured, then he is to be given refuge. Also, he must be given ample time to deliberate on the Islamic teachings and learn them while living amidst Muslims. Once he has understood the Islamic teachings, he should be escorted to a place of safety of his choice. Then it is upon him whether he decides to stay with Muslims or go back and join the ranks of the enemy.

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.” (Qur'an 9:6)

Laid down by the Prophet (pbuh):

The inviolable limits prescribed by the Qur'an during a war have been further laid down as clear rules by Prophet Muhammad (pbuh) for his followers as:

1. Women, children, elderly and labourers are not to be killed during a war. It is to be reflected upon that why in the first place, were such persons present on a battlefield. Even if they were not the direct combatants, they came to support their army, in some way or the other. Still, it is forbidden to kill them.

2. Any fruit bearing tree is not to be cut. Crops are not to be spoiled. Nothing is to be burnt.

3. The fighting is to be undertaken with only those enemy soldiers who engage in active fight against the Muslim army. Other people who did not choose to fight and stayed back in their homes, are not to be mistreated.

4. No damage is to be inflicted upon the religious places of the enemy.

Such a code of conduct is unparalleled in any other religion and even today nowhere such noble rules are followed during a war. In fact, on the contrary, it is commonly held that everything is fair in war.

In accordance to these moral guidelines, when the peace treaty of Hudaibiyah was violated by the people of Makkah, Islamic army pounced on them. When the victorious Islamic army was entering Makkah, a flag bearing commander of a battalion raised the slogan, 'Today is the day to take revenge'. However, Prophet Muhammad (pbuh) got visibly upset upon hearing this slogan so much so that his noble countenance flared with anger. Immediately decommissioning him, he ordered that the flag be taken from him and the slogan, 'Today is the day of forgiveness and mercy' be raised instead. The one whom the people of Makkah had plotted to kill, whose followers were subjected to inhuman tortures and were forced to migrate empty handed leaving behind their homes, property and businesses, who were, even after leaving their homeland, attacked, was on that day entering the city of Makkah with his army as a victor in just eight years after being driven out. Yet, instead of

puffing up with pride, his sense of humility and gratitude were making him bow to God to the extent that his head was almost touching the back of his mount. Since the people of Makkah knew that they could not counter the military might of the Islamic army, they had not come out to fight. Therefore, general amnesty was announced for all. The military generals of the Makkans who had earlier caused great loss and injury to Muslims were not even imprisoned. Such a greater example of magnanimity and generosity of heart does not exist in the history of mankind where even that property, money and belongings that the Muslims had left behind while leaving Makkah, were not reclaimed from the Makkans upon victory. After establishing peace in Makkah, Prophet Muhammad (pbuh) returned back to Medina.

The Demand for the Partition of Country for establishing an Islamic State:

Religion does not seek to create discord rather it unites. In a Muslim minority country, there would have been no harm, in principle, in a peaceful demand of establishing a separate Islamic state, had it only been practical. Looking back in history, we see that never before, even in states where minority community was ruling, the demand of the majority community for partition was acceded to till the time it became impossible to rule. It is therefore, a very immature thought that any majority community in the ruling would accept a peaceful demand of partitioning of the state by the minority community. It is obvious that if the minority community would want to make a separate state through partition, it would entail a huge sacrifice of lives or taking up of armed struggle. Islam does not permit either of the two. The holy Qur'an does not

command its followers to take up arms even against a country where the restrictions on practicing faith are so obstructive that people get tortured mercilessly for even holding the belief in one God and where their lives, property and honour routinely get violated. Rather it orders them to emigrate from such a place. Therefore, to take up arms against a state that allows Muslims to practice their faith freely is obviously out of question.

“And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know.” (Qur’an 16:41)

Those people among the minority community who upon being persecuted for their religion did not emigrate as per Allah’s above command but due to fear they made compromises against their religion, then according to Qur’an they wronged themselves and for them is a dreadful destination in the hereafter.

“Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, “In what [condition] were you?” They will say, “We were oppressed in the land.” The angels will say, “Was not the earth of Allah spacious [enough] for you to emigrate therein?” For those, their refuge is Hell - and evil it is as a destination.” (Qur’an 4:97)

“And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an

emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.” (Qur’an 4:100)

Is it permissible for Muslims of other countries to help those Muslims who even upon persecution, have not emigrated from their place? The holy Qur’an gives the following order:

“...But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.” (Qur’an 8:72)

Armed struggle can only be undertaken after emigrating from the homeland where persecution was being done and only if the conditions for Jihad are met. Islam does not permit any armed struggle for Muslims while they are still residents in their country.

“Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allah] and were steadfast - indeed, your Lord, after that, is Forgiving and Merciful.” (Qur’an 16:110)

For 13 years in Makkah, Prophet Muhammad and his followers bore all persecution patiently but never planned any scheme for armed retaliation. Instead, Prophet

Muhammad used to comfort and console those companions who at times would become overwhelmed by the oppression. Meanwhile when the leaders of Makkah saw that persecution was not yielding the desired outcome of terrorizing Muslims and that Muslims were firm upon their faith, they even brought many offers of compromise. They offered that both parties may worship each other's Gods on alternate days. They even offered to make Prophet Muhammad (pbuh) their highest chief and to give him any amount of money that he might want if only he would stop calling people to the worship of one God. In such a scenario, they would have happily agreed to allocate one neighbourhood to Muslims wherein Muslims could practice their religion freely and stop preaching outside of its boundaries. But Prophet Muhammad (pbuh) did not ever make such a demand or accepted any of their offers. When the enemy with the intention of killing him besieged his house, God sent permission to leave his homeland. Thereupon, he migrated to Medina.

If Muslims find themselves being tormented in a country where they are in minority, they should migrate from that place. They will, in accordance with the promise of Allah, find a better settlement in this world as well as in the hereafter. And if in their new place of settlement they find freedom to not only follow their religion but also to propagate it, they should spread love and should call people to Islam in a manner that has been prescribed by the holy Qur'an.

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is most agreeable...” (Qur'an 16:125)

The armed struggle segment of the Jihad is permissible only in certain special circumstances and within stringent laws. The principal body of Jihad does not require weapons rather its medium is adherence to and propagation of the teachings of Qur'an. This has been termed as the 'Jihadan-Kabeera' or the Great Jihad.

*“So do not obey the disbelievers, and strive against them with it (the Qur'an), a Great Jihad.”
(Qur'an 25:52)*

An affirmation of this principal and Great Jihad was given by Prophet Muhammad (pbuh). It so happened that Muslims got the news that Romans were preparing to attack them. Prophet Muhammad (pbuh) went to the Roman borders with his army to pre-empt the attack and stayed there for 20 days. When the Romans did not come for the fight, Prophet Muhammad (pbuh) commanded his army to return back without attacking Romans. On the way back, he announced, “Now, we are marching from a small Jihad to the Greater Jihad”.

There should remain no doubt now that if any Muslim group engages in armed fight in the name of Islam and claims for partition of a country, then it is violating the divine limits set by God. Such people can never be Jihadist, rather they are vile miscreants.

Islam and Love for the Motherland:

Qur'an is the last revealed word of God. According to Qur'an, anyone who abuses the rights of God or His creation is a cruel wrongdoer. Islam taught that all mankind has equal human rights. However, the people who are nearest to us in our lives, who have most helped or benefited us, deserve our greater love, respect and we owe a greater sense of responsibility towards them. Our responsibility towards our own mothers is far greater than it is towards any other woman. Our neighbours have more rights upon us than other people. In similar vein, our country has more rights upon us than any other country and our responsibilities towards it are also far greater. Whoever shows most beneficence towards us and towards whom we have greater responsibilities, naturally our love for it should be proportionately stronger. The precedent of the last prophet, Muhammad (pbuh) is present for us to understand his love for his motherland.

For 13 years, he bore every form of torture in his mission of spreading truth of God. At times, thorns were strewn in his path and garbage would be thrown upon him. But instead of giving way to hatred, when the woman who used to throw garbage became sick, Prophet Muhammad (pbuh) went to her to enquire about her wellbeing and also attended to her needs. The persecution meted out to him and his companions was extremely grievous. Economic blockade and social boycott of such severity were practiced against him and the people of his clan that they would not have anything to eat for days on and

ate barks of trees for survival. His companions were dragged upon the hot desert sands with rope around their necks. They would be forced to lie on burning coals unclothed and heavy stones would then be put on their chests till the time the embers would die by the melting body fats. Such persecution and torture continued on Prophet Muhammad (pbuh) and his companions for 13 long years. He kept patiently bearing it and also continued to pray for the guidance of his oppressors. Despite of it all, he did not leave his motherland till the time his house was surrounded by the enemy with the express intention of killing him and a clear command to leave came from Allah. With a heavy heart he left his motherland and when he was at some distance on top of a mountain, he turned his face towards it and addressed his motherland sadly, "Had my countrymen not evicted me, I would never have gone leaving you". This was the extent of Prophet Muhammad's (pbuh) love for his homeland.

How then it is possible that the followers and admirers of Prophet Muhammad (pbuh) won't love their countries? And of all countries which country? A country that is a holy land for all Muslims. A country about which Ali (r.a.) declared, it had the most decent wind, where the first messenger of Allah, Adam (pbuh) was sent. Thus, it is the birth place of Islam. We are proud that India is that holy land.

This is the place and significance of holding love for our country and especially for India in the view of Islam.

War Related Teachings of Some other Religions:

Christianity:

Prophet Isa (Jesus (pbuh)) taught to show restraint in the face of oppression and if someone slapped you across one cheek then to turn towards him the other cheek as well.

“You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also.” (Matthew 5:38.39)

Prophet Isa (pbuh) and his followers were in a minority in Jerusalem. Under those circumstances the above teachings are not substantially different from the teachings of Qur’an. But in case of an attack or if the oppressed in a country are crying out to save them, no clear guidelines are present in the Christian faith and the above teachings under such situations are not pragmatic. In case of wars, Christian majority countries have always been forced to disregard this command.

Sanatan Dharma:

A few ‘Veda Mantra’ (verses) are being presented here in regard to engaging in a war with the objective of winning booty in ‘Dharmyudh’ (Jihad) or for annihilating the enemy (‘criticizers of the Vedas’ according to the Arya Samaj translation):

“Handless be ye, O enemies! Let Indra mangle you to-day. Handless be these our enemies! We enervate their languid limbs. So let us part among ourselves, in hundreds, Indra! All their wealth.” (Atharva Veda 6:66:3)

“Let Indra make the enemy as timid as the deer. Let the foe flee away, and let his kine come hither-ward to us.” (Atharva Veda 6:67:3)

“Rend, rend to bits, rend through and through, scorch and consume and burn to dust” “those who criticize the Vedas” (Atharva Veda 12:5:62).*

“Snatch thou the hair from off his (one who opposes the Vedas) head, and from his body strip the skin: Tear out his sinews, cause his flesh to fall in pieces from his frame. Crush thou his bones together, strike and beat the marrow out of him. Dislocate all his limbs and joints. (Atharva Veda 12:5:68-71)*

Out of Context Misuse of the War related Commands:

The ill intention of the hatemongers:

War in Islam is only for the establishment of peace and that too under strict conditions and stringent code of conduct, the nature of which is such that no other example even remotely similar exists in any other religious text. Some people and organizations deliberately detach the context in which the war related

commands appear in Qur'an. Moreover, while quoting such 'Aayahs' of Qur'an they hide the emphasis on moral conduct that follows any such command. For example, consider the following directive of the Qur'an, which appears necessarily on the list of the so-called objectionable 'Aayahs' of Qur'an:

“And kill them wherever you overtake them and expel them...Fight them until worship is for Allah (2:191,193)”.

Now, consider it afresh in totality and right context:

*“Fight in the way of Allah those who fight you but do not transgress the limits. Indeed. Allah does not like transgressors. And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing... And if they cease, then indeed, Allah is Forgiving and Merciful. Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.”
(Qur'an 2:190 -193)*

The words are selectively picked from the above 'Aayah' and presented by the opponents of Islam. The meaning of any statement changes considerably if it is presented out of context. Here, not only the context is withheld but the 'Aayahs' are also tailored to suit the nefarious purposes. The subject matter of Geeta is attainment of spiritual peace. If someone is to present only those 'Shlokas' that have been used in this book as the core teaching of Geeta, and other people are to believe it

without reading Geeta then it will be thought that it is a book that teaches to mercilessly kill relatives and friends just to acquire kingdom. And if some more editing is done then there appear to be only two aims of war in Geeta, prestige and attainment of kingdom.

“O Arjuna, from where has this cowardice appeared in this moment of crisis? This is not befitting honorable men nor conducive to the attainment of heavenly spheres and is the cause of infamy. O Arjuna, do not yield to unmanliness, this is not worthy of you. O chastiser of enemy, giving up this base weakness of heart rise up fighting.” (Geeta 2:2, 3)

“O Arjuna, this eternal soul within the body of every living entity is immortal; therefore, you should not lament for any being. Because for a Kshatriya there is nothing more blessed than a war and if you will not engage in this battle then you will incur sin and infamy. By being slain you will attain the heavenly worlds or by gaining victory you will enjoy the Earth; therefore, O Son of Kunti, confident of success rise up and fight.” (Geeta 2:30-37)

Only one shloka of Geeta, if quoted out of context, is enough to portray it as a barbaric and heartless volume.

“O Arjuna, this eternal soul within the body of every living entity is immortal; therefore, you should not lament for any being”. (Geeta 2:30)

The Vedas are full of many priceless teachings on loving living beings.

“मित्रस्य चक्षुषा समीक्षामहे” (Yajur Veda 36:18) Let us see every creature in this world with a friendly eye.

“मा जीवेभ्यः प्रमदः” (Atharva Veda 8:1:7) Do not be unmindful of the living.

Along with these beautiful teachings read the following Veda mantra:

“Rend, rend to bits, rend through and through, scorch and consume and burn to dust” “those who criticize the Vedas” (Atharva Veda 12:5:62).*

If the realities and circumstances of war during primeval times are ignored and the teachings of love in the Vedas cited above are withheld then it can be said that Vedas incite violence, they are symbolic of brutal and inhuman tendencies, and that they should be banned etc. etc. But this would be far from truth.

Mutual Enmity yet Unified Aim:

In order to achieve their goals, both Hindu and Muslim extremist groups are unified in the abuse of Qur'an. Both quote the 'Aayahs' of Qur'an after ripping them off their context and spread the misconception that according to Qur'an, Jihad is to kill 'Kaafir'[§] and that paradise is earned as its reward. The aim of the Hindu extremist organizations is to incite the feelings of hatred in the

psyche of common Hindu masses against the Muslims in order to create an environment of conflict for the establishment of Hindu Rashtra. Muslim extremist groups need Jihadi activists for establishing Islamic rule in India. Both groups are least concerned with the division of state and more importantly of the hearts that is resulting from the base attempts of establishing the so-called Hindu Rashtra or the Islamic Caliphate. They have found an effective weapon in spreading the twisted versions of the teachings of the noble Qur'an to achieve their ulterior aims.

Snatch their Weapon:

What can we do? A big majority of country's Hindus and Muslims can easily disarm them by taking away their most potent weapon. It is the duty of the Muslims to not just recite Qur'an in Arabic but to undertake its study with comprehension and understanding. Also, it is the responsibility of the Hindus (followers of Sanatan Dharm) towards the nation that if they come across any propaganda against Qur'an then they should seek clarification from learned scholars instead of getting negatively influenced.

[§] To understand in greater detail the interpretation of the word 'Kaafir', please order, for free, our publication 'Aap swayam Kaafir'.

Come, Let us Wage Jihad:

It is our minimum responsibility to disarm them. Best would be to not only throw away their weapons of hatred but also to acquire our own accoutrements of love and wage the real Jihad. Not only Muslims and Hindus but people of all other beliefs should take up the study of the main texts, the Vedas and the Qur'an, of these two religions. If they could do so, they will find that what have been referred as two separate religions throughout this book are actually two disoriented versions of one Divine Religion. The one Divine Religion given by one true God has been given the name 'Sanatan Dharma' in Sanskrit, while the same in Arabic is called 'Islam'. The Vedas and the Qur'an are the first and the last editions of the same religion which seeks to establish peace and justice. To strive unceasingly on the path of righteousness is called 'Jihad', therefore, for the establishment of justice and peace – come, let us wage Jihad.

