

# **ISLAMOPHOBIA**

By

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## FOREWORD

In the name of Allah, the Beneficent, the Merciful. "O My Lord! Relieve my mind. And ease my task for me; and loose a knot from my tongue. That they may understand what I say, "(Al-Qur'an 20:25-28)

Islamophobia, which briefly means fear and hatred of Islam and Muslims, has become a nightmare, perhaps a psychology disease these days from which most of the non-muslim communities of the world suffer. Specially after the attacks on two towers of World Trade Center, a U.S. commercial hub, and on pentagon head quarter of military might of world's only super power by three hijacked passenger planes brought a bigger change in the world as if a hydrogen bomb has been dropped or an earthquake of more than 9 point at Richter scale had jolted the world. Yet the aftershocks of the Jolts have not come to halt although the Super Power with all her allies has destroyed the Islamic world and sent some of its countries back to "stone age" like Afghanistan, Iraq, Libya and Syria. The world is still guessing as who did the Nine Eleven. Many articles, books, documentaries, films have appeared since then to claim that the attacks were "inside doing" of the American intelligence agencies, the latest being the confession of an army officer Malcom Harvard in September, 2021, on his death bed who worked for CIA and supervised the whole operation. Although ninety nine percent of the adult and mature persons knew it from the very first day but no body dared to say it openly.

However it is not all bad against the Muslims who are victims of Islamophobia in the world. Some sane voice are being heard against Islamophobia like that of Pope Francis, Justin Trudo Prime Minister of Canada, and President Putin of Russia. It is also encouraging and pleasing to notice that due to consistent efforts of Pakistan, especially that of its Prime

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Minister Imran Khan and the OIC, the UNO General Assembly has passed a resolution on March 15, 2022, declaring 15<sup>th</sup> March of every year as a day to condemn and curb Islamophobia in the world.

More efforts should be made to curb Islamophobia by the UNO and laws should also be made by all the countries of the world to punish the Islamophobians and to ensure safety of the Muslim minorities Media, specially electronic and social should also play its due role against Islamophobia which is today challenging the peace and security of the world.

Now I conclude this foreword with my usual prayer to the Almighty God: O My Lord! Increase me in knowledge (Al-Qur'an 20:114). So that I may be able to serve the cause of Islam through my pen and tongue.

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## **CHAPTER 1**

# **What is Islamophobia?**

### **Meaning**

Dictionary meanings of phobia are fear, dread, horror, terror, etc. It also means from another angle hate, hatred, dislike, distaste, aversion, obsession, anxiety, repulsion. Yet from another angle it may mean opposition to, enmity with, bias or prejudice against etc. Examples of phobia are: hydrophobia which means fear of water; xenophobia which means fear of foreigners; naziphobia which means fear of nazies, sickness phobia which means fear of disease, zionophobia which means fear of Jews, and so on.

Thus Islamophobia means fear or dread or terror of Islam or of Muslims. It also means dislike or hatred of Muslims. It also means bias or prejudice against Muslims. It also means opposition to or enmity with Islam or Muslims.

The standard definition of Islamophobia comes from a 1997 report by the Runnymede Trust Commission on British Muslims and Islamophobia, entitled "Islamophobia: A Challenge for us All." The report defines Islamophobia "dread or hatred of Islam and therefore, to fear or dislike of all or most Muslims" and eight components that underlie, justify, and result from the basic definition are: i) Islam is seen as a monolithic bloc, static, and unresponsive to change; ii) Islam is seen as separate and 'other.' It does not have values in common with other cultures, is not affected by them, and does not influence them; iii) Islam is seen as inferior to the West. It is seen as barbaric, irrational; primitive, and sexist; iv) Islam is seen as violent, aggressive, threatening, supportive of terrorism, and engaged in a 'clash of

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civilizations'; v) Islam is seen as a political ideology and is used for political or military advantage; vi) Criticisms made of the West by Islam are rejected out of hand; vii) Hostility towards Islam is used to justify discriminatory practices towards Muslims and exclusion of Muslims from mainstream society; viii) Anti-Muslim hostility is seen as natural or normal.

## **When did it start?**

Islamophobia started from the day Muhammad (May Allah's peace be upon him) the Prophet of Islam declared himself a prophet and a messenger of Allah and began inviting the pagans of his tribe to believe in Allah the God of the whole of universe as one God worthy of worship and to accept him as messenger of Allah and Islam as true religion and right way of life. It was in the year 610 A.C. that the Prophet of Islam started preaching his religion al-Islam at Makkah a city of Arabian Peninsula when Islamophobia first appeared in the form of opposition to Muhammad(PBUH) and dislike and hatred of his religion. First the pagans and the polytheists resisted to accept the idea of worship of one God instead of many and they started ridiculing the Verses of the Qur'an which were being revealed to the Prophet. When the People started accepting his religion and the number of converts to Islam (called Muslims) started increasing day by day, the polytheists started tyrannizing, oppressing and persecuting Muhammad(PBUH) and his followers. They were ostracised, isolated, ridiculed, teased, tortured, beaten, banished from their homes and some of them were even killed. So compelled by the circumstances, the Prophet and his followers migrated to Madinah a city at a distance of three hundred miles in the north of Makkah in the year 622 A.C. There Muhammad(PBUH) was welcomed, many residents of the town embraced his faith and he concluded a grand alliance (known in the history of the world as charter of Madianah) with the residents of Madinah which comprised the Muslims

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and the Jews and thus he established a tiny city state. Muhammad(PBUH) was accepted its head. Now the hatred and the persecution of Muhammad and his followers by the pagans had added to it another element which is fear and dread of Islam. So the polytheists of Arabia with the help of the Jews, who although allied with Muhammad by the charter of Madinah had turned against him because of their jealousy against Islam, started attacking the Muslim state of Madinah. Later on the Christians also joined their hands with the enemies of Muslims when the Prophet started inviting the Christians of Yemen, Abyssinia, Syria and of other states to accept Islam.

Thus since the advent of Islam in the early decades of seventh century A.C., all or most of the non-Muslim nations of the world are suffering from Islamophobia, which has become a disease, at least a psychological disorder or a nightmare. Islamophobia has been there during last more than one thousand and four hundred years, sometimes active, sometimes passive, sometimes dormant. When the Muslims were powerful during 7<sup>th</sup> to 16<sup>th</sup> centuries, Islamophobia assumed the shape of actual hostilities and wars i.e., crusades against Muslims. When the Muslims became weak since 17<sup>th</sup> century till today, the Islamophobia assumed the form of conquering the Muslim countries, subjugating the Muslims and exploiting their economic resources.

With the rise of science and technology, the socio economic and political conditions in the world have changed. In the modern educated, secular, democratic, liberal and progressive world, the Muslims are despised as poor, ignorant, illiterate, backward, fanatic, fundamentalist, and perhaps less civilized.

In this chapter we would discuss in detail the Modern forms of Islamophobia which is in existence in the countries of Europe and America and in some eastern countries of Asia

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and the Middle East. But before embarking on this venture it would be fair to clearly identify the countries of the world wherein Islamophobia is prevalent at comparatively higher scale.

## **Epicentres of Islamophobia**

Epicentre or a battle field of the recent wave of Islamophobia which started soon after the terrorist attacks on the World Trade Centre in New York and on the Pentagon in Washington on September 11, 2001 is the West'. The West for this purpose comprises Europe, North and South America, Australia, and New Zealand. Since the terrorist attack were attributed to some 21 Muslim youth mostly students belonging to the Arab lands, there was a sudden outburst of Islamophobia in the West. Consequently, the countries of Europe, North America, Australia and New Zealand have become battle field against the Muslims. Particularly United States, Canada, Britain, France, Scandinavia (Norway, Denmark, Sweden, Finland), Australia, New Zealand, are the places where Islamophobia is being practiced with overwhelming force. In Asia, Islamophobia has been redoubled after 9/11 in India and Israel particularly where it was already there since their birth in 1947 and 1948 respectively.

## **Forms of Islamophobia**

Islamophobia takes different forms in non-Muslim societies and non-Muslim countries where Muslims also live as minorities. Generally the non-Muslims express their fear or dread or their hatred or dislike against the Muslims in the following ways or manners:

1. They ridicule the Muslims, their way of living, their religious rituals, their festivals, their customs of marriage and death, their celebrations of happy occasions and sad moments, etc.
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2. The non-Muslims tease and laugh at the Muslim men keeping beard, men wearing long shirts and caps, girl students wearing dupatta and Muslim women wearing hijab or niqab or who are clad in Burqa. Particularly they tease and attack the Muslim Ulema (religious leaders) who keep long beard, wear Imamah on their Heads and keep a typical 'romal' (a piece of multi coloured cloth) on their shoulders. They specially despise and express their anger upon Muslim ladies who cover their full bodies from head to feet with a big cloak called Burqa.
  3. The non-Muslims attack honour of Muhammad (peace be upon him), the Prophet of Islam, who is dearest human being to the Muslims. The Muslims believe that Muhammad is the Prophet of God like Abraham, Moses, and Jesus. They hold him in high esteem and devotion and they love him more than they love their parents, their children and even themselves. It is the part of the belief of a Muslim to defend the honour of his Prophet even at the cost of his life. But some of the non-Muslims insult the Prophet by making cartoons and caricatures of him, by ridiculing his manners, by making his character assassination and by giving disgraceful remarks against his wives and household. They also disgrace Muhammad by making humiliating documentaries and feature films against him. So they provoke the Muslims to react strongly.
  4. The non-Muslims, more often, desecrate the Qur'an, the religious and the sacred scripture of the Muslims. They tear the Qur'an to pieces, throw it into dust or into gutter and sometimes they burn its copies. They ridicule the verses of the Qur'an and make fun of the injunctions and commandments of the Qur'an. The Muslims hold the Qur'an in high respect and they love it as they love their children. According to the faith and the belief of the
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Muslims, the Qur'an is one of the Books of God which was revealed to Prophet Muhammad(PBUH) as Torah is the Book of God which was revealed to Prophet Moses, and Gospel is the Book of God which was revealed to Prophet Jesus. So the Qur'an is as holy to the Muslims as Torah is to the Jews and Gospel is to the Christians.

5. According to Muslims, Allah is not only God of the Muslims, but He is also God of the Jews, Christians, Hindus, Buddhists, and all other religious communities. Unfortunately the non-Muslims, they may be Christians or Jews or the Polytheists, blaspheme God and also Islam the religion of the Muslims. They criticise Islam, pass satirical remarks against it and consider the civilization of the Muslims inferior to the Judo-Christian civilization of the West and even to other polytheistic civilizations of the rest of the world.
  6. The non-Muslims, particularly the Jews and Christians of the West have written hundreds of thousands of books against Islam and Prophet Muhammad (PBUH) since the advent of Islam. It is said that only after 9/11 more than sixty thousand books have been published in the world which assassinate Muhammad's character and hold him in contempt. Other literature in the form of anti Muslim articles, poetry, drama, fiction, short stories, etc. has also been produced in large quantity since Nine-Eleven.
  7. Ruthless and unscrupulous use of electronic media is also being enormously made by the non-Muslims of the West against Muslims, their Prophet and their religion. Millions of interviews, discussions, debates, hate speeches, documentaries and feature films and dramas are shown on TV, social media, theatres, cinemas, etc. wherein the Muslims, their Prophet, their religion, their customs, their rituals are ridiculed and humiliated. A vicious propaganda campaign seems to have been
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launched in the West against the Muslims to malign and vilify them.

8. The non-Muslims, particularly in the West, attack the Mosques (the Muslims places of worship), the Islamic community centres, the places of assembly of the Muslims, even their business premises, and their homes. They try to burn the mosques of the Muslims specially, beat the Muslims praying there, and sometimes fire at them. In some countries or in some cities, construction of Mosques is particularly prohibited and the Muslims are not allowed to announce Azan (Call for Prayer) on a Microphone.
  9. Despite their merit and qualification, the Muslims are denied jobs in some countries in public as well as in private sector or they are ousted from good jobs on very small pretexts. Consequently the rate of unemployment among the Muslim youth and labour force in those countries is much higher than among the non-Muslims. Immigration from the Muslim countries is also being restricted in the West. The Muslim immigrants are considered suspect in those countries. On very small irregularities, young Muslims particularly are arrested by the Police and are dragged in courts. Muslim children are sometimes denied admission in non-Muslim schools and universities of higher education.
  10. Muslim minorities in non-Muslim countries, particularly like India, Israel, Burma, Philippine, Serbia, Russia, etc. are denied basic human rights like freedom of religion and worship, protection of life and property, freedom of expression and conscience, freedom of movement, access to jobs, equality before law, right to get education etc. They are persecuted, oppressed, beaten on roads, maltreated in public, arrested by the police on mere suspicions and sometimes fired at and killed.
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11. Europe and America so often interfere in the internal affairs of Muslim countries on the pretext of denial of rights to the non-Muslim minorities despite the fact that non-Muslims are given unprecedented good treatment by Islam. They intervene sometimes to support freedom movements of non-Muslim minorities against a Muslim country as they did in Indonesia and got Christians of East Timur freedom from Indonesia. On the other hand they have never helped people of Kashmir to get their freedom from India by vote of self- determination despite the fact that UNO had conceded this right to the Kashmiris many decades ago. Palestinian Muslims are struggling against the persecution and oppression of Israel for the last seven decade but neither UN nor the West has helped them.
  12. After 9/11 of 2001, America and the Western countries attacked Muslim countries like Afghanistan (although not even a single Afghan was involved in 9/11), Iraq, Iran, Libya, Syria, etc. on false allegations and destroyed them completely.
  13. Anti Muslim legislation has been made in some non-Muslim countries. For example, wearing of Hijab by Muslim women has been banned legally in France and Australia, in some Scandinavian countries, in Israel and in some provinces of India. The BJP government of Prime Minister Moodi in India repealed Articles 35A and 370 from Indian Constitution on 5/8/2019 as these articles guaranteed special status and specific rights to the people of Kashmir. Since then Kashmiris are being tortured, disabled and killed, their mosques, shops and houses are being raided and burnt and their movement for rights is being suppressed by one million strong Indian army posted there. Against construction of mosque, Islamic Community Centers, construction of
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minarets on Mosques and announcement of Azan (call for prayer), laws have been passed in some European countries. Some rightist parties of these countries win elections through raising anti Muslim slogans during their election campaigns.

14. Some church organisations, Charity institutions or other associations of the non-Muslims provide funding to these groups who are engaged in anti-Muslim activities or who are involved in killing Muslims.
15. Social and economic boycott of the Muslims is often proclaimed in non-Muslim countries to make their life miserable.

### **Allegations against Muslims**

The pleaders, leaders, supporters and thinkers of the movement of Islamophobia justify or try to justify Islamophobia, by non-Muslim communities of the modern world on the following allegations which are levelled against Muslims and their religion Islam:

1. It is alleged that the Muslims are fundamentalists, fanatics, orthodox and narrow minded in their approach to life and in their treatment of the people belonging to non-Muslims communities. They are extremists and not moderate in their outlook. They consider their religion al-Islam and their Islamic civilization superior to the other religions, civilizations and cultures. They hate and despise other people and donot tolerate and accommodate point of view of different religious communities.
  2. The Muslims are alleged to be terrorists and their religions al-Islam is blamed to teach terrorism to its followers. They use terror and violence as weapon to promote their objectives and to achieve their aims.
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3. Another allegation is that Islam does not recognize basic human rights and so the Islamic state does not give basic human rights to its citizens.
  4. Still another allegation is that Islam does not honour recognise the rights of the non-Muslims living in the Islamic society and so the Islamic state does not provide any rights or essential rights to its non-Muslim citizens. According to the allegation the non-Muslims are treated as strangers or second rate citizens and they are subjected to a discriminatory tax called Jizyah.
  5. Yet another allegation of the non-Muslim scholars and intellectuals of the West against the Muslims is that the Muslims do not give rights to their women. They treat a women not as a human being but as chattel or a thing very inferior to men. They keep the women as prisoners in the homes and donot let them come out of the home to get education or to get any job or employment. According to the non-Muslims, a woman is one-fourth of man in matrimonial relation, one-half of man in law of inheritance and also one-half of man in law of evidence.
  6. The non-Muslim scholars or leaders and intellectuals are specially sensitive and allergic to Muslim women's Hijab.
  7. The non-Muslims are also strongly opposed to the Islamic concept of Jihad, which according to them is holy war of the Muslims to kill the non-Muslims. They paint a Muslim Mujahid (warrior) as a bearded man wearing a long cloak and having swords in his both hands killing non-Muslims around him if they donot accept Islam.
  8. The non-Muslims also blame Islam as a religion which was not spread by preaching or by persuasion but by the sword or by the force and power.
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9. The non-Muslims have special objections against Islamic law of blasphemy. They allege that the Muslims kill the non-Muslims on petty blames or mere suspicions of contempt of Prophet Muhammad (PBUH) or contempt of Islam or desecration of the Holy Qur'an. Particularly they have strong objections against laws of blasphemy legislated in the Islamic Republic of Pakistan.

In the subsequent chapters of this book we would discuss and debate whether the above mentioned allegations levelled by the non-Muslims are true or false.

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## **CHAPTER 2**

# **What is Islam and Who are the Muslims?**

### **Introduction**

Islam is the religion of those who believe in Allah, the one God of the whole of universe, and who follow Muhammad (peace be upon him) of Arabia (571-632 A.D.) the last of the Prophets of God. Islam is one of the three great monotheistic religions being the youngest among them. The other two monotheistic religions are Judaism and Christianity which are predecessors of Islam. On the basis of numerical strength of its followers, Islam is the second big religion. Christianity with 30% of total world population is number one, whereas Islam with 20% of human population is number two. Today there are more than 57 Muslim countries and there are more than 1.5 billion Muslims in the world. Although Muslims are found in every country of the world but majority of them live in Pakistan, Indonesia, Bangladesh, India, China, Arab Countries of Middle East, North Africa, Central Asian Republics of former Soviet Russia and Eastern Europe.

### **What is Islam and Who are Muslims?**

The name 'Islam' is an Arabic word which means 'peace', 'security', 'submission' or 'surrender'. For humanity, Islam is 'peace' and 'security'. Before God of the universe Islam is complete surrender and submission of man to His will. Thus Islam defines true relationship between man and man on the one hand and between man and God on the other hand. Followers of Islam are called Muslims as they are those who submit or surrender to the will of God. The Muslims believe in

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one God of the whole of the universe Who is Allah beside Whom there is no other God. They believe in and equally respect all the Prophets sent by God to the mankind for guidance, right from Adam (the first human and the first Prophet) to Muhammad (the last Prophet), the other famous among them being Noah, Abraham, Ismael, Isaac, Jacob, Moses, David, Solomon and Jesus Christ (may Allah's peace be upon all). The Muslims also believe in all revealed books which were given to the Prophets by God such as Sahifas (scrolls) given to Prophet Abraham, Torah given to Prophet Moses, Zabur (Psalms) given to Prophet David, Injeel (Gospel or New Testament) given to Jesus Christ and the Qur'an given to Prophet Muhammad. They respect all the religions and also hold in respect the followers of all religions. Above all, the Muslims consider all the mankind as members of one human family, being children of one parents – Adam and Eve – and thus eligible for equal human rights without any distinctions like race, caste, nationality, blood, colour or creed.

Let us discuss below some of the salient features of Islam.

### **Islam is a monotheistic Religion**

Islam is strictly a monotheistic religion and its first and the foremost belief is "God is one and there is no god but Allah." Oneness of God or unity of Godhead is the heart of Islam, and its sacred book, the Qur'an, emphasizes this theme in almost every second or third of its verses. Islam rejects polytheism and strictly prohibits worship of anybody else instead of God or besides Him. According to the Qur'an, God is One and He alone has the right to be worshipped. The Qur'an rejects the worship of Satan, the false deities, the idols, stars, sun, moon, planets, prophets, kings, queens, holy men, animals, rivers, fire, angels, jinn or any other created beings. Islam's motto is: "Worship the Creator not the created".

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Every follower of Islam has not only to believe in One God in his heart and express his belief by his tongue but also he has to establish it through his actions and deeds. The concept of unity of God is beautifully expressed in Chapter 112 of the Holy Quran. It reads: "Say: He is Allah, the One! Allah is Eternal and Independent of all, while all are dependent on Him. He begets not, nor was He begotten. And there is none equal (or comparable) to Him".

## **Religion of all the Prophets is Islam**

Islam is not the religion only of Muhammad (PBUH) and his followers, rather it has been religion of all the Prophets and their people which preceded Muhammad – right from Adam to Jesus. All of the Prophets, whether mentioned in the Qur'an or not, came with sole and common mission to guide mankind to worship Allah, the One God of universe, and therefore, they had the same religion. This fact the Holy Qur'an confirms when it says to Prophet Muhammad: He (Allah) has ordained for you the same religion which He enjoined on Noah, and that which We have revealed to you (O Muhammad), and that which We enjoined on Abraham and Moses and Jesus, saying: Establish the religion and make no divisions in it (42:13). [Please also refer to verses 2(130-132), 2(136), 3(67-68), 6(161), 12(38), 22(78)].

Since teachings of Islam received through prophets by the previous nations were corrupted with the passage of time and even the name of the religion was attributed to the names of the founders or the prophets, the need arose for the renewal of Islam through raising of new prophets. Thus Islam was purified of various modifications and corruptions which had entered into it and was strengthened with additional truths till it reached perfection with Allah's final messenger Muhammad (PBUH) and with God's last message, the Qur'an.

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So in a way, Islam can be called a new and updated edition or version of all the previously revealed religions through Adam, Noah, Abraham, Moses, Jesus and other prophets. Therefore, Islam's holy scripture, the Qur'an, confirms all the previous revelations, and its Prophet Muhammad testifies all the previous prophets sent by God for the guidance of humankind.

## **Islam is a religion of peace**

The word 'Islam' literally means 'Peace'. It also means submission to the will of Allah, who is the Creator, the Sustainer and Sovereign of the whole universe. It is the final religion and its message is perfect and complete. Islam came to give peace and security to mankind and being a universal religion for humanity it teaches its followers to live in peace and follow the path of complete submission and obedience to the commands of God.

Thus peace is fundamental to Islam and Islam attaches great sanctity to human life. Of all the things of the world, human life is no doubt the most valuable one. The life in fact is a trust of Allah and it is the foremost duty of the followers of Islam to preserve and protect it under all circumstances. Al-Qur'an the revealed book of Islam, highlights the importance of human life when it condemns the first human murder, by a son of Adam who killed his brother, in the following words which have achieved fame of a proverb on the sanctity of human life.... "Whosoever killed a human being for other than manslaughter or corruption in the land, it shall be as if he had killed all mankind and whoso saveth the life of one, it shall be as if he had saved the life of all mankind...."(5:32).

This verse of the Holy Qur'an emphatically asserts the value of human life. According to the Qur'an, human life is so much valuable that murder of even one individual without lawful cause will be treated as if the whole humankind were

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killed and the preservation of the life of a single person shall be taken as if the whole human race had been saved.

## **Islam to prevail over all other religions**

The Holy Qur'an says: He it is Who hath sent His messenger (Muhammad PBUH) with the guidance and the Religion of Truth (al-Islam), that He may cause it to prevail over all religion, however, much the idolaters may be averse. (9:At-Taubah:33)

Al-Islam, the religion of Muhammad (rather of all the earlier prophets also) will prevail as it is ordained to prevail, over all the pagan faiths. It is the promise of God and it is the proclamation of God's last revealed book, the Qur'an. Islam has attained its perfection and completion in the reign of Muhammad (PBUH), the last Prophet of God and it will prevail up to the Last Day.

The prophesy of the Qur'an about the victory of Islam against all other faiths has, in fact, been already fulfilled. Prophet Muhammad established Islam on strong footing after his migration from Makkah to Madinah in the year 622 A.D. when he established the Islamic state. Before his death in 632 A.D., all Arabia had embraced Islam and the Muslim armies of the powerful Islamic state of Madinah aided by powerful ideology were knocking at the doors of Iranian and Roman empires which were two super powers of those days. Within a decade after the demise of Muhammad (PBUH) his followers had added Iraq, Syria, Iran, Palestine, Egypt to the Islamic state founded by the Prophet. No doubt the process stopped for some time after the death of Usman, the third right guided caliph of Islam, on account of some internal problems, but it started again with its full force during the period of Umayyid caliphs. Very soon all the central Asia, Northern Africa, part of India and even Spain (a European country) were conquered and included in the great Islamic empire. Thus within a

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century of the death of their prophet, the Muslims had established the biggest and the most powerful empire of the then world. The Islamic empire had established its foothold in all the three continents of the then known world and Islam had under its control not less than one third area of the globe. The message of Muhammad (PBUH) had reached almost every nook and corner of the world, almost to every human being.

## **Islam is a complete way of Life**

Islam, unlike other religions, is not a mere bundle of dogmas and rituals. It is a perfect religion and complete way (deen) of life. It is an all-embracing faith, a complete code of life. It provides guidance in all activities of human life, be they individual or collective, private or public, moral or political, social or economic, legal or constitutional. This religion has been perfected by God Himself with His final messenger Muhammad (PBUH). God says in the Holy Qur'an (5:3): This day, I have perfected your religion for you and completed My favour upon you and have chosen al-Islam as religion for you.

It is an incontrovertible fact that Islam provides guidance to its followers not only in religious, moral and spiritual matters but also in legal, judicial, constitutional, social, economic and political matters of their life.

## **Religion with Allah is only Islam**

Since Islam is the religion of all the Prophets of God and God has perfected it Himself, so there is no need for any other religion to the mankind till the Doomsday. That is why, the Qur'an tells us that religion with God is only Islam (3:19) and whoso seeks as religion other than Islam, it will not be accepted from him and he will be a loser in the Hereafter (3:85). It further tells us that whomsoever Allah intends to guide, He expands his bosom to accept Islam (6:125).

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## **Islam is an easy and practical Religion**

Islam is religion of humanity and of nature. It is very easy to practice. The Qur'an says: Allah has not laid upon you in religion any hardship (22:78). Another verse of the Qur'an says: Allah desires for you ease; He does not desire for you hardship (2:185).

Whenever there is any difficulty or hardship in performing of any devotional act or any religious duty, Islam removes that to make things easy by relaxing the rigours of law. Under the principle of ease the Qur'an and the traditions of Prophet Muhammad (PBUH) provide certain concessions to the sick, the old persons, the travelers, the persons engaged in the war for defence of Islam and Muslims, etc. in matters of performance of certain obligatory acts of devotion like performance of ablution, offering of prayers, fasting in the month of Ramadan, performance of certain rituals in pilgrimage. Similarly, certain items of food which have been strictly forbidden by the Qur'an are allowed to be taken in case of dire necessity when there is imminent danger of death and life cannot be saved except taking the same. Please refer to verses 2:173, 2:185, 4:101 and 5:6 of the Qur'an.

## **No Priesthood in Islam**

There is no organized church or priesthood in Islam, neither is there any religious hierarchy even in the ordinary sense. To lead the prayer service or to recite and interpret the Qur'an is not monopoly of any individual or group. Any practicing layman with basic necessary knowledge of Islam can lead the prayers and can approach the Qur'an and Hadith (traditions of the Prophet) for guidance. Like Jews and unlike Christians, the Muslims do not believe in asceticism. Hence there are no monks and nuns in Islam.

## **Islam is a moderate Religion**

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Islam is a religion of peace and security for mankind and it does not teach its followers hatred, extremism, fanaticism or intolerance. Al-Qur'an, the sacred book of Islam, calls the followers of Islam a middle nation (2:143). And the Muslims are indeed a nation of moderate way between the other two nations who follow the revealed religions, i.e. the Jews and the Christians. Let us explain it with a solid example. The Jews, according to the Bible and the Quran, disobeyed their Prophets and even some of them they killed. On the contrary, the Christians raised the status of their prophet to that of God and started worshipping him. But the Muslims avoid both the extremes. They hold their prophet in high esteem unlike Jews, and they consider him a human being and not God unlike Christians. Take another example. The Jews believe in extreme form of retaliation and their principle is "eye for eye and tooth for a tooth". On the other hand Christians remember the advice of Jesus: "If someone slaps on left side of your face, turn to him your right side also". But the Muslims avoid both these extremes. Although the Qur'an permits them to take revenge but it enjoins upon them to forgive as forgiving is better than revenge.

Islam enjoins upon its followers to act upon the principle of moderation and balance and avoid extremes. The Qur'an advises the Muslims to earn income and acquire wealth only through lawful and moral means and not through foul, unfair and unethical means. Even amassing of wealth through lawful means and hoarding it like a greedy materialist denying charity to the needy has been condemned. In the matter of spending wealth, the Qur'an recommends middle path avoiding miserliness and extravagance. Even in the matters of religion and performance of devotional acts like fasting and prayers, the Prophet Muhammad (peace be upon him) exhorted his followers not to be hard on themselves.

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## **Islam is a tolerant faith**

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Islam is not only tolerant of other religions but is also a great champion of freedom of religion and conscience. According to the Qur'an, there is no compulsion in religion (2:256) and the basic principle in interfaith dealings is "unto you your religion and unto me my religion" (109:6). Allah forbade the Prophet and his followers not to say any harsh word about the faith of the other people and not to revile the gods of the pagans. The Qur'an (6:108) says: (O believers!) Revile not those whom they (the disbelievers) call upon besides Allah lest they wrongfully revile Allah out of their ignorance.

So the Prophet and his followers not only abstained from saying anything bad about the other religions, but also in accordance with the above Quranic injunctions they gave full religious freedom to the non-Muslims living among them. It is an undisputed matter of record in history that the Muslims gave complete freedom to the minorities living in the countries ruled by them and also protected their places of worship. The non-Muslims living in Islamic state are called *Zimmis* (the protected people) as their lives, honour and property are protected by the state like that of the Muslim citizens. The non-Muslims are allowed to preserve their customs, rituals, language, dress, etc and they enjoy cultural, social and judicial autonomy. The tolerance shown and the kind treatment given to the adherents of other faiths by the followers of Muhammad (PBUH) is unparalleled and forms a golden chapter in the annals of man. Conversion to Islam under pressure is not allowed.

## **Sources of Islamic teachings**

The basic or primary sources of Islam's teachings, its injunctions and tenets, and its rules and laws are the Qur'an which is the revealed Word of God and the Sunnah (i.e the sayings, deeds and traditions) of Prophet Muhammad (peace be upon him). The Qur'an and the Sunnah form sacred

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writings of Islam and their importance as guide for Muslims has been illustrated by the Prophet himself: Jabir reported that the messenger of Allah said in the farewell Pilgrimage: I have left among you a thing which if you adhere to, you will be never misguided after this: The Book of Allah and what you get from me by questions (Hadith) (Muslim)

## **Fundamental Articles of Islam**

Islam is founded on five pillars or five fundamental articles of faith. These five articles or columns of Islamic faith have been derived from a saying (Hadith) of Prophet Muhammad (PBUH) which has been recorded by Sahih Bukhari and Sahih Muslim on the authority of Ibn Umar. The Prophet is reported to have said: "Islam is built on five things – to bear witness that there is no god but Allah and that Muhammad (PBUH) is His messenger and servant, to keep up prayer, to pay Zakat, to make pilgrimage and to keep fast in Ramadan". (Bukhari and Muslim on the authority of Ibn Umar)

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## CHAPTER 3

# Does Islam Recognize Basic Humans Rights?

One of the biggest objection of the non-Muslim scholars against Islam is that it does not recognize the basic human rights and so the Islamic state does not give these rights to its citizens. In this chapter we would define the human rights and then examine whether these have been granted by Islam.

### Definition

Human rights are the rights and freedoms of all human beings. The expression "human rights" is relatively new, having come into everyday parlance only since World War II and the founding of the United Nations in 1945. It replaces the phrase "natural rights" which fell into disfavour in part because the concept of natural law (to which it was intimately linked) had become a part of great controversy, and the later phrase "the rights of men", which was not universally understood to include the rights of women.

Rights are those conditions of social life without which man cannot be at his best or give of his best what is needful to the adequate development and expression of his personality. Looked at from another angle, rights are those opportunities the absence of which deprives man of something essential. A man without rights, absolutely dependent on the caprice of a superior authority, is a slave. Political thought of every community has, therefore, assumed the existence of these rights. Laski in his book "A Grammar of Politics" holds that every state is known by the rights that it maintains. Our

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method of judging its character lies, above all, in the contribution that it makes to the substance of man.

Human rights are variously called. Sometimes they are called fundamental rights, sometimes they are called civil rights and in reference to freedom from state restrictions they are called civil liberties. However, all these terms have no fixed and uniform definition. Often they are used interchangeably. By fundamental rights we generally understand those rights which are considered inalienable and in no circumstances they can be denied. Such rights are very few but generally they are embodied in constitutional provisions of modern states. They not only guide policy but in fact override any administrative act or legislative enactment contrary to them.

### **Rights granted by Islam**

Before we discuss the human rights granted by Islam, we should keep in mind that the rights given by Islam have been bestowed upon human beings by Allah, the Almighty God of the universe in His Book 'Al-Qur'an' and by Muhammad (PBUH) the last Messenger of God and the Prophet of Islam in his Sunnah, and therefore, these rights cannot be violated or abrogated by the Islamic state. These rights even cannot be altered or modified. The Islamic state can only interpret these rights and if it wishes it can grant more rights in accordance with the spirit of Islam, but it cannot suspend them in any circumstance not even in war. On the contrary, the rights granted by the modern non-Muslim states to their citizens (after a long struggle made by the latter) in their constitutions, are altered, modified and even suspended or abrogated by their parliaments, and that is often done on pretext of national emergencies.

List of the human rights granted by the Qur'an is quite exhaustive. But, in this chapter we shall discuss, because of

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space constraints, only few most important of these rights. It should be kept in view that all the rights granted by Islam are meant for all the male and female citizens of an Islamic state without any discrimination based on gender, race, colour, language, blood, place of birth, caste or creed.

## **Right to security of life**

Of all the things of the world, life of man is no doubt the most valuable. Rights arise because of human life and without that there can be neither state nor rights. Life is, in fact, a trust of Allah and it is our bounden duty to preserve it and to protect it in all circumstances. The right to protection and security of life is, therefore, the most fundamental human right and, so Islam as the religion of humanity has greatly stressed the sanctity of human life. Al-Qur'an, the revealed book of Islam says, after condemning the first human murder committed by a son of Adam (Cains) who murdered his brother (Abel): "For that cause We decreed for the children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the land, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of the whole mankind ....." (5:32). This verse emphatically asserts that human life is very valuable. It is so valuable that murder of even one individual without justification will be treated as if the whole mankind were killed, and the preservation of the life of a single person will be taken as if the whole human race had been saved.

## **Right to protection of Property**

Property rights include right to earn and acquire property, right to own, possess and enjoy property, and finally the right to alienate it through sale, gift, exchange, will or through other lawful means. Islam recognized all these rights to property and granted the same to its followers some fourteen hundred years ago.

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The Qur'an allows an individual to acquire property, movable or immovable, through lawful means. He can earn as much wealth as he can through his knowledge, skill, experience and effort. The Qur'an says: ".....unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned ..." (4:32). At another place, it says: "..... And that man hath only that for which he maketh effort. And that his effort will be seen. And afterward he will be repaid for it with fullest payment....." (53:39-41). Thus there is no restriction or limit on acquiring of property provided it is acquired through permitted, fair, moral and legal means. In the Islamic state, no body is allowed to earn and acquire wealth and property or earn livelihood through unlawful and prohibited (Haram) means. The Qur'an says: "And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of judges that ye may knowingly devour a portion of the property of others wrongfully." (2:188).

### **Right to protection of Honour**

The right to protection of honour means that each citizen of the state, irrespective of his race, colour, faith, property, sex or status, possesses honour, dignity and self-respect, and that it should not be violated by any individual or even by the state. In Islam right to honour and self-respect is inviolable. It is the duty of an Islamic state to protect the honour of its citizens. It cannot pass any law or do any act which ridicules or humiliates or brings any dishonour to any of its citizens. The state has also an obligation to protect the honour and dignity of its citizens from other. The duty is also obligatory on every member of the Muslim Ummah not to degrade or humiliate any other one who is his brother.

The Qur'an says: "O ye who believe! Let not a folk deride a folk who may be better than they (are), nor let women (deride) women who may be better than they are;

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neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers. O ye who believe! Shun much suspicion for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful." (49:11-12)

The Prophet of Islam in his famous farewell address which was delivered by him in his last pilgrimage, said: "O people! Surely your blood, your property and your honour are as sacred and inviolable as the inviolability of this day of yours, this month of yours and this very town of yours. Surely you will soon meet your Lord and you will be held answerable for your actions."

## **Right to Equality**

Right to equality means that all the citizens of the Islamic state should be equally treated in the sight of law. In the application of the criminal laws, the civil laws and fiscal laws, no discrimination should be made in courts.

Islam has conferred equal rights on all human beings and no distinction or discrimination is made between man and man on the basis of race, caste, colour, wealth, nationality, sex, language, faith or place of birth. It has removed all artificial and man-made barriers and brings all human beings on the same level in social, economic and political areas of life. According to the teachings of Islam, all mankind has sprung from one man and one woman. Just as there is no reason for discrimination between the children of one parents, similarly, it would be absurd to discriminate between man and man or between man and woman on any basis what-so-ever. The Qur'an says: O mankind! Lo! We have created you from a male and a female and have made you

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nations and tribes that you may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct.....(49:13). Thus all human beings are equal according to the revealed book of Islam and there is no reason why there should be made any distinction between them. However, superiority of one over the other in the Sight of Allah is due to one's virtues and merits. One who is more pious and righteous would be considered more honourable. The basis of superiority is thus moral excellence and good conduct instead of race, tribe, caste, nationality or colour.

This point was further clarified by the Prophet of Islam by his words and actions. In his famous sermon delivered on the occasion of farewell pilgrimage, he declared: "Verily all the rites and traditions of the period of ignorance are trampled under my feet." "O people! be aware: your God is One. No Arab has any superiority over a non-Arab, and no non-Arab any superiority over an Arab, and no white one has any superiority over a black one, and no black one any superiority over a white one, except on the basis of taqwa (piety). The most honourable among you in the Sight of Allah is he who is the most pious".

## **Right to Basic Needs**

Another right which has been greatly stressed in Islam is that of provision of basic necessities like food, clothing and shelter to every individual. It is an essential right of every person that he should be provided with these basic human needs for him and his family if he is unable to earn and arrange them due to any disability. The individual has a legal right to demand from the state that it should fulfil its obligations of providing him with a livelihood before it demands obedience from him. This is one of the fundamental rights of a citizen of an Islamic state that he should be provided with the basic necessities of life.

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The basic human needs have been defined by the Qur'an in its verses 118-119 of Surah 20: "There is therein enough provision for you nor to go hungry nor to go naked nor to suffer from thirst, or from the sins, heat". The Prophet is reported to have defined the minimum needs of a man as: The son of man has no better right than that he would have a house where in he may live, and piece of cloth where by he may hide his nakedness, and piece of bread and some water. From the Qur'anic verses and Hadith, the basic needs of a human being, which become clear, are house, clothes and food.

## **Freedom of Religion**

The right to religion and conscience provides every citizen liberty of belief and worship. It means everyone is free to profess and practice any religion he has adopted. He is free to perform the rites connected with his religious beliefs and the state would neither interfere nor prevent him from doing so.

The Qur'an guarantees religious freedom to every individual. In an Islamic state, every citizen is at liberty to profess and practice any religion which he has chosen. It is the fundamental right of an individual in an Islamic state to follow any religion and perform worship and rituals according to his religious beliefs. The state does not interfere in religious matters and shows complete tolerance to those who profess and practice religions other than Islam though the religion of majority is Islam. Neither the Islamic state is allowed to force its minorities to reject their religions and convert to Islam. Even the Muslim citizens are not allowed to interfere in the religious matters of non-Muslims or obstruct them from following or practicing their religion. The Qur'an, the revealed book of Islam, says:

- There is no compulsion in religion..... (2:256)
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- But if they are averse (they do not accept Islam), We have not sent you as warder over these, your duty is only to convey (the message). (12:48)
- Say: O disbelievers! I worship not that which ye worship; Nor worship ye that which I worship. And I shall not worship that which ye worship. Nor will ye worship that which I worship. Unto you your religion and unto me my religion. (109:1-6)

The above mentioned verses show that there is no compulsion in the matters of religion in an Islamic state. Everybody is free to follow and practice his religion on the basis of the Qur'anic principle: "Unto you your religion and unto me my religion." It is because everyone is responsible for his own actions before God and none is accountable for the actions of others. Hence nobody can be forced to embrace Islam.

## **Right to Justice**

On the one hand the Qur'an and the Sunnah of the Prophet of Islam enjoin upon the believers to do justice to all without favour and without any discrimination; whereas on the other hand it gives right to every person living in Islamic state to seek for justice in case of wrong done to him even if the wrongdoer is the caliph or head of state. Following are some of the verses of the Qur'an and Traditions of Prophet Muhammad (PBUH) which urge the believers to do justice and earn Allah's pleasure and His rewards:

- O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor. (4:135)
  - O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that
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ye depart from justice. Be just, that is nearer to piety. (5:8)

- Lo! Allah enjoineeth justice and kindness ..... (16:90)
- Ayesha reported from the Messenger of Allah who said: Do you know who will be the foremost unto the shade of the Almighty and Glorious Allah on the Resurrection Day? They replied: Allah and His Apostle know best. He said..... who dispense justice for the people like their doing justice to themselves. (Ahmad, Baihaqi)

Many instances can be quoted from the life of the Prophet (PBUH) of Islam to show how the Prophet offered himself for retaliation if some wrong was committed by mistake to anybody else. On many occasions he gave decisions against his near kindred and against the nobles of the Muslim Community. Caliphs of Islam like Hadrat Umar and Hadrat Ali appeared in the courts like ordinary citizens upon the complaints filed against them by the common people. Hadrat Ali failed to prove a case against a non-Muslim and decree was given against him.

## **Right to Education**

Islam grants paramount importance to education and learning. The importance which revealed book of Islam gives to education can be judged from the very fact that the first verses of the Qur'an which were revealed to Prophet Muhammad (PBUH) instructed him to 'read'. Al-Qur'an says: "Read: In the name of thy Lord Who createth, createth man from a clot. Read: And thy Lord is the most Bounteous, Who teacheth by the pen, teacheth man that which he knew not" (96:1-5). So the Holy Qur'an, if its revelation is put in the chronological order, starts with the commandment 'read'. In these verses, the Qur'an uses three words 'read', 'teach' and

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'pen', which shows how much is the importance of reading, learning, writing and teaching in Islam.

Some of the Traditions of the Prophet Muhammad (PBUH) about the importance of knowledge and need of education for the men and women are cited below:-

- Anas reported that the Messenger of Allah said: Search for knowledge is compulsory upon every Muslim male and Muslim female. (Ibn Majah)
- Anas reported that the Messenger of Allah said: Whoso goes out in search of knowledge, he is in the path of Allah till he returns. (Tirmizi)
- Anas reported that the Messenger of Allah said: Search knowledge though it be in China. (Baihaqi)

In Islam, it is the basic right of every individual to get education. Since the human beings, male as well as females, are responsible and accountable for their actions and deeds on the Day of Judgement, they are required to have the knowledge of the teachings of the Qur'an and Sunnah particularly the basic knowledge of the fundamentals of Islam like Belief, Prayer, Zakat, Fasting, Hajj, etc. Besides that, they are also obliged to know the Attributes of Allah, knowledge of lawful and unlawful, right and wrong, laws promulgated by the Qur'an regarding marriage, dower, divorce, inheritance, will, adultery, murder, theft, etc.

The Prophet of Islam recognized this basic right of every individual to get education. He, therefore, took keen interest in the education and training of his followers. He is reported to have released even some of prisoners who had been captured in the Battle of Badr, without ransom on the condition that each of them should teach at least ten Muslims how to read and write. This shows how the Prophet viewed the need of education and literacy for the Muslims.

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## **Right to Freedom of Work**

Right to freedom of work includes one's right to choose his profession or source of income which one likes. Islam recognises this right of man and permits an individual to do any lawful work and to pursue any career for earning his bread and butter. In this respect no bar is placed on a citizen's choice or freedom on any basis except that he should not earn income through any means prohibited by the Qur'an and Sunnah such as usury, bribe, embezzlement, gambling, dealing in wine, prostitution, theft, dacoity, business malpractices, hoarding, tax evasion, etc. Barring this, an individual is allowed to adopt any job and work to earn his and his family's livelihood.

Right to work also includes right to get a job if one has not got any employment or occupation. The Prophet of Islam recognized this fact when a poor person approached him begging. The following Hadith shows how the Prophet provided him an occupation:-

Anas reported that one of the Helpers (Ansars) came to the Messenger of Allah begging of him. He said: Have you got anything in your house? He replied: Yes, I have a woolen carpet with one part of which we cover ourselves and spread the other (part) and a cup in which we drink water. He said: come to me with both of them. The man came to him with both of them, and the Holy Prophet took them in his hand and said: Who will buy these two? A man said:-I shall take them both for one silver coin. He enquired twice or thrice: Who will pay more than a silver coin? A man said: I will take them both for two silver coins. Then he gave them both to him and took the two silver coins and paid them to the Helper and said: Buy food with one of these, and let it go to your family, and buy an axe with the other and come to me therewith. Then he brought it. The

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Messenger of Allah fixed a handle to it with his own hand and said: Go, cut wood and sell it, let me not see you for fifteen days. Then the man went to cut the wood and sell it. Then he came to him when he had already earned ten silver coins. The Prophet asked him to purchase garment with some of these and food with some. Then the Messenger of Allah said: This is better for you than that the begging should put a spot upon your face on the day of Resurrection. (Abu Daud)

Following the footsteps of the Prophet, Islamic state is thus responsible to provide employment to its citizens if they have no employment or occupation to earn their livelihood.

## **Right to Privacy**

Right to privacy means that nobody should enter into the house or private apartments of an individual without seeking his permission and that the others should not spy and try to look into or know his purely private affairs. Islam fully guarantees this right to the citizens of an Islamic state. Al-Qur'an the revealed book of Islam, says:

- O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful. (24:27)
- O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you ..... (24:58)

Following Ahadith of Prophet Muhammad (PBUH) also stress an individual's right to privacy:-

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- Kaldah-bin-Hanbal reported that (once) he went to the Messenger of Allah and did neither salute nor seek permission. The Messenger of Allah said: Go back and say: peace be on you. May I come. (Tirmizi, Abu Daud)
- Ata'a-bin-Yasar reported that a man asked the Messenger of Allah: Shall I seek permission to see my mother? 'Yes', said he. The man said: I live with her in the house. The Messenger of Allah said: Seek permission to go to her. The man said: I serve her. The Messenger of Allah said: Seek permission to go to her. Do you like to see her naked? 'No' said he. He said: So take permission to go to her. (Malik)

## **Conclusion**

After a long discussion of basic human rights recognised, honoured and given by Islam, the obvious conclusion is that the allegations of the non-Muslim scholars against Islam are absolutely false and devoid of any merit.

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## CHAPTER 4

# Does Islam give rights to Minorities?

The non-Muslim critics also blame that Islam does not give rights to the non-Muslims so the followers of Islam and Islamic state deal out inhuman and cruel treatment to the non-Muslim minorities living among them. In this chapter we will examine whether the blame is true or not.

The non-Muslims living in the Islamic state are called Zimmis and understanding or contract governing relationship between the Islamic state and such non-Muslims is called Aqd-ul-Zimmah. The Zimmis mean protected people and they are so called because the Islamic state becomes duty-bound to protect their lives, honour and properties and also their religious freedom the very moment they submit to Islamic rule. Following rights have been granted by Islam to the Zimmis (the non-Muslim citizens) living in the Islamic state:-

## Religious Freedom

Islam guarantees religious freedom to everyone. In an Islamic state, every citizen, may he or she be a Muslim or a non-Muslim, is at liberty to profess and practice his or her own religion. Thus the non-Muslim minorities enjoy complete religious freedom in an Islamic state as the state does not interfere in their religious matters and shows full tolerance to them. The Qur'an the revealed book of Islam says:

- There is no compulsion in religion ..... (2:256)
  - Say: O disbelievers! I worship not that which ye worship; Nor worship ye that which I worship. And I shall not
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worship that which ye worship. Nor will ye worship that which I worship. Unto you your religion and unto me my religion (109:1-6)

The above mentioned verses show that there is no compulsion in the matters of religion in an Islamic state. Everybody is free to follow and practice his own religion on the basis of the Qur'anic principle: "Unto you your religion and unto me my religion." The Qur'an teaches tolerance and forbids its followers to ridicule the religion of non-Muslims and their deities. It says: "Don't abuse those whom they (the non-Muslims) invoke besides Allah, lest they should, in their ignorance, abuse Allah ...." (6:108) The Prophet of Islam enforced these principles and gave religious freedom to all of his non-Muslim subjects. In Charter of Madinah, Prophet granted full religious freedom and protection to the Jews; while in his letter addressed to the Christians of Najran, Prophet Muhammad (PBUH) gave protection to religion, life and property of the Christians.

It is a notable fact, with few parallels even in modern history, that after the conquest of Egypt the Caliph Umar scrupulously preserved intact the property dedicated to the Christian churches and continued the allowances made by the former governments for the support of the priests." (Ameer Ali, *The Spirit of Islam*, p274). The best testimony of the freedom of faith enjoyed by the Christians and members of other religions in the days of the early Muslims is furnished by the Christians themselves. In the reign of Uthman (the third caliph), the Christian patriarch of Merv addressed the Bishop of Fars, named Simeon, in the following terms, "The Arabs, who have been given by God the kingdom (of the earth), do not attack Christian faith: on the contrary, they help us in our religion; they respect our God and our saints, and bestow gifts on our churches and monasteries."

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## **Protection of Life**

Islam holds human life as a trust of Allah and hence it attaches a great sanctity to its preservation. Al-Qur'an says "..... Whosoever killeth a human being for other than manslaughter or corruption in the land, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind....." (5:32). Islam grants, therefore, right to protection of life to all of its citizens without any discrimination.

The blood of a Zimmi (non-Muslim citizen) is considered as much sacrosanct and sacred as that of a Muslim. In the days of Prophet Muhammad (PBUH), a Muslim killed a Zimmi. When the case was brought before the Prophet (PBUH), he ordered the execution of the murderer and remarked: "I am responsible for obtaining redress for the weak". During the reign of Caliph Ali, a Muslim was accused of murdering a Zimmi. When the charge was proved, Ali issued order for the execution of the accused. It was only when the brother of the deceased received blood money and pardoned the murderer that the caliph agreed to release him. Ali said at that time: "Whoever is our Zimmi, his blood is as sacred as our blood and his property is as inviolable as our own property".

Prophet Muhammad (PBUH) is reported to have enjoined his followers on his death bed: "observe scrupulously the protection accorded by me to the Zimmis".

## **Protection of Property**

Islam grants protection not only to the life of the Zimmis but it also grants protection to the property and assets of such people. Prophet of Islam is reported to have declared: "If you fight against a people and overpower them, and they agree to pay a fixed indemnity of annual revenue (Jizyah) to you in

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order to save their lives and those of their progenies, then do not take a penny more than the fixed amount, because that will not be valid". He also declared. "Beware! Whosoever is cruel and hard on such people i.e., (Zimies) or curtails their rights, or burdens them with more than they can endure, or realizes anything from them against their free-will, I shall myself be a complainant against him on the Day of Judgment".

According to above mentioned Traditions of the Prophet, followers of Islam have been strictly prohibited to violate the protection granted to the property of non-Muslims. They cannot get more than the agreed sum or tax from the non-Muslims. Even the Islamic state cannot deprive a non-Muslim of his property and if it needs land or property of a non-Muslim in public interest it can acquire it only after providing the owner reasonable compensation.

## **Protection of Honour**

The honour and respect of a Zimmi is also held as sacred as that of a Muslim. The author of Durr al-Mukhtar writes: "It is imperative for Muslims to refrain from causing inconvenience to a Zimmi and to backbite him, for backbiting a Zimmi is as much prohibited as is to backbite a Muslim."

Regarding protection of honour of non-Muslim citizen in an Islamic state, Dr. Hamidullah writes: "The person, property and honour of every individual; whether indigenous or heterogeneous, are fully protected in the Islamic territory. The Sharh-al-Hidayah, which is a legal manual of current use, employs, for instance, the characteristic expression: "Defamation is prohibited, be it concerning a Muslim or a Protected (non-Muslim)".

The jurists are unanimous in declaring that, if a Muslim violates a non-Muslim woman, he will receive the same

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punishment as is prescribed against the violation of Muslim woman.”

## **Judicial Autonomy**

Non-Muslim minorities in the Islamic State enjoy judicial autonomy in respect of disputes among themselves on the authority of al-Qur'an. While permitting the Jews to settle their disputes in accordance with Torah (their revealed book), the Qur'an addresses the Prophet of Islam in these words: "How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgement (for them)?..... (5:43). In another verse, the revealed book of Islam grants the Christians freedom of resolving their disputes in accordance with their own law as contained in Gospel. It states: 'Let the People of the Gospel judge by that which Allah hath revealed therein. Whoso judge not by that which Allah hath revealed; such are evil livers" (5:47).

Thus, Islamic law is not applicable in case of purely personal matters of the non-Muslims. Such matters of the non-Muslims would be decided according to their personal law. It means that if anything is unlawful under Shariah for the Muslims but the same is not forbidden to the non-Muslims by their religion, the non-Muslims will be allowed to use it and the courts will decide their cases according to their personal law. For instance, marriage without witnesses or between the prohibited degrees, if allowed by their religion, will be allowed to stand.

So far as the penal and criminal laws of the Islamic state are concerned, the same are equally applicable to the Muslim and non-Muslim citizens and thus no distinction or discrimination made on this account. If the Zimmis are guilty of committing offences or crimes, they are to be subjected to the same penalties as are the Muslims. Thus, for instance, the thief may be a Muslim or a non-Muslim, his hands will be

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chopped off. Similarly, whether it is a Muslim or a non-Muslim who commits adultery or murder, he will be punished according to law and no distinction would be made on the basis of religion.

## **Social Autonomy**

In addition to the judicial autonomy, the non-Muslims also enjoy social autonomy in an Islamic state. The state protects their language, culture, religious practices, their places of worship, their mode of dress, etc. and permits them to follow their customs and social traditions. However, they were not allowed to imitate military uniform and dress of the Muslims in the Umayyid and Abbasid periods, as this imitation was discouraged not on any religious grounds but in order to protect their modes of dress, their social manners and their distinctive individualities. About social autonomy given by the Islamic state, Dr. Hamidullah writes, "In the time of the Prophet, the Jews of Madinah had their Bait al-Midras (both a synagogue and educational institute). In the treaty with the Christians of Najran (Yemen), the Prophet gave a guarantee not only for the security of the person and property of the inhabitants, but had also expressly left the nomination of bishops and priests to the Christian community itself".

## **Freedom of business and eligibility to government Jobs**

The non-Muslims can adopt any business or profession or employment to earn their livelihood provided such business, profession or employment is not unlawful or immoral or against the explicit injunctions of Islam such as sale of wine or pork to Muslims, business involving usury with a Muslim or prostitution, etc. They are entitled to government jobs except for few posts like head of state, head of government, head of judiciary, head of the armed forces, head of parliament and some other key offices. The Prophet of Islam himself

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appointed Amr bin Umaiyah-ad-Damri a non-Muslim as an ambassador to Abyssinia for interceding with the Negus in favour of the Muslim refugees. Umar, the second caliph, appointed a Greek Christian as the head of his accounts department to put in order the accounts of state revenues.

The Christians, the Jews and other non-Muslims had been enjoying prosperous positions and fabulous incomes in business and trade in the Islamic State. Most of the bankers and money changers in Syria during the reign of the Abbasid Caliphs were Jews. Most of the personal physicians of the Caliphs were the Nestorian Christians. The Jews are also reported to have maintained a colony of considerable size in Baghdad in the Abbasid period. In Muslim Spain, the Non-Muslims, particularly the Jews, held positions of eminence in the government jobs, in the business and trade, etc.

## **Political Rights**

The non-Muslims living in an Islamic state generally enjoy all the socio-economic and political rights which are available to the Muslims. They enjoy right to vote and to elect their representatives and they can also contest elections for the offices of public representatives. They can form political parties and they can get the membership or offices in political parties. And so on. Similarly, they have right to participate in social activities, national festivals, social gatherings, etc. their right of vote in the choice of the head of Islamic state has been recognized by Dr. Hamidullah, a great Muslim scholar.

## **Entitlement for Financial Assistance**

Disabled or poor Zimmis who have been forced to begging or the Zimmis who have been overtaken by a calamity are eligible for support from the Bait-ul-Mal of the Islamic state as are the poor and disabled among the Muslims. This rule was established as early as the times of Abu Bakr,

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the first caliph of Islam. During his reign, when the famous Muslim general Khalid bin Walid conquered Hira, he specially wrote in the treaty of peace the following terms:-

“I have stipulated that if any one of them becomes unfit to work on account of old age or some other cause, or if anyone who was formerly rich becomes so poor that his coreligionists have to support him by giving him alms, such persons will be exempt from paying the Jizyah and they, together with their dependents, will be helped from the Islamic Treasury (Bait-ul-Mal)”.

Hadrat Umar, the second righteous caliph once saw a non-Muslim old man begging. When asked he told the caliph that he was forced to do it in order to pay Jizyah. The Caliph at once ordered the incharge of Baitul Mal to exempt him from Jizyah and fix for him some stipend for his daily expenses.

## **Kind Treatment**

Islam enjoins the Muslims to treat the non-Muslims kindly and justly. The Qur'an says: "God forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: For God loveth those who are just" (60:8). The Qur'an also permits the Muslims to marry chaste women from the people of the scripture (Christians and Jews). It says: "..... The food of those who have received the scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the scripture before you (lawful for you)....." (5:5). Thus, Islam promotes social bonds between Muslims and non-Muslims by allowing them to eat each other's food. Islam also strengthens relationship between the Muslims and the People of the Scripture by allowing the former to marry virtuous women of the latter.

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## **Jizyah**

The word 'Jizyah..' is derived from 'Jaza' which means 'recompense' or 'compensation.' Jizyah is a tax imposed by an Islamic state on its non-Muslim subjects. It is charged in lieu of protection or Zimma given by the Muslim community to the lives and properties of the non-Muslims who are called Zimmis (the protected or covenanted people). Jizyah is charged on the authority of Al-Qur'an which enjoins upon its followers: "Fight against such of those who have been given the scripture and who believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger, and follow not the Religion of Truth, until they pay the tribute (Jizyah) readily, being brought low" - (9:29). According to authentic Traditions, the Prophet of Islam imposed Jizyah of one dinar on every adult non-Muslim per annum and directed Muaz-bin-Jabal to collect it when the latter was appointed governor of Yemen (Abu Daud).

It is not without interest to mention here that Jizyah is levied only on the able-bodied adult non-Muslim men who are capable to fight or who have actually fought against the Islamic forces. Non - combatants like women, children, old, sick, blind, crippled, poor, destitutes, insane, etc. are exempted from its payment. Similarly, priests, monks and slaves are also exempt. Persons who join military service of the Islamic state are also exempt from the payment of Jizyah.

This tax has been unfortunately subjected to bitter criticism by the Western scholars who call it a discriminatory and humiliating tax levied for sparing of non-Muslim's life. Nothing can be farther from truth than this allegation. Imposition of Jizyah is justified because Muslim citizens of Islamic state pay Zakat as well as serve in defence forces. So in all fairness the non-Muslim citizens are expected to pay at least a nominal contribution in the defence budget if they opt

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not to join defence forces. In the modern Muslim States, this tax has, however, been dropped as the socio-economic scenario has entirely changed and so has the system of taxation. Now the non-Muslim citizens pay modern taxes like Incometax and Wealth tax just as the Muslim citizens pay these taxes.

## **Conclusion**

As discussed in detail above, the allegation of the non-Muslims and Islamophobians against Islam is absolutely false. In fact Islam has given more rights to the non-Muslims living in Islamic state centuries ago than even the Western and other non-Muslim states of the Modern world give today to their Muslim minorities.

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## **CHAPTER-5**

### **Does Islam give Rights to Women?**

Another strong objection of the non-Muslim scholars against Islam, although totally false, is that Islam does not give any rights to women and the Muslims give very inhuman treatment to their women. In this chapter we will discuss the rights granted by Islam to women.

Women had practically no rights in the ancient and medieval civilizations like that of Greeks, Romans, Hebrews, early Christians, Hindus, Chinese and Pagan Arabs. Before the advent of Islam, the women were no better than animals or chattels. In many countries of the world they were generally regarded as slaves or at the best as domestic servants whose chief duty was to serve the men and please them by satisfying their sexual appetite. Like a piece of property, a woman was a marketable commodity and subject of testamentary disposition. In the matters of marriage, divorce, ownership of property, inheritance, etc. the women were given hardly any rights. Polygamy was common in almost all societies with no restrictions as to the number of wives a man could have at a time. Birth of a daughter was considered a bad omen and a matter of shame in a family particularly among the pagan Arabs who preferred to dispose her by burying her alive. Such was the miserable plight of women at the time of the birth of Prophet Muhammad (PBUH).

Islam elevated the status of women from the level of a mere chattel to the level of a human being. Al-Qur'an, the revealed book of Islam, declares that man and woman proceed from the same human stock, they are the members of the same species, and they are born of the same parents.

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The Qur'an invariably calls man and woman as spouses of each other, companions and helpmates. Besides restoring her human dignity, Islam bestowed on the woman many rights in almost every field of human life. In terms of rights and status, what the modern western woman has achieved today by hectic struggle through agitations, demonstrations, processions, strikes and violent means, is nothing as compared to the rights Islam gave her fourteen centuries earlier without her asking or demanding for them.

Let us see as to what are the rights which the great religion, Al-Islam, has bestowed on woman in her various positions and in various fields.

### **Rights as a mother**

In the position of a mother, a woman enjoys unique status of honour and respect in the Islamic society. Mother is the focus of attention for all the members of the family in a Muslim home and her opinions carry a lot of weight in all family matters. Apart from respect and esteem, a mother enjoys many legal rights. She is entitled to receive share in inheritance from her children (Al-Qur'an 4:11) and in case she does not possess any adequate means of livelihood her children are obliged by Islamic Shariah to provide her maintenance according to means.

The Qur'an in its Verse 36 of Chapter 4, and verses 23 and 24 of Chapter 17 places duty to parents only next in priority after duty to God, the Almighty. Among parents, mother's place in respect of obedience has been elevated much above that of father because the mother shares the major portion of privation and suffering in the bringing up of children. The Qur'an points to this fact in verse 14 of its Chapter 31 and verse 15 of Chapter 46. Prophet of Islam has assigned status to a mother at least three times higher than

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that of a father and is reported to have said that Paradise is at her feet as per following Ahadith:

- Muawiyah-b-Ja'hemah reported that Ja'hemah came to the Messenger of Allah and said: I intend to join a battle and have come to you for consultation. He enquired: have you got mother? 'Yes' replied he. He said: Then keep near her, because Paradise is at her feet. (Ahmad, Nisai, Baihaqi)
- Bahaj-b-Hakim reported from his father who from his grandfather who had reported: I asked: O Messenger of Allah! Who is to be most obeyed or to be treated most respectfully? He said: Your mother. I asked: Who is next? He said: Your mother. I asked: Who is next? He said: Your mother. I asked: Who is next? He said: Your father; and then your nearer relations and then your near relations. (Tirmizi, Abu Daud)

### **Rights as a wife**

God has created everything in pairs, and man and woman form a pair. The Qur'an says: He it is Who created you from a single soul and therefrom He did create his mate so that he might find comfort in her. (7:189) God has created relationship of love and affection between these two members of a human pair (Al-Qur'an 30:21) and God emphasizes close relationship between husband and wife by calling them garments of each other (Al-Qur'an) 2:187).

The Qur'an therefore enjoins upon the believers to accord good and kind treatment to their women. The relevant injunction is: "...Live with them in kindness for, if you hate them it may be that you hate a thing while Allah has placed abundant good in it" (4:19). The Prophet of Islam is reported to have said: "Let no believing man hate a believing woman; If he hates one trait of her character, he shall be pleased with another that is within her" (Muslim). According to another tradition reported by Abu Hurairah, the Messenger of Allah

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said: "The most perfect of the believers in faith is he who is the best of them in conduct, and the best of you are those who are the best to their wives" (Tirmizi). A virtuous wife is a great blessing and a favour of God, and the Prophet of Islam has said: "Next to fear of Allah the believer finds nothing good for him than virtuous wife. If he bids her, she obeys him; if he looks at her she gives him pleasure; if he gives her a promise, she fulfills it, and if he is absent from her, she guards herself and his property. (Ibn Majah).

The woman enjoys many rights in Islam. The Qur'an, the revealed book of Islam says: "And woman shall have rights similar to the rights against them, according to what is equitable....." (2:228). Her rights as a wife regarding marriage, dower, divorce, inheritance, maintenance, etc. have been guaranteed by Islam. These would be discussed under the relevant sub-heads.

## **Rights as a daughter**

The Qur'an in the verses 58 and 59 of its chapter 16, draws a very vivid picture of the pagan Arabs on the birth of a daughter. It reads: "And when the news of a female child is brought to any one of them, his face becomes dark and he is filled with gloom inwardly. He keeps hiding himself from the people because of the evil of that whereof he has been informed (thinking as to what he should do). Should he retain her in disgrace or bury her beneath the earth? Beware! Evil is the judgement they make". As the practice of killing female children and burying them alive was prevailing in those days, the Qur'an not only condemned it but also abolished it. The Qur'an says: "Kill not your children for fear of want: We shall provide sustenance for them as well as for you: Verily the killing of them is a great sin." (17:31). The daughters are entitled to get prescribed shares in the estate left by their deceased father or mother alongwith other legal heirs. (Al-Qur'an 4:11)

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Prophet Muhammad (PBUH) promised high rewards to those who give kind treatment to their daughters and bring them up properly. His traditions are:

- Ibn Abbas reported that the Holy Prophet said: If one brings up three daughters or sisters, teaches them good manners and treats them kindly and lovingly till they no longer need his help, Allah will make Paradise obligatory for him. One man said: That if he has two? He replied: And he also. Ibn Abbas said that if the people had enquired about one, the Prophet would have said the same thing. (Sharai Sunnah)
- Ibn Abbas reported that the Messenger of Allah said: If anybody has got a female child, and he does neither bury her alive, nor treats her unjustly, nor prefers his children (meaning male children) to her, Allah will admit him in Paradise. (Abu Daud)

### **Rights as a sister**

According to a tradition of the Prophet reported by Ibn Abbas (mentioned under "rights as a daughter"), if one brings up three sisters (or two), teaches them good manners and treats them kindly, Allah will make Paradise obligatory for him. Thus a sister has as good right as a daughter has in respect of one's kind attention. In case of death of parents or the disability or old age of parents, the responsibility of bringing up a sister devolves upon her brother. And a brother is obliged to discharge his duty properly and according to his best ability. In case the brother dies and leaves neither children nor parents behind him, the sister would be eligible to get prescribed share in his estate. (Al-Quran 4:12 and 176)

### **Rights regarding marriage**

Rights conferred on a Muslim woman pertaining to marriage are discussed in the light of the Qur'an and the Sunnah of the Prophet (PBUH) as under:-

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- 1) A woman has got as much right to marry as a man has. The Qur'an says. "And get such of you married who are single". (24:32)
- 2) The woman has been granted as much freedom in the choice of her husband as the man has been granted in choosing his wife. Nobody has any right to give her away in marriage without her consent.
- 3) A minor girl, when given in marriage by her guardian, has the option to repudiate the marriage when she attains puberty if such a marriage is to her disliking. The Prophet of Islam annulled the marriage of a girl who had been given in marriage by her father, since she disliked it. (Bukhari)
- 4) Islam, unlike some other religions such as Hinduism, permits a divorcee or a widow to remarry. Al-Qur'an says: "And when you have divorced women and they have fulfilled the term of their prescribed period do not prevent them from marrying their husbands" (2:232). About the widow's right of second marriage the Qur'an says: Such of you who die and leave widows behind, they shall wait with themselves four months and ten days. And when they have completed their term (Iddah), then there is no blame on you for that which they may do with themselves in reasonable manner. (2:234)

## **Rights regarding dower**

Dower (Mahr) is a gift in cash or in the form of property which is compulsorily given by a Muslim bridegroom to his bride in consideration of marriage. Dower is essential in marriage, so much so that in case it is not fixed, even then the wife is entitled to its payment according to the standard in the family. Wife has the right to remit the dower or to accept the reduced amount or to postpone her demand for its payment. There is no upper limit on the amount of dower as a

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woman can demand as much dower as she likes at the time of contracting marriage.

## **Rights regarding divorce**

Al-Qur'an has given the right of obtaining divorce to a wife (2:229) if she agrees to pay some consideration or compensation in the form of returning the Mahr (dower) in full or in part. This is called Khula.

Islamic law permits a woman to secure right of divorce for herself as a stipulation of marriage when marriage contract is made. In that case she can exercise her right of divorce if she is forced by the situation to do so.

There are many other situations in which a Muslim woman can get divorce from her husband through a court.

## **Rights regarding maintenance**

The meaning of "Nafqah", which is the Arabic equivalent of "maintenance", is what a person spends on his family. Maintenance includes food, clothing and lodging.

The husband is bound to maintain his wife according to his means. Her right to receive maintenance is absolute even if she is very rich and owns a lot of property. If the husband is poor and the wife supports the family, she is entitled to recover the amount expended by her from the husband when he is in easy circumstances.

In addition to her entitlement as wife, a woman is also entitled to maintenance in her position as a mother, daughter and sister in some situations.

## **Protection of her rights in case of husband's polygamy**

The Holy Qur'an, gives right to a man, by its verse 3 of chapter 4, to marry up to maximum number of four women at

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a time. However, in this very verse some restrictions have also been placed on the exercise of this right by a man. The husband is obliged to do justice ('Adl') with all the wives and if he cannot do it then he is advised to marry only one. The Verse reads: If you fear that you will not be able to deal fairly with the orphans, then marry the woman who seem good to you two or three or four. But if you consider that you will not be able to do justice with them, then marry only one.... (4:3).

'Adl' or justice used in this verse has not been defined. However all the commentators of the Qur'an unanimously hold that justice in this verse means equality of treatment in food, clothing and lodging to all the wives. But some mu'tazilite doctors consider that in addition to food, clothing and lodging there must be equal treatment in love and affection also.

Thus the concept of justice protects the rights of a wife in case of multiple marriages of her husband. Besides this a Muslim woman is also permitted by Islamic law to put a stipulation in marriage contract that her husband would not take another wife and if he does so then she would be entitled to get divorce or to get a stipulated sum or property from the husband.

## **Rights regarding inheritance**

No woman had the right to inherit in pre-Islamic Arabia and only the male adults who could take up arms in a war had the right to inherit the estate. Islam conferred the rights of inheritance upon the woman in Arabia for the first time. The Qur'an says: "Men have share in what the parents and the near relatives leave and women have a share in what the parents and the near relatives leave (after their death), whether the property be large or small, a fixed share (4:7). Verse No 11, 12 and 176 of chapter 4 of the Qur'an elaborate the Islamic law of inheritance in detail discussing the shares of

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the legal heirs. According to the Qur'anic law, a woman is entitled to share the inheritance in different capacities as a daughter, mother, wife and a sister, etc. However, it is to be noted that her share is generally half that of a male in her own category. So an explanation of this inequality is necessary.

Islam has placed the responsibility of earning livelihood for the family on the shoulders of the male members while the females have been exempted from this burden. A woman when she is unmarried lives with her parents and her father is responsible for providing all her expenses and in case of the death of her father, her brothers become responsible for her maintenance and also for meeting her marriage expenses. After marriage she is entitled to maintenance from her husband. In addition to food, clothing and residence, all her expenses are met by her husband. If the husband is poor and she spends out of her personal property for her family, she is entitled to get it back from her husband when the latter is in easy circumstances. Besides maintenance, the woman is also entitled to receive dower and she can demand any amount of dower while entering into a marriage contract. Amounts of dower are normally big in Muslim marriages and the contracted dower, how much it may be, has to be paid by the husband and in case of his death, from his estate as a debt. If her husband dies and she is unable to live on her share of the estate of the deceased, she can claim maintenance from her children. Thus it is seen that a woman has practically very few material needs to satisfy on her own account as compared with a man who has been saddled with very heavy economic obligations and liabilities.

## **Right to get Education**

The importance which the Qur'an gives to education and learning can be judged from this fact that the first few verses of the Qur'an which were revealed to Prophet Muhammad (Allah's peace be upon him) instructed him to read. Al-Qur'an

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says: "Read: In the name of thy Lord Who createth, createth man from a clot. Read: And thy Lord is the most Bounteous, Who Teacheth by the pen, Teacheth man that which he knew not"-(96:1-5).

The Prophet of Islam made it obligatory on every Muslim male and female to acquire knowledge. So the women have as much rights to get education as the men have.

The Prophet of Islam himself took keen interest in the training and education of the Muslim community. He made suitable arrangements for the education of Muslim men as well as women. He was so much concerned for the education of the women that whenever he felt that the women could not hear him because they were seated behind the men in the mosque, he would get closer to them and repeat his instructions. It is reported in Sahih Bukhari from Abu Sayeed Khudri that some women came to the Prophet and complained: "Men are always gathered in your presence and we cannot benefit. Therefore, appoint one day for us." So the Prophet fixed one day for them, during which he would go to them, listen to their problems, tell solutions and give them instructions regarding their religious, social and family obligations. Sometimes, he would depute some learned companion to educate the women on various issues. It is reported by Umme Atiyyah: When the Prophet came to Madinah, he sent Hadrat Umar to educate the women of Ansars. Hadrat Ayesha, wife of the Prophet, also used to teach the women as well as men.

According to a tradition the Prophet said: whoever brings up three girls, teaches them culture and good manners, marries them and treats them well, for him is Paradise." A companion sitting there asked: Messenger of Allah! If a person has two daughters, the Prophet said; he will also go to paradise. Abu Musa Al-Ashari reported that the Messenger of Allah said: A man with whom these is a slave girl who teaches

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her manners..... who gives her education.....and who then emancipates her and afterwards takes her in marriage, there are double rewards for him (Bukhari, Muslim).

## **Rights regarding property**

Islam does not make distinction between man and woman so far as their rights of property are concerned. The women enjoy equal rights in this field and their position is in no way inferior to that of men. Like a man, the woman can acquire property through inheritance, through will, through gift, or through purchase from her own earnings. She has an additional right to acquire property which is not available to man i.e. through Mahr or dower which she is entitled to receive from her husband.

She can own the property, possess it, manage it and enjoy its income. Over her property she has the exclusive and absolute rights. Her father, her husband or her brother or her sons have no legal right over her property during her life.

She has got full right regarding the alienation of her property. She can dispose it off by sale, transfer or settlement. She can gift it to her husband, children or anybody else. She can arrange for its disposal (upto one third of it) through will.

## **Rights to earn livelihood**

Earning of livelihood for the family is basically a duty of the man. Islamic law makes the man responsible for providing bread and butter to his wife and children. However, there may arise situations where the women have also to work for earning livelihood. So the Qur'an does not debar them from working. This right of earning income through lawful (Halal) means is granted to a woman by the Revealed Book when it says: "... for men is that what they earn, and for women what they earn" – (4:32). Earning signifies the reward of good

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deeds in the next world as well as earning of provision for the family in this world.

According to some authentic Traditions of Prophet Muhammad (may Allah's peace be upon him), the Prophet permitted the women to earn for themselves and for their family if needed. A Hadith quoted in Sahih Muslim states that the Prophet permitted a woman who had been divorced and was in the period of Iddah to visit her garden and take her fruit. According to another Hadith reported by Umme Atiyyah, the Prophet allowed the women to render services in Jihad like preparing of food, nursing the wounded, etc. Hadrat Saudah, the wife of the Prophet (PBUH), was skilled in tanning the skins of the animals and used to make a considerable amount of earning from this vocation. Abdullah-bin-Mas'ud was mostly engaged in religious work and had no time to earn for the family. So his wife used to work as artisan to earn livelihood for the family. When the Prophet came to know about it, he assured her reward for this in the Hereafter.

There are many other examples reported in the books of Ahadith which establish that the women used to work in the days of the Prophet to support their families and the Prophet never objected to their such engagements.

## **Rights to participate in socio-political life**

Right of a Muslim woman to participate in socio-political life of the Muslim community in an Islamic State are briefly discussed in the light of the Qur'an and the Sunnah as under:

- 1) According to verse 71 of chapter 9 of the Qur'an, the Muslim men and women are friends and helpers of each other. They are severally and jointly responsible for enjoining the right and forbidding the wrong, and for establishing worship and paying Zakat. To cooperate with each other for the good of the community and to
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protect their common interests, is the duty of Muslim men and women. They can form political or social organizations for protection of their religious, social and political rights and for promotion and advancement of Islamic values regarding socio-economic and legal justice.

- 2) One of the attributes of the believers, according to the Qur'an (42:38), is that their affairs are a matter of counsel. The believers, men as well as women, have equal rights to participate, to discuss and decide their matters regarding social, public and political issues.

## **Woman and Evidence**

Although a woman has the right of giving evidence in all matters, but in its Verse no 282 of Chapter 2, the Qur'an equates evidence of two women to that of one man in the matters relating to contracts of debt and the reason given by the Qur'an for that is: if one of the two women forgets the other should remind her.

From this verse, it is generally contended by the critics of Islam that Islam has degraded a woman in matter of evidence and has rendered her to half of man. However, this criticism is totally baseless and unfounded if judged by an unbiased mind. Firstly, this injunction of the Qur'an pertains to the business and commercial transactions only which are so often very complicated and ambiguous to understand even by an expert businessman. A woman being generally not involved in such difficult transactions has no knowledge or understanding of them and, therefore, she is likely to get confused. Secondly, from the words of the Qur'an it is clear that actually evidence would be given by one woman and the other would be present merely to remind her if she forgets. The atmosphere of courts being dominated by men – the judges, the lawyers, the litigants and the witnesses being

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generally men – a woman is likely to get confused and forget in such an awe-inspiring atmosphere.

In no other matters, except the commercial transactions of complicated nature referred to in verse No. 282 of chapter 2, does the Qur'an command its believers to equate the evidence of two women with one man. In the matter of Lian or imprecation where the husband charges his wife of adultery, the testimony of the wife would be equal to her husband (Al-Qur'an 24:6-9). Prophet of Islam punished a Jew guilty of grinding the head of a girl between two stones on the evidence of the girl alone; and in another case, on the evidence of a woman alone who had been raped, the Prophet (peace be upon him) punished the man who was guilty. In such matters which pertain to women like menses, child-birth, fosterage, wherein expert knowledge of a woman is needed, the evidence of a woman carries more weight than that of a man.

## **Conclusion**

The evident conclusion is that the allegation made by the Islamophobians that Islam does not give rights to the women is totally false. Islam has in fact given more rights to the women fourteen hundred years ago without their struggle when the western women have got some rights after a long struggle only recently.

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## **CHAPTER 6**

### **Hijab and Non-Muslims**

The non-Muslims in general and their scholars and intellectuals in particular, even their rulers, are very much allergic, even agitated against Hijab or head scarf of Muslim women. Hijab has in fact become the strongest object of criticism by the western people and has almost become the most easy and common target of Islamophobians. Before we answer the criticism against Hijab, it would be fair if we discuss the dress code of Islam recommended by it for its followers particularly for women.

#### **Importance of Dress**

According to Holy Qur'an, God has revealed the garments to protect you from the heat (and also cold). Clothing also covers your nakedness and preserves your physical beauty. You must take your proper dress particularly when you go to your places of worship. Let not the Satan seduce you as he caused Adam and Eve, your parents to get out of Paradise. He tore off from them their robe and made them see their shame. In the light of the Qur'anic teachings, we can understand the purpose and importance of dress. Briefly speaking the purpose of dress is protection of body from heat and cold and covering of body from nakedness specially the private parts, and making the physical personality of a person look beautiful.

#### **Proper Dress for the Muslims**

Islam has not fixed or prescribed any specific code of dress for the Muslims but has left the matter to be decided by the individuals and the society according to weather

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conditions, customs and environments. However, some fundamental rules have been laid which require that dress should be simple and not very expensive. The dress should not be too short or too thin or too transparent to cover the private parts properly from nakedness. The men should not wear silk. The Prophet liked the clothes of white and green colour and he discouraged the use of red clothes by the men. Lengthening of trousers beyond ankles was strongly forbidden as it gives an air of vanity and makes the robes dirty. Women have been enjoined to observe veil or Hijab which means that they should cover their body fully from head to feet when they come out of their homes so that the evil minded men should not tease them. According to an authentic tradition, the Prophet of Islam has also recommended to his followers that men should not wear dress of women and women should not wear dress of men. He also discouraged his followers to imitate the non-Muslims in matters of dress and getup.

## **The Qur'an and the Sunnah on Dress**

Before we go to discuss this subject of dress, it would be fair to produce some of the relevant Verses of the Qur'an and Traditions of Prophet Muhammad (PBUH) regarding dress.

### **Verses of the Qur'an:**

1. Say to the believing men that they should lower their gaze and guard their modesty: that is purer for them: and Allah is well aware with all that they do. (24:30)
  2. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof: that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers
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or their brothers' sons or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of women; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah in repentance, that ye may attain Bliss. (24:31)

3. Such elderly women as are past the prospect of marriage,- there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things. (24:60)
4. O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when out of homes): that is most convenient, that they should be known (as noble woman) and not molested: and Allah is Oft-Forgiving, Most Merciful. (33:59)

### **Ahadith of the Prophet**

1. Ayesha reported that Asma'a daughter of Abu-Bakr came to the Messenger of Allah while there were thin clothes on her. He approached her and said: O Asma'a! when a girl reaches the menstrual time, it is not proper that anything on her should remain exposed except this and this. He hinted on her face and palms. (Abu Daud)
  2. Jaber reported: My maternal aunt was divorced thrice. She then intended to get fruits of her palm trees. A man threatened her for her coming out. She came to the Prophet who said: Yes, take fruits of your palm trees. It is perhaps you will make gift or do some good act. (Muslim)
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3. Jabir-b-Abdullah reported: I asked the Prophet about glance at strange woman. He ordered me to turn away my glance. (Muslim)
  4. Bahaz-b-Hakim reported that the Messenger of Allah said: Protect your private parts except from your wife or what your right hand possesses. I asked: O Messenger of Allah! inform me in case a man is alone. He said: Allah is then more to be ashamed of (Tirmizi, Abu Daud, Ibn Majah)
  5. Ibn Mas'ud reported from the Prophet who said: A woman is (like) a private part. When she goes out (not properly dressed), the devil casts glance at her. (Tirmizi)
  6. Ali reported that the Prophet said to him: O Ali, don't keep your thigh exposed and don't look at the thigh of any living man, or of a dead man. (Abu Daud, Ibn Majah)
  7. Omme Salamah reported that she and Maimunah were near the Prophet when the son of Omme Maktum came to him. The Prophet said: Screen from him. I asked: O Messenger of Allah, is he not a blind man who does not see us? The Holy Prophet said: Are you blind and do you not see him? (Ahmad, Tirmizi, Abu Daud)
  8. Alqamah reported from his mother who said: Hafsah, daughter of Abdur Rahman, went to Ayesha with a thin veil over her. Ayesha tore it off and dressed her with a thick veil. (Malek)
  9. Ayesha reported: The riders were passing by us while we were with the Apostle of Allah in Ihram. When they came by us, one of us let down her veil over her face from her head. When they had passed on, we removed it. (Abu Daud)
  10. Abu Saeed reported that the Messenger of Allah said: No man shall look to the private parts of a man and no
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woman to the private parts of a woman, nor a man shall be with another man underneath the same cloth, nor a woman with a woman underneath the same cloth. (Muslim)

Islam requires the believers, both men and women, to lower their gaze and guard their modesty: (their private parts) First the Qur'an requires the men to lower their gaze and guard their modesty and then it requires the women to discharge these obligations. Both the men and women should wear proper clothes which cover their 'sattar' from others. The Prophet has prescribed that a man's sattar is his body from shoulders to the knees, where as a woman's sattar is her whole body excluding her face, hands and feet. However for women, the fulfillment of certain additional responsibilities in the matter of dress and make-up have been prescribed.

## **Dress Code for women**

Let us discuss the obligations of the Muslim women regarding dress in the light of the Verses of the Holy Qur'an and the Traditions of the Prophet as under:

- a) The believing women should lower their gaze and should not intentionally gaze at men or at the satar of others or at the indecent scenes.
- b) They should be modest, protect their chastity and guard their private parts. Guarding of private parts means abstaining from indulging in illicit sex gratification and from exposing their private parts or satar. Satar of a woman is the entire body except her face and hands.

Hadrat Ayesha reports a Tradition that her sister Asma once came in thin clothes and the Prophet Muhammad (may Allah's peace be upon him) turned his face away from her and remarked: "O, Asma when a girl attains maturity, she is not

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permitted to expose any part of her body except face and hand."

- c) The women should not display their adornment except that which is displayed of itself. Adornment means ornamentation and decoration and, to use the modern terminology, make-up. The women have been prohibited to display their make-up except that which is apparent and which is beyond their control to hide. It means that they cannot intentionally display their adornment except that which becomes exposed without any intention or purpose on their part.

'What is apparent' or 'which is displayed of itself', according to Abdullah-b-Abbas, means all those parts of the body which normally remain exposed like hands and face. So, in his view, the hands and face can be kept exposed and need not be covered.

- d) The women should draw their veils on their bosoms. It means the women should cover their bosom properly with a wrapper and should not keep exposed any part thereof.
- e) The women should not reveal their adornment except before the following:

I. Their husbands. II. Their fathers. It includes grandfathers and great grandfathers on paternal and maternal side. III. Their husband's fathers: It includes grandfathers and great grandfathers on maternal and paternal side of their husbands. IV. Their sons. It includes their grandsons through their sons as well as daughters. V. Their husband's sons, including grand sons. VI. Their brothers. VII. Their brother's sons, including grandsons. VIII. Their sister's sons, including grandsons. IX. Their female associates: Such women who are familiar or who are known or who are friends etc. X. Their slaves. XI. Male

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servants who lack sexual vigour and are not interested in sex matters. XII. Children who have no knowledge of sex.

- f) The women should not stamp their feet on the ground so as to reveal their hidden adornment. Thus the sound of ornaments should not be audible.

## **Hijab for women is compulsory in Islam**

The most important requirement that the women are obligated to observe in their dress code, when they step out of their homes, is contained in Verse 59 of Surah 33 of the Qur'an which reads: "O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful." It commands the women to draw their cloaks close round them when they go aboard. The purpose of this injunction has been disclosed in the latter part of this verse: "So that they may be recognized as decent and noble ladies and not annoyed being taken as women of ill repute. This is famous verse of the Qur'an which prescribes Hijab (Scarf or veil) for a Muslim Woman. The Arabic word 'Jalabeeb' is the plural of 'Jalbab' which means cloah or gown or outer garment to cover head and bossom.

A lot of heat has been generated about the interpretation of this verse. The orthodox opinion is that the word 'Jalbab' means veil and it should cover the whole body including face and the hands. But the liberal commentators interpret it to mean that the women should wrap up their gowns or outer garments covering their heads, necks and bosoms but not faces and hands.

However, there is consensus among the scholars that a Muslim woman should properly and soberly dress when she comes out of her house and she should not display her adornment except that which is displayed of itself. These

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instructions are in fact for the interest of a woman herself i.e. for the security of her person and honour as has been hinted out by the Qur'an in verse 59 of chapter 33 given above.

Verse 60 of chapter 24 of the Holy Qur'an relaxes the conditions regarding veil in respect of the old women who are past the prospect of marriage and are no longer capable of exciting the passions of men.

This verse reads: "As for the women past the age of child-bearing who have no hope of getting married, it is no sin for them if they lay aside their outer garments in such a way as not to show their adornment. But to refrain from it is better for them. And Allah is Hearer, Knower."

According to the verse, it is no sin for them if they discard their outer clothing in such a way as not to display or exhibit their adornment or make-up. However this permission cannot be used by those women who still have sexual desires or who want to attract others by displaying their embellishments.

### **Criticism against Hijab and its answer**

It is clear from the discussion made above that the Qur'an obliges both the Muslim men and the Muslim women to lower their gaze and guard their modesty, particularly when they come in presence of each other. It is also clear that the women are required to fulfill certain additional responsibilities in matters of dress and adornment or make-up. They are instructed to cover their bodies and bosoms properly and not to disclose their make up except to their husbands, near relatives, children and servants. Verse 59 of Surah 33 especially directs the women to cast their cloaks or gowns over them when they come out of their homes. This casting of cloaks over them is called Hijab or scarf which has unfortunately been subjected to very hostile criticism by the western people. President Sarkozy of France called Burqa a walking coffin, while some other people call it travelling tent.

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According to them, Islam shuts the women within four walls of the house like prisoners and thus keeps one half of human beings backward. This view is highly misconceived and misleading. Islam in no way debar the women from playing their useful role in socio-economic development of the Muslim community. In the days of the Prophet of Islam, the women participated in public worship like prayer and Hajj; they were permitted to participate in Jihad; they attended the classes held by the Prophet in the mosque for imparting religious instructions and Qur'anic teachings, and above all they were allowed to come out of their homes to earn livelihood and engage in business or profession. So Islam does not treat a woman like a prisoner and does not want to keep her within the four walls of the house. She can come out of her house for getting education, for participation in Eid or Jumuah prayers, for earning livelihood for the family, for participation in other socio-political activities, etc. after decently observing her obligations regarding dress.

Recently some western countries have either put some restrictions on scarf of Muslim women and Muslim girl students or have totally banned it. This has been done inspite of the fact that these countries claim to be secular democratic states and are champions of the human rights. Religious freedom is one of the fundamental human rights, but it is unfortunate that they are not going to honour it in respect of Muslim woman's freedom to observe her religious obligations. The Western critics do not realize that wearing of Hijab is a religious obligation of a Muslim woman as much as that of a "nun" (a lady official of Christian church) to dress her fully from head to feet. Though a Christian "nun" is more covered in her dress than a Muslim lady, get the Westerners tolerate a "nun" but bitterly criticize a Muslim lady. Is it not a display of double standard?

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## CHAPTER-7

# Jihad and non-Muslims

The concept of Jihad i.e. the war in the way of Allah (the God of Universe) is another action or deed of the Muslims which is very bitterly criticised by the non-Muslims. Before we discuss the merit or worth of this criticism it would be fair if we tell the reader the meanings, nature, objectives and philosophy of Jihad.

### What is Jihad?

The Arabic word 'Jihad' is derived from the verb 'Jihada' which means 'he exerted'. Another derivative of the word is 'Jihadun' meaning 'exertion' or 'striving'. So, literally jihad means exertion, striving or struggle. It means to exert one's utmost or to make utmost effort or struggle for the achievement of one's aim or objective. In order to achieve an objective, Jihad is waged through different means such as through the use of physical force or with the help of one's tongue or with the help of one's wealth.

The word 'Jihad' has been used by the Qur'an to signify different meanings in different situations, right from earning of livelihood to fighting against the enemy. But the keynote remains the same i.e. the exertion or striving undertaken to achieve an objective. In this way Jihad has a wider meaning than war because it includes every sort of effort, physical or non-physical, mental or spiritual, martial or non-martial, made in the way of Allah or for a just cause.

The following Verses of the Qur'an and Traditions of Prophet Muhammad (PBUH) explain the nature of Jihad and highlight its meanings and types:

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- Fight in the way of Allah against those who fight against you, but do not be aggressor. Verily, Allah does not like the aggressors. And kill them wherever you find them and drive them out of the places from which they have turned you out. (Although killing is bad, but) persecution (Fitnah) is even worse than killing. And fight not with them near the Sacred Mosque (Kaabah) until they attack you there. But if they attack you there, then kill them there. Such is the reward of disbelievers.  
(Al-Qur'an 2:190-191)
  - And why should you not fight in the way of Allah and (in the support) of the helpless among men and the women and the children who are crying: Our Lord! Rescue us from this town whose people are oppressors! Give us by Your Grace some protecting friend, and give us from Your Presence a helper.  
(Al-Qur'an 4:75)
  - Only those are the (true) believers who believe in Allah and His messenger and afterward they doubt not, and wage Jihad with their wealth and their lives for the cause of Allah.  
(Al-Qur'an 49:15)
  - Anas reported from the Holy Prophet who said: Fight against the polytheists with your properties, your lives and your tongue. (Abu Daud, Nisai, Darimi)
  - Abdullah-b-Hubshi reported that the Prophet was asked: Which of the action is best? He said: Prolonged standing (in prayer). He was questioned: Which charity is best? He said: Strivings of a man of small means. He was questioned: Which migration is best? He said: He who flees away from what Allah has prohibited him. He was questioned: Which Jihad is best? He said: He who fights with the polytheists with his property and his life. (Abu Daud)
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- Ali, Abu Dard'a, Abu Hurairah, Abu Omamah, Abdullah-b-Umar, Jaber-b-Abdullah, Imran-b-Hussain (Allah be pleased with them all) reported from the Messenger of Allah that he said: Whoso sends contribution in the way of Allah and stays at his house, he will get 700 dirham for every dirham, and whoso fights with his ownself in the way of Allah and spends for that cause, he will get 70,000 dirham for every dirham. Afterwards he recited the verse: And Allah multiplies for whom he pleases. (Ibn Majah)
- Zaid-b-Khalid reported that the Messenger of Allah said: Whoso supplies a warrior with arms in the way of Allah fights indeed in a Jihad; and whoso keeps behind a warrior in charge of his family fights indeed in a Jihad. (Bukhari, Ahmad)
- Jaber-b-Samurah reported that the Messenger of Allah said: This religion will never cease to exist. A party of the Muslims shall always fight for it till the Hour (the Doomsday) comes to pass. (Muslim)
- Abu Musa reported that a man came to Messenger of Allah and enquired: A man fights for booty, a man fights for fame, and a man fights that his position may be known – who then (fights) in the way of Allah? He said: Whoso fights to raise highest thereby the word of Allah, is in the way of Allah. (Bukhari, Muslim)

### **Why is Jihad waged? Its justification**

Why Jihad after all? Why does Islam permit Jihad? Why do the Muslims wage Jihad? These and alike are some of the questions which are generally raised by non-Muslim critics of Islamic doctrine of Jihad. It is perhaps due to misunderstanding of the concept of Jihad that Muslims are being labelled, in the world of today, as terrorists, extremists, fundamentalists,

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militants and harbingers of doom; while Islam is being perceived as threat to international peace and security, because in the view of the critics it preaches war and violence.

All the propaganda against Islam and Jihad is, however false if impartially examined in the light of justice and fairness. Islam literally means 'peace' and submission to the will of Allah, Who is Creator, the Sustainer and Sovereign of the universe. It is the first and final religion and its message is perfect and complete. Islam came to give peace and security to mankind and as a universal religion for humanity it teaches its followers to live in peace and follow the path of complete submission and obedience to the commands of God.

So peace is fundamental to Islam and Islam attaches great sanctity to human life. Of all the things of the world, human life is no doubt the most valuable one. The life in fact is a trust of Allah and it is the foremost duty of the followers of Islam to preserve and protect it under all circumstances. Al-Qur'an, the revealed book of Islam, highlights the importance of human life when it condemns the first human murder, by a son of Adam who killed his brother, in the following words which have achieved fame of a proverb on the sanctity of human life.... Whoever kills a human being unless it is for murder or for spreading mischief in the land, it shall be as if he had killed all mankind, and he who saves the life of one, it shall be as if he had saved the life of all mankind. (5:32)

Despite glorifying sanctity of human life and holding life as a sacred trust, Islam permits war in which very many human lives are lost. Why? This is because Islam is a religion of peace and security and it is also a religion of nature and humanity. None understands human nature better than God Who has created the mankind. Human society is not composed of Angels who cannot do any wrong. Evil and good are ingrained in the instinct of a man. There are certain individuals and groups of people who are evil minded and who

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do not let others live in peace. They transgress all bounds of morality and laws of society and violate the rights of others. They attack other individuals and nations and deprive them of their homes, property and lives. They subjugate other people, occupy their lands and impose their own laws and values on the conquered people. Thus they create mischief in the earth (fisad-fil-arz) and persecute the oppressed nations and, therefore, disturb the peace and security of the world. Such mischief mongers and corrupt have to be kept under restraint. This is how the question of war against such anti-human elements comes in. That is why Islam allows retaliation in the case of murder because in the words of the Qur'an: "And there is life for you in retaliation, O men of understanding! That you may become God fearing". (2:179). And that is why Islam permits war for repelling aggression.

"Permission to fight is given to those (i.e. the believers) against whom war is being fought because they have been wronged; and surely Allah is Able to grant them victory. Those (are the ones) who have been unjustly expelled from their homes only because they said: "Our Lord is Allah." And if Allah had not expelled some group of people by means of others, monasteries and churches and synagogues and mosques, wherein the name of Allah is often mentioned, would have been certainly demolished"..... Says the Qur'an (22:39-40). So these verses not only provide permission to the wronged believers to wage war against the aggressors but also explain the philosophy of Jihad.

Islam does not allow war for aggressive designs or with the motives of killing or conquering other human beings. War has been permitted in defence only. The Muslims are permitted to fight against those who have invaded them or who have invaded their faith or their country. In other words the Muslims are allowed to wage war in defence against the aggressors but they are not permitted to initiate aggression or

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hostilities against others. Al-Qur'an, the revealed book of Islam, clarifies this thing in its verse 190 of Chapter 2 which we have already reproduced in the previous pages.

Besides war in defence and against aggression, Islam also allows war against persecution i.e. against those who oppress and torture the Muslims and do not give them freedom of religion and worship (Al-Qur'an 8:39). Jihad is also allowed in favour of the oppressed Muslim minorities living in the non-Muslim lands provided such Muslim minorities ask for help (Al-Qur'an 4:75 and 8:72). But help cannot be given in violation of treaties, international obligations and conventions governing relations between the Islamic state and non-Muslim country against whom help is sought (Al-Qur'an 8:72). Jihad is allowed against internal enemies, rebels, disruptionists of peace, terrorists, robbers. It is also permitted against those who break treaties and indulge in hostile activities against Muslims.

Thus Islam sanctions war only in exceptional circumstances and that too in defence of Islamic faith, Islamic state, oppressed Muslims and for any other just cause against aggressors, persecutors, oppressors, terrorists and disturbers of peace and security. No wars with material designs to establish empires, to subjugate other notions, to occupy other countries, to expand Islamic state, to promote trade or commercial interests are allowed by Islam. Nor the use of sword or military power is permitted to forcibly convert the non-Muslims to Islam. There is no compulsion in religion, as stressed by the Holy Qur'an (2:256), and so no Jihad can be undertaken by the Muslims to bring others into the fold of Islam. In fact, Jihad is waged with very noble objectives, the first and foremost of which is pleasing God and earning His goodwill.

## **Philosophy of Jihad**

The philosophy of Jihad in Islam has been underlined by the revealed book of Islam, the Qur'an, in its verse No. 40 of

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Surah Al-Hajj which reads"..... For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down ....." (22:40). The same principle has been reiterated by the Holy book in another verse which states: ".....And if Allah had not repelled some men by others, the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures" (2:231).

According to the principle laid down in these verses, power in the earth does not belong permanently to one group or one class or clan of persons. Power corrupts man and absolute power corrupts him absolutely. Had power been vested in one set of people or one group of persons permanently, the earth would have been filled with corruption, chaos and oppression. The powerful people would have let loose a reign of terror on the others by subjugating them to the worst type of tyranny. They would have not only terrorized the subjugated people physically, but also they would have destroyed their places of worship like churches, synagogues and mosques, etc. Thus, the permanent power in the hands of one group would have completely annihilated other groups of human beings, their houses, their belongings and their religious places wherein the Name of Allah is often mentioned. To prevent this corruption, oppression and disorder in the land, nature uses weapon of war. The group in power falls on account of its corruption and other reasons while the other group which is generally better comes to power. That other group remains in power till it starts committing the same excesses and indulging in the same corruption. So, they are replaced by another group and this cycle goes on.

Islam is a universal religion. It is a religion of nature, a religion of humanity. Its God is one God, i.e. Allah Who is very kind to His creatures. According to His wisdom, He does not let

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one people hold power in His earth permanently. He tries the human beings and replaces one people or one nation by the other through the instrument of war or Jihad. This philosophy of Jihad in Islam explains the phenomenon of rise and fall of various nations and different civilizations in the world.

The philosophy of Islamic Jihad, briefly speaking, is to establish kingdom of God on earth so that word of God should reign supreme in the world. The Islamic conception of life is based on the Unity of God and vicegerency of the Godly man on earth. It implies the establishment of virtuous state on earth which stands for peace, rule of law and, justice, universal brotherhood and equality of man, freedom of religion and conscience, complete submission of man to the supreme will of his creator the Almighty God. It acts for complete elimination of persecution, oppression, tyranny, enslavement of man by man, racial and ethnical biases and socio-economic evils. Islam is the last one in the chain of revealed religions and Muhammad (PBUH) is the final messenger of Allah in the chain of prophets sent by God for the guidance of mankind. No other religion would be revealed after Islam and no other prophet would be sent after Muhammad (PBUH) for the guidance of humanity. So God has made the followers of Islam leaders of mankind and has assigned them the task of promoting the good, suppressing the evil and establishing the rule of Allah on earth. The Qur'an says:

1. Lo! religion with Allah is the Surrender (Islam) —(3 : 19)
  2. And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter. —(3:85)
  3. Ye (the Muslims) are the best community that bath been raised up for mankind. Ye enjoin right conduct and forbid indecency (evil); and ye believe in Allah. —(3:110)
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4. He it is who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse. —(9:33)
5. And verily We have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth. —(21:105)
6. Those who, if We give them power in the land, establish worship (salat) and pay the poor-due (zakat) and enjoin good and forbid wrong. —(22:41)

The summary of the teachings of revealed book of Islam elaborated in the aboved mentioned verses is this: Islam is the only religion acceptable to God. The Muslims are a middle nation (moderate people who are not extremists) and have been appointed witnesses against mankind (to supervise the conduct of other nations). The Muslims believe in One God, in all the revealed books of God and in all the prophets of God including Abraham, Moses and Jesus Christ, and thus being the upholders of universal religion and inheritors of teachings of all the prophets they are the best community that has been raised for the guidance of mankind. Since they are the righteous slaves of God, they will inherit vicegerency of God on earth and their religion would prevail over all other religions. They would establish Islamic way of life on earth and shall promote the good and forbid evil. It is the achievement of this ideal that the whole philosophy of Jihad aims at.

### **Kind laws and rules of Jihad**

Islam as religion of humanity, and of peace and security does not lose its cool even in war. Its law of war is very humane, generous and kind.

Prophet Muhammad (PBUH) gave following instructions to Abdul Rehman-bin-Awf at one occasion when he was deputed

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to lead an expedition: "O son of 'Awf! take it. Fight ye all in the path of God and combat those who do not believe in God. Yet never commit breach of trust, nor treachery, nor mutilate anybody nor kill any minor or woman. This is the pact of God and the conduct of His Messenger for your guidance".

Abu Bakr, the first caliph of Islam and successor of Prophet Muhammad (PBUH) as head of Islamic state, gave following instructions to Osama when the latter was nominated as commander of Jihad against Syrians: "I enjoin upon you the fear of God. Do not disobey, do not cheat, do not show cowardice, do not destroy churches, do not inundate palm-trees, do not burn cultivation, do not bleed animals, do not cutdown fruit-trees, do not kill old men or boys or children or women...."

Whenever Umar, the second caliph of Islam, dispatched armies, he used to give following instructions to the commanders: "Do not show cowardice in an encounter. Do not mutilate when you have power to do so. Do not commit excess when you triumph. Do not kill an old man or a woman or a minor, but try to avoid them at the time of the encounter of the two armies, and at the time of the heat of victory, and at the time of expected attacks. Do not cheat over booty. Purify jihad from worldly gain. Rejoice in the bargain of the contract that ye have made (with God), and that is the great success".

In the light of the Qur'an and the Sunnah and in view of the conventions set by the Prophet and his successors, the jurists of Islam have formulated a long list of the rules of warfare in Islam with comprehensive details regarding acts allowed in war and acts forbidden in war. For knowing these details one may refer to books of Fiqh and Jiahd. Briefly the acts which have been forbidden by the humanistic Islamic law of war are:

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- 1) Killing of non-combatants such as women, minors, sick, servants and slaves, monks, hermits, insane, very old persons, etc is forbidden.
- 2) The prisoners of war cannot be put to death except in very exceptional circumstances.
- 3) The cruel and torturous ways of killing are not allowed even if some enemy has to be killed.
- 4) Mutilation of men and animals is strictly disallowed.
- 5) Destruction of crops, cutting of trees unnecessarily, slaughtering of animals more than what is necessary for food, and burning of houses is prohibited.
- 6) Killing of enemy hostages is disallowed even in retaliation.
- 7) Severing the head of some fallen enemy and presenting it to higher authority is highly disliked.
- 8) General massacre is prohibited when the enemy is vanquished and his land is occupied.
- 9) Killing peasants, traders, merchants, artisans, contractors is disallowed when they do not take part in actual fighting.
- 10) Burning a captured man or animal to death is strictly forbidden.

## **Conclusion**

If we look at the definition and nature of Jihad, its aims and objections, its philosophy and its kind laws and rules, as described above, we can safely conclude that the criticism of Jihad by the non-Muslims has got no merit and worth at all. The Muslims ways Jihad for noble objections and not for killing the non-Muslims or forcing them to accept Islam or to occupy their countries and resources.

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## **CHAPTER-8**

# **Did Islam spread by Sword?**

Since its advent in the year 610 Ac, Islam is being called, through its history till today, as religion of sword by the non-Muslim critics of Islam, especially by the Jews and Christians living in Europe and America. They allege that Muhammad (PBUH) the Prophet of Islam and the Muslims, his followers, have been using sword and power to forcibly convert the non-Muslims to Islam. They particularly blame the Muslim Caliphs, Sultans, Generals and Kings for the use of state-power to spread Islam.

### **Why the Charge**

Muhammad (PBUH), the Prophet of Islam, was born on April 23, 571 A.D. in Makkah, Arabia. At the age of 40 i.e. in the year 610 A.D. he was commissioned as apostle of Allah when he received the first revelation of God through Archangel Gabreil. About three years thereafter he started preaching Islam publically. During the period he stayed at Makkah the progress of conversion of Islam was very slow due to the fierce opposition of his own tribe. The Quraish not only opposed the new religion tooth and nail but also persecuted and oppressed the newly converted followers of Muhammad (PBUH). The Prophet migrated to Madinah in the year 622 A.D. During his stay at Madinah in a period of decade or so, the new faith received hundreds of thousands of adherents despite very bitter resistance put up by the forces of paganism. By the time of the death of the Prophet in the year 632 A.D., the whole of Arabian Peninsula had embraced Islam. Within 30 years of the demise of the Prophet, Islam had conquered the hearts of millions of people and had

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established its hold over many countries of the world. And within hundred years after the death of its teacher, Islam had established the most powerful state which ruled substantial parts of the then known world and had become the creed of hundreds of millions of people. At that time the Islamic state had become the only super power of the world.

The extraordinary rapidity with which the religion of Muhammad(Peace be upon him), spread over the surface of the globe has given rise to the charge that Islam is a religion of sword and it spread through sword.

In this chapter we shall try to examine whether there is any truth in this charge. First of all we shall examine the Quranic teachings and Sunnah, (Practice) of Prophet Muhammad(PBUH) on the subject under discussion and then we shall glance through history to watch and evaluate the conduct of the Muslim caliphs and rulers. We may also be reproducing some extracts showing the opinions of some Muslim and non-Muslim scholars regarding the allegation of use of sword or force to spread Islam.

## **Teachings of the Qur'an**

**I – No compulsion in Religion – The duty of the Prophet only to convey the message:** The revealed book of Islam declares in unequivocal and unambiguous terms that there is no compulsion or coercion in religion. Truth has been made distinct from error. Everybody is free to choose between the right and wrong. None can be forced to follow right path. There is full freedom of faith and Islam cannot be thrust upon anybody. According to the Qur'an, Muhammad, the Prophet of Islam, was sent by Allah as His messenger to mankind to show them right path. He was sent to convey the message of Allah and not to convert the people forcibly to Islam. He was a messenger and a warner and not a warder over men. The Qur'an makes this fact plain in the following verses:

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1. There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false dieties and believeth in Allah hath grasped a firm hand-hold which will never break. Allah is Hearer, knower. —(2:256)
2. And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers? —(10:99)
3. Then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the message). —(16:82)
4. Say: (it is) the truth from the Lord of you (all). Then who-so-ever will, let him believe, and who-so-ever will, let him disbelieve... —(18:29)
5. But if they are averse; We have not sent thee as a warder over them. Thine is only to convey (the message). —(12:48)
6. We are best aware of what they say, and thou (O Muhammad) are in no wise a compeller over them. But warn by the Qur'an him who feareth my threat. —(50:45)
7. Remind them for thou art but a remembrancer. Thou art not at all a warder over them —(88 : 21-22)
8. Say: O disbelievers!  
I worship not that which ye worship;  
Nor worship ye that which I worship.  
And I shall not worship that which ye worship,  
Nor will ye worship that which I worship.  
Unto you your religion, and unto me my religion.  
—(109:1-6)

Explaining the background of the revelation of the famous verse of the Qur'an (2:256) which says: "there is no

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compulsion in religion", Ibn Ishaque and other scholars report that one of the Ansar had two sons who were Christians. They were not ready to embrace Islam whereas their father who was an ardent Muslim and a companion of the Prophet wanted to forcibly convert them to Islam. It was on this occasion that the said verse was revealed. The author of Encyclopedia of Secrah writes a beautiful note to explain the wisdom of this verse:

"Ibn Athir, commenting on this verse, sums up the teaching of the Qur'an in these words: "Do not force anyone to accept Islam for it is so manifest and clear, and arguments and reasoning in its favour are so forceful and convincing, that there is no need to force anyone into it. Whoever receives guidance from God and opens his breast to the truth and has the wisdom to understand argument will accept it voluntarily. And if a person is so blind as not to see any reason in it, his entrance into Islam without understanding is useless.

**II -- Conversion allowed through Preaching and not by force:** Prophet Muhammad (PBUH) was enjoined upon to convince the people through fair preaching and peaceful means so that they may believe in Allah and adopt the right path of truth. Persuasion, education and preaching are the right ways through which Islam is propagated. The Qur'an, in its following verses, impresses upon the Prophet of Islam and his followers to invite the non-believers to Islam through wisdom and fair exhortation:

1. Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid evil, and ye believe in Allah. —(3:110)
  2. Had Allah willed; they had not been idolatrous. We have not set thee as a keeper over them, nor art thou responsible for them. —(6:108)
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3. And whomsoever it is Allah's will to guide, He expandeth his bosom unto the surrender, and whomsoever it is His will to send astray, He maketh his bosom close and narrow....., —(6 :125)
4. Say: O mankind! Now hath the truth from your Lord come unto you. So whosoever is guided, is guided only for (the good of) his soul, and whosoever erreth, erreth only against it. And I am not a warder over you.  
—(10:108)
5. Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way  
—(16:125)
6. And argue not with the people of the scripture unless it be in (a way) that is better..... —(29:46)
7. Lo! We have revealed unto thee (Muhammad) the scripture for mankind with truth. Then whosoever goeth right it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warder over them.  
—(39:41)

The above mentioned verses are merely a few examples. There are many more verses on the subject. The gist of all the Quranic verses on the subject of our discussion is that the duty of the Prophet is to convey the message of Allah to mankind in plain and clear language. It is not his duty to compel the people to believe in Allah and accept Islam. If anybody believes he believes for his own benefit, and if anybody disbelieves he disbelieves to his own hurt. The Prophet is not responsible or accountable for the actions of others. Therefore, there is no compulsion in religion of Islam. Islam is not forced upon anybody. The people are free to accept it or reject it. Everybody enjoys freedom in the matters of faith.

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## **The Sunnah of Prophet of Islam**

Prophet Muhammad (PBUH) was sent by God not only to teach and explain the Qur'an (which is the message of Allah) but also to act upon Qur'an and implement its teachings in letter and spirit. He lived an ideal life in accordance with Qur'anic model and the Qur'an calls his conduct and character the most excellent (Khulq-e-Azim).

In the Verses of the Qur'an, as we have stated above, Allah the Almighty God of the Universe, Clearly told Muhammad that there is no Compulsim in religion, Muhammad is responsibility was only to convey the message of Allah to mankind. And he was required to invite the people to accept Islam by preaching and persuading and not to compel or force them to accept his religion. So Muhammad being true slave of Allah and His Messenger, hundred percent acted upon these teachings of God. During his thirteen years of Prophetic mission at Makkah, he struggled a lot in preaching his religion and persuading the people to come to the right path of Allah the one God of mankind instead of following the evil path of their forefathers who were polytheists. But the people largely rejected his faith, called him poet, magician, madman, and fabricator of the Qur'an, very few people joined his mission. Most of the Makkan polytheists, some of whom were his close relatives, not only opposed him tooth and nail, but subjected him to the most sever persecution and oppression. To escape the persecution, some of Muhammad's followers migrated to Abyssinia, a Christian country. Muhammad himself went to Tayef to seek asylum and persuade the people to accept his mission, but they rudely behaved with him and their goons pelted stones on him to shed his blood. Despite all that Mhuammad and his followers suffered all this patiently, but did not offer armed resistance.

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The Prophet and his companions migrated to Madinah in the year 622 AC. There he immediately concluded a tripartite pact among the immigrants of Madinah (called Mahajireen), local Muslims of Madinah (called Ansar) and some tribes of Jews. In history this pact is called Charter of Madinah which established a small Islamic state at Madinah under the leadership of Muhammad(PBUH). This newly born state had to fight wars against pagans of Makkah, against some other pagans tribes around Madinah, even against the Jews. Almost all of the wars, barring one or two, the Prophet won. He expelled the Jews from Madinah but did not force them to accept Islam although he could. In the year 629 A.C. The prophet conquered Khaiber, the stronghold of Jews and made peace treaty with them but he did not convert even a single Jew by force to Islam although he had the power to do so. In the year 630 A.C. Muhammad(PBUH) marched on Makkah with his ten thousand strong warriors, the Makkan polytheists surrendered. He gave amnesty to all but did not force even a single man to accept Islam. Before his death in the year 632 A.C. all of the Arabian Peninsula had fallen before his might and many of the non-Muslims accepted his faith on their own free will without any coercion.

## **Spread of Islam during Caliphate**

During the reign of Muhammad's lieutenants Abu Baker, Umar, Usman and Ali, (May Allah be pleased with them) who are called the rightly guided caliphs of Islam, many counties fell before the armies of Islam. Almost one third of the then known world came under the rule of Islamic state, but no historian can give a single example of forced conversion of a non-Muslim to Islam. Along with the conquests, the efforts of the Muslim scholars and preachers continued. Millions of non-Muslim accepted Islam being convinced of Islam's truth as religion of Allah. The caliphs, their generals, and their soldiers strictly acted upon the teachings of the Qur'an and the

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Sunnah of Prophet Muhammad(PBUH) and did not use power and force to convert the non-Muslims to Islam.

## **Spread of Islam during the later rulers**

Islam and Muslims remained a dominant force and super power of the world during the next few centuries as late as the end of seventeen century A.C. During these years, many Muslim kings and their dynasties ruled many countries of the world and established powerful empires. But they acted upon the teachings of the Qur'an and Prophet Muhammad (BPUH) and did not indulge in using force or pressure to convert the non-Muslims to Islam. Rather some of the rulers are blamed for creating obstacles in the spread of Islam so that their tax revenue should not fall because the non-Muslims are exempted from Jizyah the moment they embrace Islam.

The Muslims conquered Sindh in 712 A.C. and later on conquered other parts of India and established a powerful empire in India which they ruled till 1857. But when in 1947 A.C. India was divided into Bharat (non-Muslim country) and Pakistan (a Muslim country) the population of Muslims was only 20% of the total population against 80% of non-Muslims. Had the Muslims used state power in spreading Islam, the demography would have been different i.e. the Muslims 80% and non-Muslims 20%. Similarly the Muslims ruled Spain from 710AC to 1492 AC, but their number never exceeded 20% of the total population. Had they used sword to convert the non-Muslims to Islam, the situation would have been different. Another example is the Arab lands which the Muslims are ruling since the advent of Islam i.e. from 610 A.C. but still a substantial numbers of Coptic Christians (about 14 million) are living among them, the very heart of Islam.

Today Indonesia is a biggest Muslim country of the world on the basis of population and Malaysia is one of the most developed Muslim nations. No Muslim armies ever came

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to conquer these countries. The population of these countries became Muslim by the influence of the Arab traders who showed noble character and high moral standards in their commercial dealings and personal behavior. The most wonderful example of conversion to Islam is that of Mongols. They conquered all the Middle Eastern Muslim countries in thirteenth century and almost destroyed the Muslims. But they themselves were conquered by the religion of the defeated and accepted Islam.

### **Spread of Islam these days**

The Muslims have lost their power and influence on the world stage since eighteenth century and today they are the most backward nation of the world in terms of education, economy, technology and science. Most of the Muslim countries have been colonies of the advanced Western non-Muslim nations. So the Muslims have no sword in their hands, but still Islam is the fastest spreading religion of the world. According to an article published in 1986 A.C. in world's famous magazine Readers Digest, during the years 1934 to 1984, Islam is at the top in recording increase in its followers. It grew by 235% while the Christianity being second grew 47% only. In the USA which is the most powerful, rich and educated country, the number of conversions to Islam is the highest, and interestingly 70% of the converts are women, despite the malicious propaganda that Islam does not give rights to the women.

### **Conclusion**

So the inevitable conclusion is that Islam did not spread through sword but through persecution and preaching, and really by its truth and force of teachings. The propaganda of the non-Muslim is therefore false and fictitious.

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## **CHAPTER-9**

# **Are the Muslims Terrorists and Extremists?**

Today Islam (the religion of peace) is being labled as religion of terror and the Muslims (its followers) are being painted as terrorists, extremists and fundamentalists. The non-Muslims of the world, led by the Christians and the Jews living in the countries of American and European continents, are giving these bad names to the Muslims especially that of terrorists and are subjecting them to ridicule, disgrace and humiliation. Even they are being persecuted and oppressed in the non-Muslim countries where they are living in minorities such as Palestine, India, Chechenia, Burma, Philippine, Bosnia, Abyssinia, etc.

In this chapter we will discuss these charges against the Muslims and determine whether these charges contain any force.

### **Islam Stands For Peace**

Al-Islam or the Islam literally means 'peace' or submission and complete surrender to the will of Almighty God, the Creator, the Sustainer and Sovereign of the whole universe. Being the last revealed religion and having universal appeal to all humanity, Islam teaches peace and security and enjoins upon its followers to surrender to the will of God completely. It attaches paramount importance to human life which in its view is sacred and 'cannot be taken without lawful cause. Al-Qur'an, the revealed book of Islam, equates unjust murder of one human being with murder of whole mankind, and protection of life of one person with protection of whole

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humankind. It says: "whosoever killeth a human being for other than manslaughter or corruption in the land, it shall be as if he had killed all mankind, and who saveth the life of one, it shall be as if he had saved the life of all mankind " —(5 :32)

Despite glorifying sanctity of human life, no doubt, Islam allows Jihad or war in which many lives are lost. However, this permission is given in very exceptional circumstances. War is allowed when the followers of Islam are oppressed, persecuted, and are attacked or when their faith, their ideology or their land and their homes are attacked. Islam being religion of humanity, peace and security does not permit its followers to wage war of aggression or war with the motives of killing and conquering other human being or war with the imperial or colonial ambitions to subjugate weaker nations for expansion of empire and trade. Even war for converting the people to Islam is not allowed. The followers of Islam pick up sword in their defence, in the defence of their faith and country, or in the defence of the oppressed Muslims or even in the defence of non-Muslim oppressed communities if need arises.

## **Distinction between Islamic Jihad and Terror**

This brings us to the point where we can distinguish between Islam, Jihad and Terror or more directly between Islamic Jihad and Terror. Islam', as we have stated earlier, means peace and security and teaches its followers to live in peace, avoid war and preach their religion through peaceful means.

'Jihad' is derived from word 'Jihada' or Jihadun' and means 'exertion', 'striving,' or 'struggle'. It means to exert one's utmost or to make effort and struggle for the achievement of one's aim or objective.

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'Terror', as defined by various dictionaries of English language, means extreme fear. It is use of violence and threats of violence to achieve an objective or aim. Terrorize is to fill with terror by threats of violence, to dominate, coerce, or subdue by terror, or intimidation. Terror also refers to a chain of violence or terror, as caused by political enemies or a terrorist group. Terrorist is a person who supports or participates in terrorism or terrorist activities. Terrorism is an organized system of intimidation and violence for achievement of certain goals.

'Terrorism' consists of a series of acts intended to spread intimidation, panic, and destruction in a population. These acts can be carried out by individuals and groups opposing a state, or acting on its behalf. The amount of violence is often disproportionate, apparently random, deliberately symbolic: to hit a target which would convey a message to the rest of the population.

From the foregoing discussion it is clear that Islamic Jihad has no relation with terrorism neither those who wage Jihad are terrorists. Jihad, as we have discussed at length in this book, is a war which the followers of Islam wage against the aggressors, oppressors, tyrants, persecutors, disturbers of peace, makers of mischief in the land, perpetrators of corruption on God's earth, terrorists and attackers of Islam and Islamic land. Jihad is waged for a just and noble cause and through open and transparent means. No aggressive or imperialistic war is permitted by Islam. Islam permits war only in defence when Islamic faith, Islamic country and the Muslim community is attacked. "Jihad does not mean killing and plundering others but offering one's ownself to be killed. It is a supreme sacrifice required of an idealist, sacrifice both of property and life, for the sole purpose of obeying the command of one's creator and master, God Almighty.", (Dr. Hamidullah: The Muslim Conduct of State).

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The laws of Jihad as laid down by the Prophet of Islam, are humane, chivalrous, kind and benign. Killing of aged persons, children, women and disabled is prohibited. Servants and slaves, monks and hermits and those civilians who do not participate in war are not killed. The cruel and torturous ways of killing are not allowed neither mutilation of men and animals is allowed. Destruction of crops, cutting of trees unnecessarily, slaughtering of animals more than what is necessary for food and burning of houses is not allowed. Killing of enemy hostages and prisoners of war (except under the law) is strictly disallowed. General massacre and plunder is prohibited when the enemy is defeated. Prisoners of war are treated with utmost kindness and so are the subjugated people. Women captured in war are not raped. Sexual relations with them are prohibited until the caliph or the commander of forces formally distributes them among the soldiers and assigns them the responsibility of maintaining such women. The conquered people are to be provided full freedom of religion and their places of worship are to be protected.

'Terrorism', on the contrary, is a philosophy as well as a practice which is resorted to by individuals or groups of individuals to achieve their aims and goals by terrifying the innocent people or by intimidating and coercing them. The terrorist groups are usually mafia groups who promote their political and material objectives through use of violence and threats of violence. They adopt all types of means without caring whether means adopted are lawful or unlawful, moral or immoral, fair or foul. They burn the houses, demolish the properties, blast the places of worship, implant bombs at airports, at railway stations, at official buildings, at public places and even in educational institutions and hospitals. They hijack aeroplanes, kill helpless people and kidnap innocent persons for ransom. They torture men, even women and children and kill them for achieving their ends. When terrorism

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is used by a state as an instrument of suppression of political opponents or minority communities, it indeed becomes a menace to humanity.

Thus both the concepts of Islamic Jihad and terrorism are diametrically opposed to each other. They have nothing in common. It is highly cruel and extremely unjust to bracket them together and associate them. It is rather one of the aims of Jihad to end terrorism, 'fitnah' (persecution) and 'fisad' (corruption and mischief in the land).

### **Who is Terrorist?**

The Muslims today are called terrorists, fundamentalists, extremists and militants. But the most popular label is that of terrorist while Islam is labeled as terrorist religion which teaches its followers militantism, terrorism and extremism.

The question arises: Is Islam a terrorist religion and its followers terrorists? Our answer to this question is emphatic No. Let us now glance through the affairs of contemporary world to find out who is terrorist?

There are about one billion and sixty crore Muslims in the world today-out of whom more than hundred crore Muslims are living in fifty seven Muslim countries while forty crore Muslims are living in non-Muslim countries. No doubt in some non-Muslims lands the Muslims are living happily as they are given good treatment and are granted human rights. But in countries like India, Russia, Israel, Ugoslavia, Ethiopia, Burma and Philipppines, Muslim minorities are being severely persecuted and oppressed.

The Muslims are fighting battle of their survival in Kashmir, Palestine, Chechnya, Sinkiang, Bosnia-Hercegovina, Kosovo, Eriteria, Arakan and in some islands of Philipppines. During last two decades, more than three million Muslims have been killed and many millions have been wounded or

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expelled from their homes. There are twenty million refugees in the world today; more than 80% are Muslims. Three hundred thousand Muslim leaders are in jails on the grounds of their religion and conscience. More than one hundred thousand Muslim women have been subjected to gang rape. Thousands of children were burnt alive. Hundreds of thousands of houses of the Muslims were burnt and hundreds of their places of worship were damaged and demolished during last few years. Properties of Muslims worth billions of dollars have been destroyed during last decade alone. Mass graves of Muslims are found in Bosnia, Kosovo, Chechnya and other lands. The Muslims are indeed denied the very basic human rights such as protection of life, property and honour, religious freedom and access to places of worship.

Are the persecuted Muslims terrorists or are their persecutors terrorists? To be more direct: Are the oppressed Muslims of Kashmir terrorists or are their oppressors the Indians terrorists? Are the persecuted Palestinian Arabs terrorists or are their persecutors the Jews of Israel terrorists? Are the helpless Chechens terrorists or are the Russian plunderers terrorists? Are the innocent Bosnian and Albanian Muslims terrorists or are the ruthless Serbian Christians terrorists? The answer to these questions is left to human conscience although it is very obvious.

The fault of the persecuted Muslims in these lands is that they are Muslims. Their latest fault is that they have been forced to wage Jihad for their survival. They are freedom fighters and are fighting war of independence. If fighting for independence is crime enough to condemn one as terrorist, then the Americans should be, first of all, condemned as terrorists because they fought for their freedom from British rule in eighteenth century!

If the Muslims are terrorists, they must torture and terrorize the non-Muslim minorities living with them. There are

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fifty-six Muslim countries in the world. Can an impartial observer levy any serious charge of persecution of non-Muslim minorities against any Muslim country? How many non-Muslims have been killed in Muslim lands during last decade? How many non-Muslims have been expelled from their homes? How many non-Muslim women have been gang raped in Muslim countries? How many non-Muslim leaders have been put in jails on religious grounds? How many places of worship of non-Muslims have been burnt in Muslim lands? How many massgraves of non-Muslims have been found in Muslim countries?

The answer to these questions would be emphatic No. There may be very few such incidents of small nature in Muslim countries but they generally take place in reaction to incidents of large scale persecution of Muslim minorities in non-Muslim lands; for example some incidents in Pakistan took place in reaction against demolition of Babari Mosque in India in 1992.

Indonesia is the largest Muslim country in the world today. In Indonesia there are ninety percent Muslims. Five percent Christians are killing the Muslims wherever the Christians are strong and in majority. East Temor happens to be a small part of a small island of Indonesia. The non-Muslim powers could not tolerate that it should remain under Muslim rule although the Christians had an upper hand in this island and were not being persecuted in any way. It has been finally made independent after disturbances of few years. Those who waged war of independence in this island were awarded Nobel Prize and garlanded as heroes and freedom fighters. But those who wage Jihad for liberation of Kashmir and Chechnya are called terrorists. Is it justice by any moral standard?

When Russia invaded Afghanistan in 1979-80, America saw in this invasion an opportunity to take revenge of its own humiliation in Vietnam. It organized Jihad in Afghanistan

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against Russia and engaged the Muslims from all over the world. The Muslim participants in the war were freedom fighters and Mujahideen when they were fighting against Russia. But when Russia was defeated and ultimately dismembered, America changed its standard overnight. Now the same Mujahideen are being labeled as terrorists and Jihad as terrorism. Why this turnabout?

## **Clash of Civilizations**

As we have stated above, after defeating and dismembering the USSR by the year 1991, United States of America (Usually called America) became the only Superpower of the world. It made the USA arrogant and enhanced its pride. The USA started thinking of New world Order in which it should command the world and there should be none to challenge its supremacy. However, at this moment, an American intellectual professor Huntingdon wrote an article under the title "Clash of Civilizations" in which, briefly speaking, he pointed out that another civilization i.e. the civilization of Islam still exists. Despite its apparent weaknesses, the Islamic Civilization could challenge the Western Civilization because of its ideological force which its religion Islam and philosophy of Jihad possesses. So the war should be declared against this civilization and it should also be defeated and eliminated to make the secular democratic capitalist Western Civilization the only civilization of the modern world.

## **Incident of Nine-Eleven**

America needed some strong excuse to start war against the Muslims in order to destroy the Muslim countries and their religion al-Islam particularly their reinforced concept of Islamic Jihad. This excuse was provided by the notorious incident of nine-eleven which is widely believed by the majority of Muslims and non-Muslims as "inside doing". In the morning of

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11<sup>th</sup> September 2001, three passenger aeroplanes were hijacked, two of which collided with the two towers of World Trade Center New York completely demolishing it, when the third attacked Pentagon the Head quarter of American Defence department at Washington. Twenty one Arab young men most of whom were students getting education in American educational institutions were blamed to have done this mischief. George Bush, the President of America was furious at this incident. He declared war on the Muslim calling it 'crusade'. But later on he realized his mistake and redesignated the war as a general war against terror or terrorism instead of crusade and blamed the Muslims for the incident of 9/11.

## **War on Afghanistan**

We have already discussed above, Russia invaded Afghanistan in 1979 and occupied it till 1990. At this time America and its allies poured dollars and weapons in this war and used Afghans, Arabs and Pakistanis to defeat Russia and it did. America called this war as Islamic Jihad and the Muslim youngmen fighting the war as Mujahideen.

However, infuriated by the incident of Nine-Eleven, America invaded Afghanistan in the year 2001 with all its NATO allies including Pakistan and some other Muslim counties. This time America called the Islamic Jihad as terror and Mujahideen as terrorists. It poured dollars, weapons and solders in this war. America and its allies occupied Afghanistan for nearly 20 years, spent more than two trillion dollars, and lost nearly five thousand soldiers. More than five hundred thousand Afghans were killed and the country was so much bombed that it was completely destroyed and rendered to state of "stone age". But still the "Super Power" lost the war and few thousands Afghan Mujahideen defeated it. America, humiliated and defeated, withdrew from Afghanistan in June and July 2021. It did not even express its thanks to its

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non-Nato Ally Pakistan which had lost eighty thousand lives and sustained a loss of over one hundred and fifty billion dollars and maintained over four million refugees.

## **Invasion of Iraq and other Arab Countries**

On the allegation that Muslim country of Iraq possessed chemical weapons of mass destruction, America and its allies invded Iraq in the year 2003 A.C. The war is still going on. Iraq like Afghanistan has been completely destroyed, its President Saddam Hussain was hanged on the Day of Eid-ul-Fitr (a religious festival of the Muslims), but the allegation of weapons of mass destruction proved false.

In Libya, Egypt, Moroco, Syria, etc. rebellions against the governments were encouraged and sponsored by America and its allies in the name of "Arab Spring" and regimes were changed except in Syria where the ruler survived.

American war on Muslims is still continuing in the name of war against terror. And the latest development in this respect is the revival of the concept of Islamophobia which had been buried after the end of Crusades of Middle ages.

## **The Need of the Time**

The need of the time is that the world should understand the difference between Jihad and Terror and between a Mujahid and a Terrorist. In the lands where the Muslims are being persecuted Jihad is being waged. The freedom fighters or Mujahideen are in no way terrorists. They are fighting to liberate the persecuted people from the yoke of oppressors. Instead of suppressing the Muslim minorities in non-Muslim countries and crushing their freedom fighters after condemning them as terrorists, the propriety demands that the grievances of such minorities should be understood and redressed.

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A true Muslim understands the difference between Jihad and terror. He has no hesitation to share the concerns of the United States and other countries about terrorism. He would readily denounce the incidents of bomb blast in US embassy in East Africa in 1998, the Oklahoma city bombing in 1996 and the world Trade Centre attack in 1993. But he would not accept the destruction of the Muslim communities in Kashmir, Chechnya, Palestine and Kosovo.

Let the sanity prevail in the world and let their usurped human rights be restored to the oppressed Muslim minorities of the non-Muslim countries. It would be useful for the cause of international peace and security. Otherwise Jihad would go on because a true Muslim considers it his religious obligation to wage war against the oppressors whenever and wherever the oppressed on God's earth cry for help.

## **Are the Muslims Extremists?**

Extremist is a persons who believes in or holds extreme views in religion, faith, ideology, or politics. He leaves the moderate or middle way and crosses the limits in his views and actions. His love and hate and his likes and dislikes for a thing, or a person or a faith or a political party or in any other aspect of life know no limits or bounds. He is far from moderation, very severe and strict in his views, actions, retaliation, emotions, feeling etc Extremism or extremists who practice extremism are generally not liked. Both these terms are taken in bad sense and the extremists are generally considered bad who hate others, and are jealous and biased. However, the extremists can be good and popular it they are very good in behaviour, very honest in dealings, very truthful in their talk and very faithful in their promises.

Islam does not like extremism in the bad sense neither it promotes extremism or extremist behaviour in its followers. The Holy Qur'an, the last revealed message of Allah, the God

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of Universe, calls the Muslims as moderate nation..... (2:143). The Muslims have been told by the Qur'an that Allah does not like those who cross limits of Allah. It enjoins: These are the limits of Allah, do not transgress them. And whoso transgress Allah's limits, such are unjust (2:229). The followers of Muhammad(PBUH) act upon these principles of the Qur'an in letter and spirit. They follow moderate way in earning wealth and in expending it. (Qur'an 17:31, 25:67). They have been told neither to be miser not to be extravagant. They are told to be moderate in eating and drinking, to speak in low voice and not to walk arrogantly on earth rather to walk gracefully (17:37)

The Muslims are moderate even in their religion. The Jews are extremists in their behaviour with their Prophets, as they hated, disobeyed and even killed some of prophets who were sent to them. On the other hand, the Christians exceeded the limits in their love with their Prophet Jesus(PBUH). In their extreme love for him, they raised his status to son of God and even to God and started worshipping him. But the Muslims are moderate. They do not misbehave with their Prophet like the Jews and they do not raise their Prophet's status to God or son of God. Rather they hold their Prophet as Servant of God and Messenger of God, and at the same time they respect and love him more then they do respect and love their parents, their children or themselves.

## **Are the Muslims Fundamentalists?**

Fundamentalism, according to dictionary, means to like and love basic or fundamental principles, to believe in and act upon such principles, or to hold true and follow basic or primary or original principles of a religion or a faith or an ideology or a discipline. Fundamentalist is that person who believes in, considers true and follows fundamental, basic, primary, original or essential rules or principles, of a religion, faith, discipline, theory or an ideology.

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If you look at or consult dictionaries of English Language more than 50 years old, particularly Webster's dictionary, you would come to know that Fundamentalist was defined as a person who belongs to a particular sect of Christian Protestants of USA and who holds that the Bible is Word of God and hence true and needs to be followed. But recently this definition has been dropped. Now Fundamentalist means a follower of Islam who believes in and follows the basic principles of religion of Islam. Thus the Western intellectuals and media have transferred the concept of Fundamentalism from protestant Christianity to Islam.

According to the above definition, the Muslims are indeed fundamentalists because they believe in and follow the basic and fundamental principles of Islam. They hold such principles as hundred percent correct and they love to act upon them. They are proud of being Muslims and as compared with the followers of other religions, they practice the fundamental principles of Islam more than the others do. But they are not fundamentalists in the bad sense as they are not narrow-minded and intolerant.

## **Conclusion**

Thus it has been proved as discussed in detail above that the Muslims are neither terrorists, nor extremists, nor yet fundamentalists as blamed.

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## **CHAPTER-10**

# **Islamic Law of Blasphemy and Non-Muslims?**

In this chapter, we would discuss the Islamic law of blasphemy, i.e. the punishment for the contempt of Islam, the Prophet of Islam and the Qur'an, and the allegations of the non-Muslim that this law is misused by the Muslims to justify the killing of the Non-Muslims. We would try to ascertain whether there is any truth in this allegation.

### **Muslim's View of Prophet Muhammad, Islam and the Qur'an**

Muhammad, the messenger of Allah, according to al-Qur'an the revealed book of Islam, is the Final and Last Prophet of God, with whom the chain of Prophethood was closed which had started from Adam the first Prophet and the first human being.(33:40). Muhammad(PBUH) is also the Mercy of God for all the human beings and creation(Quran 21:107). Moreover, Muhammad(PBUH) is the Prophet and Messenger of Allah for all the human beings till the Day of Judgement (Qur'an 4:79), whereas all the Prophets who came before Muhammad(PBUH) were sent to their tribes or nations and that too with the limited time (till their successors came). He is the supplication (Dua) of his great grandfather Prophet Abraham (Qur'an 2:129) who is also great grand father of Prophet Moses, David and Jesus. Prophet Moses and Prophet Jesus respectively predicted about his advent as told by Torah and the Qur'an(61:6). God is witness to his Prophethood (Qur'an 4:79) and obedience of the people to him would mean their obedience to God. God took promise from all the other

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Prophets to believe and assist him (Qur'an 3:81). Muhammad (PBUH) is the Imam (or leader) of all Prophets, as according to an authentic Hadith reported in Sahih Muslim, he lead the Congregational prayer of all the Prophets in Jerusalem during his Night journey and Ascension to Heaven. According to another Hadith, Muhammad would be the leader of all the human beings on Day of Judgement including the Prophets when the flag of Hamd (Glory of God) would be in his hands and everybody would be under that flag. He is also the one who would plead for and recommend the case of all the human beings for forgiveness to God. Therefore every human being to whatever country, nation or religion he may belong, should respect and follow Muhammad(PBUH) instead of insulting or misbehaving with him.

In Chapter 2 of this book, while introducing Islam (the religion of peace and submission to God), we have already stated that Islam is the same religion which was given to all the Prophets, right from Adam to Muhammad including Nooh, Abraham, Moses, David and Jesus (may Allah's please be on all of them). It is the only religion which is acceptable to God (Qur'an 3:19). And whomsoever Allah wills to guide He opens his breast to Islam..... (Qur'an 6:125). Therefore, every human being, whom the message of Islam reaches, should accept this religion of God. At least the followers of religions other than Islam should not blaspheme or insult it.

Al-Qur'an the holy book of Islam and the Muslims, is the last message of Allah, the God of Universe, to the human beings. It was revealed to Muhammad(PBUH) the messenger and Prophet of God, during 610 AC to 632 AC. As Muhammad was the last Prophet of God who was sent to all human beings, similarly the Qur'an is the last revealed book of God which has been sent to all the human being for their guidance till the day of Judgement. Therefore every human being is required to believe in the Qur'an, follow it and get guidance

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from it to tread on the straight and right path of God which leads to ultimate salvation.

## **Attitude of the Non-Muslims towards Prophet Muhammad, Islam and the Qur'an**

The followers of Prophet Muhammad (peace be upon him) who are called Muslims, believe in the truth of all the Prophets of God right from Adam (peace be upon him), the first Prophet, to Muhammad (peace be upon him), the last prophet, including Prophet Moses(PBUH), the Prophet of the Jews, and Prophet Jesus(PBUH) the Prophet of the Christians. The Muslims also hold in respect the leaders of the other religions of the world such as Hinduism, Buddhism, Jainism, Zoroastrianism, Confucianism, Taoism, etc. The Muslims also pay due regards to the scriptures of all the religions, their places of worship and their religious rituals.

However, it is very painful to observe that the non-muslims, particularly the Christians and the Jews, whom the Qur'an (the revealed book of Islam) gives special honour by addressing them as the People of Scripture, usually insult Prophet Muhammad(PBUH). They ridicule and dishonour by writing articles and books against him, by making cartoons of him, by making documentaries and feature films against him and by their talks in print and electronic media. They also deride and condemn the Holy book of the Muslims, the Qur'an and the religion of the Muslims, the Islam. Thus they injure the feelings of over one and half billion Muslims who are more than 20% of the total population of the Globe.

The reaction of the Muslims over the insult of their religion Islam, their Holy book the Qur'an and particularly their Prophet Muhammad(PBUH) by the non-muslims, is normally very strong and violent. In retaliation, the Muslims cannot ridicule or insult or dishonour the religious personalities, holy books or places of worship of the non-Muslims because they

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have been strictly prohibited to do so by their religious scripture, the Qur'an(6:108). But they react strongly against those who are guilty of contempt of their Prophet Muhammad(PBUH) when he is made subject of ridicule, the Muslims are so much enraged that they kill or try to kill the ridiculer or insulter. The Muslims love Prophet Muhammad (PBUH) more than they love their parents, their children, and even their ownelves (Qur'an 33:6). According to the Muslims, Prophet Muhammad (PBUH) is the holiest, the excellent and the most honourable person among all the Prophets and religious leaders of the world and among all the human beings. To defend the honour and status of the Prophet is considered as his religious duty by a Muslim and he is always ready to sacrifice any thing, even his own life, to discharge this duty. For true believers and followers of Muhammad(PBUH), it is an article of faith to Protect respect and dignity of their Prophet as their failure to do so may take them to apostasy and disbelief and hence liable for punishment in the hereafter if not in this world. But unfortunately the non-Muslims who ridicule and insult the Prophet consider it a light thing as according to them it is exercise of their right of freedom of expression. However, the Muslims do not see it as their right of freedom of expression but their blatant attack on the honour of Muslims Prophet and their religion.

## **What is Blasphemy**

Blasphemy means to say something against God, prophets of God, religion, sacred books or other sacred things. To desecrate the sacred things or to speak irreverently of sacred things is blasphemy. To insult or humiliate or disgrace or disrespect religious leaders, religious personalities, religious scriptures, religious beliefs, religious rituals, or customs is blasphemy. To blaspheme the name of God, to curse religious

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heads or to show contempt of religious entities or religious things, etc is also blasphemy.

Blasphemy, according to Islamic terminology, means to insult or ridicule or to show contempt or to defile or to vilify, or to disrespect Islamic faith, Prophet Muhammad (PBUH), Qur'an the Holy Book of Islam, Mosques or other places of worship of Muslims, religious beliefs or rituals of Muslims. concept of God, etc. But not to believe in God, or in Prophet Muhammad, or in the Qur'an or not to accept Islam as religion is not blasphemy, because all these things come under the domain of basic human right of freedom of religion.

### **Islamic Law of Blasphemy**

Islamic Law regarding those offenders who blaspheme or ridicule or insult Allah, Prophet Muhammad, the Qur'an and religion of Islam and their punishment is derived from the following verses of the Holy Qur'an and Traditions of Prophet Muhammad (may Allah's peace be upon him):

#### **Verses of the Qur'an:**

1. Those who disbelieve the revelations of Allah, and slay the prophets unjustly and slay those of the people who enjoin equity, announce to them a painful doom. They are the ones whose deeds have failed in this world and in the Hereafter, and they have no helpers. – (3:21-22)
  2. Messengers have been ridiculed before you (O Muhammad), but those who scoffed were (ultimately) surrounded by the very thing that they used to mock at. Say (O Muhammad, to the disbelievers): Travel in the land, and see what was the end of those who rejected (the truth). – (6:10-11)
  3. When you see those who engage in nonsensical talk about Our revelations, withdraw from them till they turn
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to another topic. And if the Satan makes you to forget, then sit not, after the remembrance, in the company of the wrong-doers. — (6:68)

4. (O believers!) Revile not those whom they (the disbelievers) call upon besides Allah lest they wrongfully revile Allah out of their ignorance. Thus We have made the deeds of every nation seem fair to them. Then to their Lord is their return, and He will inform them of what they used to do. — (6:108)
5. Allah's are the most beautiful names, so invoke Him by them. And leave those who blaspheme His names. They will soon be requited for what they do. — (7:180)
6. Verily, those who annoy Allah and His messenger, Allah has cursed them in the world and the Hereafter, and has prepared for them a humiliating doom. — (33:57)

### **Ahadith of Muhammad (peace be upon him):**

1. Ibn `Abbas said: A blind man had a slave-woman who used to abuse the Prophet (may peace be upon him) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. On one night she began to slander the Prophet (may peace be upon him) and abused him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (may peace be upon him) was informed about it. He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should get up. The blind man stood up and told the whole story to the Prophet. Thereupon the Prophet (may peace be upon him) said, O people be
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witness, no retaliation is payable for her blood.

– (Abu Daud)

2. 'Ali said: a Jewess used to abuse the Prophet (may peace be upon him) and disparage him. A man strangled her till she died. The Apostle of Allah (may peace be upon him) declared that no recompense was payable for her blood.  
– (Abu Daud)
3. Kaab bin Ashraf was one of the leaders of Jewish tribe of Banu Nazair and he was also a poet. He was a staunch enemy of Muhammad(PBUH) and Islam, and he used to say obscene and abusive verses against Muslim women. When Prophet and the Muslims got victory in the Battle of Badr against the Polytheists of the Quraish, he cried: "By God, if Muhammad has really conquered Quraish and has killed their chiefs then the belly of earth is better for us than its back." He went to Makkah and instigated the Makkans to invade Muslims and get revenge. Fed up with his anti-Islam activities. one of the Muslims assassinated him.
4. A pagan poetess was killed on the Day of conquest of Makkah by the Muslims as she used to insult the Prophet and his followers and used to ridicule Islamic faith and beliefs by her poetry.
5. Hadrat Ayesha is reported to have said: Muhammad the Messenger of Allah never took revenge from his insulters and cursers. However, Allah and the followers of Muhammad definitely took revenge from them.

### **No Punishment fixed by the Qur'an or the Sunnah for the offence of Blasphemy**

The Qur'an tells us that the non-believers have been denying the existence of Allah and rejecting the revelations of Allah from the very beginning. The Prophets sent by Allah to

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various nations in various countries at various times were not only derided and laughed at but also were humiliated, insulted and manhandled. In certain cases the messengers of Allah were even slain or banished and their followers were boycotted, isolated, beaten, maltreated and killed. But the messengers and their followers endured all these hardships with patience and steadfastness. Although no individual punishment was prescribed for the wrong-doers, yet as a nation they were subjected to painful dooms and were destroyed by Allah. In the Hereafter they shall be thrown into Hell where they would remain for ever.

Prophet Muhammad (PBUH) was also derided, mocked, insulted and maltreated by the pagans of his own tribe who rejected him. The disbelievers also denied the existence of one God and ridiculed the revelations of Allah. The Prophet and his followers were consoled by the revelations of the stories of the previous Prophets and were enjoined to bear all the hardships with patience. Muhammad (PBUH) and his followers were also instructed not to sit in the assembly of the disbelievers who derided and rejected Allah's revelations as in that case they would be like those disbelievers. Even the believers were forbidden not to revile the idols of the pagans lest they in retaliation revile Allah through ignorance. The believers were not to join the company of those who blaspheme Allah.

Despite condemning those, in very harsh terms, who blasphemed Allah and insulted Prophet Muhammad (may Allah's peace be upon him), no worldly punishment in the form of lashes, imprisonment or death has been prescribed by the Qur'an for such persons, except that they have been cursed in this world and given tidings of a painful torment in the next world.

Similarly, in the Sunnah of the Prophet Muhammad(PBUH), no punishment has been prescribed for

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blasphemy in terms of lashes, imprisonment, banishment or in the form of hanging or death, even though some incidents had taken place during Prophet's life where the Muslims had killed the blasphemers of the Prophet on their own.

## **Views of the Jurists regarding Punishment of Blasphemy**

On the other hand, the jurists of all the Muslims schools of thoughts are almost unanimous that if a Muslim abuses or insults the Prophet (may peace be upon him), he should be killed. Abusing the Prophet is an act of apostasy which is liable to capital punishment. But before killing the insulter, he must be asked to repent and reform. If he refuses to do so, he should be killed.

As far as the killing of a non-Muslim for this offence is concerned, there is a good deal of difference of opinion amongst the jurists. Imam Abu Hanifah holds that he should not be killed as the sin of being a polytheist is far greater than this offence. Imam Shafi and Ahmad are of the opinion that he should be killed. They perhaps depend upon some traditions according to which a Jewess and a poet Jew were killed by the Muslims for slandering the Prophet and the Prophet approved the action of the assassins. Imam Malik is, however, of the view that a non-Muslim guilty of slandering the Prophet should only be killed when he refuses to accept Islam.

Contempt of the Prophet is contempt of Islam, rebellion against the Islamic state and Fitnah Fasad fill Arz as it instigates the sentiments of followers of the Prophet who are offended. If it takes place by the non-Muslim it is terrorism and violation of treaty of Dhimma and therefore liable for capital punishment. If a Muslim commits it he becomes apostate and liable for death penalty.

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## **Law in Pakistan**

In British India, in Nineteen twenties, a Hindu publisher of Lahore published a notorious book which insulted and ridiculed Prophet Muhammad(PBUH) and thus he injured the religious sentiments of millions of Muslims. So a Muslim youngman, Ghazi Ilam-ud-Din, assassinated this notorious publisher. Because of this incident the British government of India amended Indian Penal Code of 1860, and introduced punishment for blasphemy in its Section 295 in the form of imprisonment for 2 years.

When Pakistan came into existence in the year 1947, the Indian Penal Code of 1860 was adopted and changed to Pakistan Penal Code but the sentence of Blasphemy continued to be 2 years imprisonment. However, the Muslims were not satisfied with it. So during 1980's and 1990's Section 295 B and 295C were introduced in the Pakistan Penal Code. Now sentence of life imprisonment is prescribed for contempt of the Qur'an under sec 295B and sentence of death is prescribed for contempt of Prophet Muhammad(PBUH) under sec 295c. However the same punishment for blasphemy of other religions and their leaders continues under section 295 and 295A i,e 2 year imprisonment.

Cases registered against the offenders under this law are in hundreds. But it is interesting to note that majority of the cases (80%) are against Muslims and only 20% against non-muslims.

This law of Blasphemy in Pakistan has not only been harshly criticized by the religious minorities of Pakistan and by many countries of the world, but also by the United Nations Organisation and by the other International organisations and International commission for human rights. The critics say that this law is very harsh and discriminatory and is used against

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non-Muslims only. So they demand its repeal or amendment. But the government of Pakistan is resisting this pressure.

### **What the Muslims should do at international level against the contempt of Prophet Muhammad**

As we have stated in the earlier part of the Present chapter that the non-Muslims ridicule and insult Prophet Muhammad, the Holy Qur'an and the religion of Islam, every other day in American and European countries, in India and in other non-Muslim countries and thus injure the feelings of 1.6 billion Muslims of the world. Islamophobia is also on the rise in non-Muslim countries of the world, and the Muslims are being subjected to hate and contempt. Their houses, their business places, their mosques and places of worship are not safe. Therefore, all the 57 Muslim countries, should unite and demand from the non-Muslim countries that they should ensure respect of Muslims, their Prophet, their Holy Book and their places of worship. They should make laws for punishment of those offenders who are guilty of blasphemy of Islam and its Prophet through print media, electronic media, through cartoons, speeches, articles, books, films etc.

### **Conclusion**

The allegation that Islamic law of blasphemy has been made only to punish the non-Muslims is absolutely false. Rather no punishment for blasphemy has been fixed by the Qur'an and Sunnah. The punishment by the Act of Parliament in Pakistan has been legislated so that the infuriated mob of the lovers of the Prophet should not take law in their hands and kill the person guilty of this offence.

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## **CHAPTER-11**

# **Prophet Muhammad (PBUH)**

## **His Life and Character**

Muhammad (PBUH), the Prophet of Islam, is the last of the messengers of God sent to mankind for guidance. According to the Qur'an, which is the revealed book of Islam, God sent messengers to every nation and to every big township of the old and, therefore, their number must be in thousands if not in millions. The Qur'an, however, mentions by name only 26 messengers, the most famous among them being Adam (the father of mankind), Noah, Hud, Saleh, Abraham, Ismael, Isaac, Jacob, Shuaib, Moses, David, Jesus Christ and Muhammad (may Allah's peace be upon them all). The chain of the Prophets starts from Adam who was the first human being as well as first prophet and it ends with Muhammad (PBUH) who is the final Prophet of Allah. Some of these messengers were given books such as Moses who was given the Torah, Jesus who was given the Bible, David who was given the Psalms, and Muhammad who was given the Qur'an.

Before we answer the criticism made against Prophet Muhammad(PBUH) by the non-Muslims and by the enemies of Islam, it would be fair if we briefly present to the reader life sketch of the Prophet, his virtuous character and some of the distinctions with which he has been blessed by Allah among the human being and the Prophets.

### **Muhammad's Life – an outline**

Muhammad (PBUH) was born at Makkah in Arabia, in the Hashmite branch of the tribe of Quraish who were

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descendants of Prophet Ismael, the son of Prophet Abraham (Ibrahim). He was born on Monday, the 12<sup>th</sup> of Rabi-ul-Awwal, 53 years before Hijrah (corresponding to 23<sup>rd</sup> April, 571 A.D.) at Makkah, and breathed his last on Monday, 12<sup>th</sup> of Rabi-ul-Awwal, 11 A.H. (corresponding to 8<sup>th</sup> of June, 632 A.D.) at Madinah. He lost his father Abdullah before his birth, his mother Aminah at the age of six and his loving grandfather Abdul Muttalib at the age of eight, and was thus left to the care of his uncle Abu Talib who brought him up like his own son. His excellent conduct and character earned for him the names of Al-Sadiq (the truthful) and al-Amin (the trustworthy) at very young age. He married a rich widow of Quraish named Khadijah at the age of twenty-five who was fifteen years senior to him. At the age of forty, in the year 610 A.D., Muhammad received the light of first revelation through the Arch-Angel Gabriel in the cave of Hira and thus he was commissioned as the apostle or messenger of Allah. He migrated to Madinah as the people of his own tribe Quraish severely persecuted him and his followers when he started preaching his religion Islam. He reached Madinah on Friday, 2<sup>nd</sup> July 622 A.D. and from this very date the Islamic Lunar calendar Al-Hijrah starts.

Prophet Muhammad came to Madinah in A.D. 622, with his followers at the invitation of the Arab tribes of that city. At that time there were two tribes of the Arabs called Bani Khazraj and Bani Aus and three Jewish tribes namely, Bani Quraizah, Bani Nadir and Bani Qainuqa. Soon after his migration from Makkah to Madinah, Prophet Muhammad concluded an agreement between the Muslims and the Jews of Madinah, known in history as the famous Charter of Madinah. It is a historic document which regulated relations between the Muslims who had migrated to Madinah (known as Muhajerin or immigrants) and the Muslims who were already living in Madinah (known as Ansar or helpers) on

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the one hand and between the Muslims and the Jews on the other hand. The charter had 52 clauses and some of these clauses secured rights to the Jews. They were given religious freedom. It was agreed that the Quraish of the Makkah and their allies shall not be given support and in case of attack on Madinah, the contracting parties are bound to help one another. It was also agreed that in case of any dispute or controversy, the matter would be referred to Allah and to Muhammad the messenger of Allah, for final decision. And his decision would be final. By conceding to Muhammad (PBUH) the final authority of making decision, the three parties of the alliance accepted him as head of city state of Madinah.

At Madinah the Prophet of Islam had to face combined hostility of the Quraish of Makkah, the Jews of Madinah (who were allies in the charter of Madinah but they deserted the Prophet), the half hearted Muslims called hypocrites and various other polytheist tribes of Arabia. For defence of Islam and for the protection of his and his followers lives, the Prophet and his companions had to fight 78 battles in total during ten years he lived at Madinah out of which 11 were major battles or wars like wars of Badar, Uhud, Trench, Khaibar, Makkah, Hunnain, Mauta, and Tubuk. Almost every war the Prophet and his companions won. He conquered Khaibar (the strong hold of Jews in 628 AC and Makkah (The stronghold of Polytheists of Quraish) in 630 AC. In the year 631 A.C. Prophet performed Hajj and delivered his famous farewell sermon (called Khutbah Hajjah tul Widda) which is the gist of Islamic teachings and is charter of human rights. In the year 632 A.C. when Muhammad(PBUH) breathed his last, almost the whole of Arabian Peninsula had submitted to the rule of Islam and his followers were preparing to challenge the supremacy of the two superpowers of the day, the Persian Empire and the Roman Empire.

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## Muhammad's Personality

A very beautiful and vivid description has been given, in the books of history and Hadith, of the personality, physical bearing, features, face, complexion, hair, teeth, nose, neck, height, head, hands, feet and even dress, habits and manners of Prophet Muhammad (PBUH).

In the words of Umm-e-Ma'bad: "I saw a man with conspicuous beauty and elegance. His face was bright and his conduct nice. His body was neither heavy nor lean, but beautiful and well-proportioned. His eyes were dark black, with long eye-lashes. His voice high but not harsh. The pupils of his eyes were deep black and eye-balls very white. Eye-brows were neither completely separate nor wholly joined together but were separated by light hair. The end of the eye-lashes were sharp, hair dark black with thick beard and long neck.

"When quiet, (he was) dignified and when in dialogue his voice seemed to cover the surroundings. His speech was like a flowing string of pearls, sweet and clear. He was neither deficient in speech nor talkative. If heard from a distance his voice was loud (high) but quite pleasing and if heard from near it was sweet and savoury.

"He was of moderate height, neither too tall so as to look ungraceful nor too small as to look repulsive. His was the most delightful sight among his companions and he commanded most honour and merit of them all. His companions always surrounded him and listened to his word with great attention and carried out his command with utmost haste and speed. He was served and loved but was not ill-tempered or rude".

Ali-bin-Abu Talib, whenever he described the Prophet, he used to say: He was not too long nor too short, middle-

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statured among the people, not greatly curly haired, nor straight haired, strong and stout, neither too big nor too short, round of face, white-red complexioned, black of eye-balls, long of eye-lances, fleshy of the bone and place between shoulders; hairless having one line of hair on chest, having thick palms and feet. When he walked, he stepped firm as if he was walking in a slopping ground; when he turned, he turned the whole body; there was the seal of prophethood between his shoulders and it was the seal of the prophets, most generous of men in generosity, most truthful of men in tongue, most affable of them in deportment, most honourable of them in lineage. Whoso saw him all on a sudden, got frightened and whoso mixed with him with acquaintance loved him. One who described him said: I saw nobody like him before him and after him. (Tirmizi)

## **His Character**

Prophet Muhammad was the most perfect man endowed with each and every virtue which goes to make up good conduct. The Qur'an calls his conduct sublime and great (68:4). He has been called mercy for the mankind, rather for the whole world, rather for the God's all creations. "We sent thee not, but as a Mercy for all creatures". (al-Qur'an 21:107). The Qur'an appreciates his lenient conduct and enjoins him to consult his followers and ask forgiveness for them: "It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him)." (3:159). Muhammad's concern for believers and his compassion for them has been stressed in another verse by the Holy Qur'an which reads: "There hath come unto you a messenger, (one) of yourselves unto whom aught that

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ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.”(9:128). The Qur’an sets up the conduct of Muhammad as a role model for the believers when it says: “Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.” (33:21).

Even before his call to Prophethood, Muhammad was held in high esteem by his people for excellence of his behaviour and character. He was known as the “Truthful” and the “Trust Worthy”. When the first revelation came to him, Muhammad returned home very disgusted and depressed. He narrated the episode to his wife Khadijah who consoled him by saying: “Allah will never humiliate you. Certainly you observe the tie of kinship, speak the truth and bear the burden of others and help the destitute and entertain the guests and help others in genuine distress.”

When asked by a person about the conduct (Khuluq) of the prophet many years after death, his wife Ayesha said “Have you not read the Qur’an? – his khuluq was the Qur’an” (Muslim, Abu Daud, and Nisai). There is a long line of very authentic traditions reported in most reliable collections of Hadith literature that the character and conduct of Muhammad (PBUH) was the most excellent and he was the greatest man and the noblest of the Prophets of God the world had ever seen. He was indeed an embodiment of all the three hundred and sixty virtues of human conduct, out of which even ten can make an ideal human being.

## **Muhammad’s Status among the Prophets**

Prophet and messengers of Allah, the Almighty God and Lord of the Universe, are His chosen people who are selected from the human beings for guiding them to the right way of God. Prophet Muhammad (peace be upon him) was one of the prophets of God. He was blessed with many distinguishing

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attributes and merits which raise his status to the highest level among the Prophets and make him leader of them all. Some of these merits and distinctions are very briefly described as follows.

1. Allah is the God of Universe (Rabbul Alamin) whereas He has made Muhammad(PBUH) mercy for all the worlds (Rahmat-ul-lilalamin) (See Qur'an 21:107)
  2. Muhammad (PBUH) is the last prophet of Allah and with him the Institution of Prophethood has come to an end. (See Qur'an 33:40).
  3. Muhammad(PBUH) was sent to all human beings(Qur'an 4:79, 7:158), while the prophets preceding him were sent to particular people or tribe or nation or town e.g. Moses to the children of Israel, Shauib to Madyan, Loot to Sodom, Jesus to the last sheep of the House of Israel.
  4. Since Muhammad (PBUH) is the last Prophet and no Prophet is to come after him, his reign as prophet would be the longest among the all the Prophets, it would continue till Doomsday. Reign of Moses was 600 years till David came, reign of Jesus was 570 years till Muhammad(PBUH) came. So far Muhammad has ruled for more than 1440 years and only Allah knows when the doomsday would come.
  5. Muhammad(PBUH) was made an ummi (who cannot read and write) among the Prophets of God to establish the truth that his message was based on revelation and not on his studies of the previous books of the old prophets like Torah and Gospel.
  6. Prophet Muhammad (PBUH) has been given the Qur'an which is a great miracle (see Qur'an 29:50-51) and which would not be changed or altered as God is its custodian (see Qur'an 15:9)
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The Qur'an is the greatest of the miracles as it would last the day of judgement whereas the miracles given to other prophets finished with the death of those prophets.

7. The religion of Islam which is the religion of all the prophets has been completed in the hands of Muhammad(PBUH) see Qur'an 5:3
8. Muhammad has been given the best of all religious communities, the Muslims (please see Qur'an 3:110, 22:78) and they are the nation of the moderate way (Quran 2:143).
9. Muhammad (PBUH) was blessed with Asension to heaven (Miraj). He was invited to the throne of God and meet his creator (See Qur'an 17:1 and 53:1-18).
10. During his night journey Muhammad(PBUH) got the honour of leading all the prophets in prayer as Imam (leader) in mosque of Jerusalem.
11. Abu Hurairah reported God's Messenger as saying: "I have been given superiority over the prophets in six respects. I have been given words which are concise but comprehensive in meaning; I have been helped by terror in the hears of enemies; spoils have been made lawful to me; the earth has been made for me a place of worship (mosque) and ceremonially pure; I have been sent to all mankind; and the line of prophets is closed with me." (Muslim)

### **Criticism against Muhammad (PBUH) answered**

Despite leading a virtuous life full of struggle, despite being leader of all the prophets and having many distinctions among them, and despite having an ideal character which forms role model for all the human beings till the Doomsday,

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Prophet Muhammad(PBUH) has not been spared from criticism. Rather the most bitter and most severe criticism has been made against him which has never been made against any Prophet of God, not even against an ordinary man. In the next paragraph of this chapter we are giving our answers to some of the most bitter and oft reported points of criticism against him which are: the case of his many marriages, his treatment of the Jews of Madinah, the allegation that he himself invented the Qur'an and that he was not given any miracles etc.

### **Muhammad's Marriages**

At the age of 25 Muhammad married Khadijah, a rich widow 15 years senior to him in age, who had once employed Muhammad to conduct her business and was much impressed by his honest dealings. He enjoyed a very happy and contented life with her for 25 years and had all his children from her except one son Ibrahim who was born of Marya. After death of Khadijah he married Sauda, another widow, when he had entered fifty first year of his age and then Ayesha. After his migration to Madinah, Muhammad married nine times. He died at the age of 63 and was survived by nine wives and one daughter.

Thus Muhammad had twelve wives and seven children. The names of his wives are: Khadijah, Sauda, Ayesha, Zainab, Hafsa, Jawariyah, Zainab, Omm Salamah, Omm Habibah, Maimunah, Safiya and Marya the Copt. The names of his three sons are: Qasim, Tahir and Ibrahim; and the names of his four daughters are: Zainab, Ruqqiyah, Omm Kalsum and Fatimah. All of the sons of the Prophet died in infancy while the daughters lived and were married. But the daughters too died before him, only Fatimah survived him and died six months after the Prophet.

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Nothing has brought more bitter criticism against Prophet Muhammad than the matter of his so many marriages. Particularly the non-Muslim writers cast aspersions on the ideal character of the prophet holding him to be a lewd and lustful man. They contend that Muhammad himself restricted polygamy to the maximum of four wives at a time but he did not apply the law to himself as he had nine wives at a time. Marriage of the Prophet with Ayesha, allegedly a child of seven years, and with Zainab, a divorcee of his adopted son Zaid, especially offends them. Thus in the matter of marriages Muhammad displayed, according to them, a weakness of character little compatible with the high office of a Prophet.

Many articles and books have been written by Muslim scholars wherein the circumstances of each marriage of the Prophet have been discussed and these objections along with other similar objections have been adequately answered. Due to lack of space we would briefly answer these objections as under.

No doubt the Qur'an has restricted the polygamy from so many wives to four at a time in its verse 3 of Chapter 4. However, the same Qur'an in its verses 50 to 52 of Chapter 33 exempted Muhammad (PBUH) from the application of this law considering his special circumstances. These verses prescribe the categories of women out of which the Prophet could choose his spouse and also prescribe the conditions which the Prophet had to fulfill for his marriages. Prophet Muhammad (PBUH) never misused this exemption and never violated the law of God. In fact this exemption was a great responsibility than a privilege as we would later on see when discussing the moral, social and political reasons of his marriages.

Objection against Muhammad's marriage with Ayesha is baseless. Age of Ayesha generally quoted in the books of history and in some traditions is not correct. Her age at the time of marriage was not 7 years. In fact she was 9 or 10

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years old at the time of her Nikah with prophet in March 619 A.D. at Makkah. At Madinah in April 623 A.D. she entered Prophet's house for consummation of marriage when she was almost 14 years old and had attained puberty. According to the latest research, when Prophet Muhammad (PBUH) died in June 632 A.D., age of Ayesha was 23 or 24. It means she was more than 13 when she was admitted into the Prophet's home in April 623 A.D. Even if it is accepted that she was a child of 7 or 9 even then it should cause no objection as the customs of the society in which the Prophet lived recognized such alliances. None of Prophet's contemporary raised objection against this marriage. Moreover, this marriage was contracted by Muhammad, as some very authentic traditions tell us, in performance of God's commandment which he received in a vision.

Prophet's marriage with Zainab, a divorcee of Zaid who was once adopted by Muhammad as his son, seems to offer a great ground of reproach against him. However, the harsh criticism made by the enemies of Islam holds no water if we read verses 4 and 5 of chapter 33 of the Holy Qur'an which had modified custom of adoption and verses 37 and 38 of the same chapter which establish that the Prophet married Zainab in fulfillment of God's command to practically end the bad custom of adoption.

Other objections made against the Prophet on account of his marriages alleging him to be a lewd man are not only biased and absolutely false but they only depict the meanness of the critics' minds. A man who remained contented and faithful with one wife, elder to him by fifteen years, during the prime of his age, that is, in the age between 25 to 50, cannot be said to be lustful when he takes more wives in his old age after 50. It is also to be noted that all of his wives except Ayesha were widows. So the reasons of his marriages were not at all connected with sensual pleasure as alleged by the

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Western scholars but the same were certainly connected with his moral, social and political responsibilities.

Another important purpose which was served by so many marriages of Muhammad was with regard to the teaching of Islamic tenets among the women. The Prophet was delivering his message to the men everyday through his practical example and through his teaching. It was absolutely essential that there should be a team of sincere, faithful and learned women to convey the message to the women folk. This need was fulfilled by the wives of the Prophet. The Qur'an had advised them: "And remember that which is recited in your houses of the revelations of Allah and wisdom....." (33:34). The wives of the Prophet saw the Qur'an being revealed and listened to the Prophet closely reciting the Qur'an. They also watched his religious practices and acts of worship very closely. So they became a source of transmission of Ahadith and practices of the Prophet which came to the believers through them. Many Traditions of the Prophet have been reported through them especially through Ayesha and Umm Salma. The women used to enquire about the matters, which are concerned with the women only, from the Prophet through his wives and used to get the solutions. After the death of the Prophet, the Muslim community, even the great companions of the Prophet, would look to his wives for solution of some critical problems faced by them.

The Qur'an throws some light on the family life of Muhammad (PBUH). Particularly it gives instructions to his wives and daughters regarding conduct and behaviour which are also applicable to the Muslim women. In some of the verses the status of the wives of the Prophet has been highlighted while in certain other verses Prophet has been directed how to treat his wives. Family life of the Prophet is a model for the Muslim couples whereas the conduct of the wives and the daughters of the Prophet is precedent for the

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believing women. Please look at the following verses of the Qur'an: 33:6, 28-34, 37-38, 50-53, 55, 59; 66:1-5

## **Muhammad's Treatment of the Jews**

Western scholars and intellectuals specially the Jews and the Christians criticize Prophet Muhammad's treatment of the Jewish tribes of Madinah. They allege that the treatment given by the Prophet to the Jews was very harsh and cruel as he exiled two tribes of them from Madinah while the third tribe was cold bloodedly murdered. We would now look at the facts and decide whether allegations made by them are correct or false.

We have already mentioned in this book that soon after his migration from Makkah to Madinah in the year 622 A.C., Muhammad(PBUH) concluded a three party alliance among Muhajreen (immigrant Muslims from Makkah), the Ansaar (the local Muslims of Madinah) and the Jews of Madinah. This pact called Charter of Madinah established a city state of Madinah and the parties agreed to defend it against foreign invasion, may it be by Makkan pagans of tribe of Quraish or by other polytheistic tribes of the Arabs.

Although the Jews had entered into the treaty on their own free will and had accepted the terms of the treaty, but true to their history of opposing and assassinating the Messengers of Allah, they soon started their hostility towards Prophet Muhammad (PBUH). Enraged that they could not use the Prophet to help them in conquering the Arab and founding for them a new kingdom of Judah, they soon broke off and ranged themselves on the side of the enemies of the new faith. And when asked which they preferred, idolatry or Islam, they openly declared that idolatry was better than the faith of Muhammad (PBUH). They reviled the Prophet, they twisted their tongues and mispronounced the Quranic words rendering them meaningless, absurd or blasphemous. The

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Jewish poets and poetesses violated common decency and the recognized code of Arab chivalry by slandering the Muslim women in obscene verse. Not satisfied with reviling the Prophet and insulting the Muslim women they sent out emissaries to the enemies of the state, the protection of which they had formally accepted. When the Prophet (PBUH) and his followers won a decisive victory over the Quraish at Badr, the Jews were filled with grief and malice. Kaab bin Ashraf, the poet and chief of Bani Nadir cried out: "By God, if Muhammad has really killed nobles of Quraish, the belly of the earth is better for us than its back." He immediately went to Makkah and incited the Quraish by reciting provocative elegies for their chiefs who were killed at Badr. Then he returned to Madinah and composed verses to insult the Muslim women. At last, enraged at his mischievous conduct, the Prophet ordered for his execution.

1. Bani Qainuqa was the first tribe to break the treaty and openly rebel against the Muslims. They lived in a locality inside Madinah. They were good artisans, goldsmiths, blacksmiths and vessel makers, and so the Muslim men and Muslim women had to visit their shops frequently for purchase of Jewelry and daily articles of use. One day a Muslim woman visited their bazaar and she was not only insulted but stripped naked. A brawl followed in which a Muslim and a Jew were killed. Thereupon, the Prophet immediately visited their locality to counsel the Jews on decent conduct. Instead of taking sense, they misbehaved with him and said: "O Muhammad, you perhaps think we are like Quraish. They did not know how to fight and you therefore overpowered them. But when you come in contact with us, you will see how men fight. "This was declaration of war in open words, and so the Holy Prophet quickly laid siege to their strongholds. The siege had hardly lasted for a fortnight when the Jews surrendered. However, the Prophet gave them
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lenient treatment and decided to exile them from Madinah. This happened in Zi Qa'ad, 2 A.H.

2. After the punitive action against Bani Qainuqa, the Jews remained quiet and did not commit any mischief. But when the Muslims suffered setback in the Battle of Uhud in 3 A.H., the Jews were again emboldened. Their tribe Bani Nadir treacherously broke their pact with the Prophet and entered into an alliance with the Makkans with a view to destroy the Muslim community once and for all. They even made a secret plan to kill the Prophet by dropping a heavy stone on him when he visits their locality. However, their plan failed as Allah informed the Prophet well in time. So the Prophet at once sent to them ultimatum to leave Madinah within ten days because of the acts of treason which they had committed. In the meantime they secretly conspired with the hypocrites and their chief Abdullah bin Ubayy who promised them armed support by two thousand men and sent them message, saying: "Do not leave your homes; if the Muslims fight against you we would fight side by side with you; and if you are forced to emigrate, we shall emigrate with you." On this false assurance, the Jews defied the ultimatum, refused to leave and took up arms. So the Prophet besieged their fortresses in Rabi-Al-Awwal, A.H. 4, but the hypocrites and the other tribes of the Jews did not come to their help. After a few days they surrendered and were allowed to leave Madinah on the condition that they may take up their movable properties but they would not be allowed to take their arms.
  3. In the year 5 AH, some chiefs of Bani Nadir a Jewish tribe who had been expelled by the Prophet(PBUH) from Madinah on account of treason, went to the Quraish of Makkah and then to the chief of tribe of Ghatafan urging
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them to invade the Muslims and promising them support of their tribe as well as of the Jewish tribe of Banu Quraza of Madinah. As a result of their efforts, the Quraish with their allies and Ghatafan and the Jews of Bani Nadir arranged an armed force from ten to twelve thousand and marched towards Madinah.

Since the Prophet had received the news of their design, he had dug out a trench around Madinah when allied forces of the enemy arrived, they had to stop because of the trench as their cavalry could not cross it. The Prophet went out against them with an army of three thousand, the trench a bar being between the two armies. The siege lasted for a month or so. To make things worse for the Muslims, news came that the Jewish tribe of Banu Qureza in Madinah had broken the treaty with Muslims and had joined the enemy. This news was indeed worrying as the Muslims had put their women and children in strong holds near the Jewish settlements. However, God's help came to the Prophet (PBUH) and some factors combined in his favour which forced the enemy tribes to withdraw their siege.

4. On the very day of the return from the battle front of the trench, Muhammad (PBUH) ordered his army to proceed towards the treacherous Banu Quraizah who had unilaterally broken the treaty with the Muslims for no fault of the latter and had joined the enemy in hour of need. The Jews of this tribe, being conscious of their guilt, had already taken to their forts. After siege of nearly a month, they were made to surrender unconditionally. However they begged that their fate be decided by Sa'ad bin Muadh, the chief of the tribe of Aus of which they were adherents. The Prophet granted their request. But the judge, on whose favour they had relied, condemned their men to death, their women and
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children to slavery, and their goods and belongings to confiscation.

The above judgement of Sa'ad bin muadh no doubt, looks to be harsh. When asked, he said that his judgement is based on law of Prophet Moses as laid down in Torah for the offence of treason. There is no reason or justification for blaming Prophet Muhammad (PBUH) for his treatment of the either of the three tribes of the Jews.

### **Did Muhammad(PBUH) invent the Qur'an?**

Now we discuss the allegations of the non-Muslims against the Prophet(PBUH) that he authored or wrote the Qur'an himself but attributed it to God that God revealed it to him through Gabreil the Archangel.

The Holy Scripture of Islam, the Qur'an, clearly tells us that it is the word of God and God revealed it to Prophet Muhammad through Angel Gabriel. Muhammad (PBUH) was an Ummi (unlettered one) and he did not know how to read and write. Before he was commissioned as Prophet, he was not a reader of any scripture. Neither anyone else had taught him a religious scripture nor Muhammad (PBUH) derived the ideas from previous religious scriptures to write down the Qur'an. Thus the Qur'an is not invention of Muhammad as alleged by the non-Muslim scholars. In fact the Qur'an was revealed upon him and he faithfully conveyed it in its original position to the mankind. Those who doubt the revelation of the Qur'an from the Almighty Allah and consider Muhammad (PBUH) as its author have been challenged to produce a book like the Qur'an or even some Surah (chapters) or Ayas (Verses) like those of the Qur'an.

Following are some of the verses of the Qur'an which bring in focus the objections raised by the disbelieves and the answers provided to the said objections:

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- 1) And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah the like thereof, and call your witnesses beside Allah if ye are truthful. And if ye do it not—and ye can 'never do it—then guard yourselves against the fire prepared for disbelievers, whose fuel is of men and stones.  
(2:Al-Bagarah:23-24)
  - 2) And when our clear revelations are recited unto them, they who look not for the meeting with us say: Bring lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my own accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day. Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?  
(10:Yunus:16- 17)
  - 3) Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful! And if they answer not your prayer, then know that it is revealed only in knowledge of Allah; and that there is no God save Him. Will ye then be (of) those who surrender?  
(11: Hud :13-14)
  - 4) And We know very well that they (the disbelievers) say: "Only a man teaches him". But the language of the man at whom they hint is foreign whereas this (Qur'an) is in clear Arabic language.  
(16: An-Nahl: 103)
  - 5) And thou (O Muhammad) was not a reader of any scripture before it, nor did thou write it with thy right hand, for then those might have doubted, who follow falsehood. But it is clear revelations in the hearts of
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those who have been given knowledge, and none deny our revelations save wrong-doers. (29:Al-Ankbut:48- 49)

- 6) And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost- guide unto a right path.  
(42:Ash Shura:52)

A glance through the verses reproduced above is more than sufficient to convince an impartial and fair mind of the fact that the Holy Scripture of Islam is not a book which could be produced by the whole of mankind. Those who doubt it as a book of God and consider it as invented by Muhammad (PBUH) have been thrown an open challenge to produce a like thereof if they are truthful But this challenge has not been answered so far during last 1400 years or more. The opinion of the modern Orientalists that it was a Nestorian monk named Sergivs (called Buhairah in Islamic history) who taught Muhammad whom Muhammad, while a boy, met on his trade journey with his uncle Abu Talib, is even more absurd. How a boy of 11 or 12 years old can learn all the knowledge, in a meeting of few minutes with a Christian monk, to produce a marvellous book like the Qur'an while all the learned persons of the world have failed to produce a book or a chapter of book like that during last 1400 years? Only a madman fully deprived of his senses can make such a baseless allegation.

The latest opinion of some scholars that a Christian of Makkah Virqah-bin-Naufal helped Muhammad(PBUH) in inventing the Qur'an is even more absurd, as virqah confirmed Muhammad's Prophethood and soon after he died when a few verses of Surah 96 had been revealed. The whole of the Qur'an was revealed after virqa's death in almost 23 years.

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## **Why miracles were not given to Prophet Muhammad (PBUH).**

One of the strongest objections made by the non-muslims of the times of Muhammad(PBUH) and even of today is that Muhammad(PBUH) did not show any miracles as the Prophets before him had shown. Prophet Moses(PBUH) was given two very clear tokens or miracles when he was sent to Pharaoh the emperor of Egypt to get release of his people children of Israel from him, namely; his staff which became serpent on throwing and his hand which became shining when it was drawn forth from the bosom.

Prophet Jesus, son of Mary, was given many miracles. First of all, his very birth without a father is a great miracle in the history of man as none else except Adam (who was born without father and mother) was born in this way. Then he spoke to the mankind while a little child in the cradle. About the other miracles Jesus himself spoke to his people: "Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers." (al-Qur'an:3:49)

Like Prophet Moses and Prophet Jesus, Prophet Muhammad, as the Qur'an tells us, did not show any miracles. When the people, especially, the Jews of Madinah demanded miracles from Muhammad (PBUH), the Prophet told them frankly that he was a mortal messenger and it is not within his powers to show miracles. Moreover, the miracles could never convince the old communities who did not believe in the messengers of Allah sent to them with many miracles. The verses of the Qur'an which highlight this theme are:

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- 1) (The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful! (3:Al-Imran:183)
- 2) Naught hindereth Us from sending portents save that the folk of old denied them. And We gave Thamud the she camel - a clear portent - but they did wrong in respect of her. We send not portents save to warn. (17:Bani Isra'il:59)
- 3) And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us. Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly; Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant; Thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thy ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be glorified! I am naught save a mortal messenger! (17:Bani Isra'i:90-93)
- 4) But when there came unto them the Truth from Our presence, they said: Why is he not given the like of what was given unto Moses? Did they not disbelieve in that which was given unto Moses of old? They say: Two magics that support each other; and they say: Lo! in both we are disbelievers. (28:Al-Qasas:48)

But in spite of the fact that the communities of the old did not believe in their Prophet's miracles, Muhammad (PBUH) was given a miracle. And this time God did not give any supernatural or physical miracle like miracles of Jesus and

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Moses, instead He blessed His Last Prophet with a miracle of knowledge, a miracle of science and reason, a rational miracle. Muhammad was given the Qur'an (29:50-51), whom Dr. Ahmad Deedat calls the ultimate miracle. This is ever living miracle and people would read it, hear it and learn its wisdom and knowledge till the Last Day. This miracle is much better than the miracles given to the previous Prophets. Supernatural or a physical miracle given to a Prophet disappears when the Prophet dies and only those people can see that miracle who happen to be present on the spot where the miracle is performed. But the Qur'an is a miracle which will live up to the Doomsday and people living in any age and in any corner of the world can enjoy its blessings provided they have thinking minds and reflecting hearts. They can touch this miracle, feel its heat, read it, hear it, reflect over its themes and can achieve betterment in this world and in the next world. Thus the Qur'an is, without doubt, a miracle of miracles. And thus speaks Allah, the Almighty God of universe:

"And they say: Why are not portents sent down upon him (Muhammad) from his Lord? Say: Portents are with Allah only, and I am but a plain warner. Is it not enough for them that We have sent down unto thee the Scripture (the Qur'an) which is read unto them? Lo! herein verily is mercy, and a reminder for folk who believe." (29:Al-Ankabut:50-51)

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## CHAPTER-12

# Why Islamophobia?

### **Allegations against Islam and Muslims proved wrong**

In the preceding chapters i.e. from chapter 2 to chapter 11 we have discussed in detail the different allegations levelled by the non-Muslims against Islam, the Prophet of Islam and the followers of Islam. We have fairly, independently and unbiasedly examined and discussed each of these allegations in the light of the Muslims holy scriptures, the Qur'an and the Hadith, and in the light of the history of Islam and of the world. We have found all these allegations absolutely false having no worth at all. For example the allegation that Islam does not recognise human rights and its followers, the Muslims, do not give rights to their women and their non-muslim minorities is absolutely false as critically discussed in chapters 3,4 and 5. Similarly the bitterest criticism of the non-muslims regarding Hijab of the Muslim women, regarding Jihad of Muslims, and regarding Islamic Law of blasphemy has been proved absolutely unjustified. The view of the non-muslim intellectuals and historians blaming Islam as religion of war and of sword which was spread through force has also been proved historically wrong. It has been also proved that Islam was spread and it is even today spreading through preaching and persuasion, and by force of the teachings of the Qur'an, the holy book of Islam, and by the influence of the character of Muhammad (PBUH), the Prophet of Islam. The allegations of the non-Muslims that Muslims are fundamentalists, extremists and terrorists who use violence and terror as weapon to achieve their objectives have also been proved to carry no force. And above all in the

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chapter on life and character of Prophet Muhammad(PBUH) it has been established that he was indeed the greatest human being and the greatest Prophet of God who ever lived on earth during the annals of man.

### **Why then Islamophobia?**

If all the allegations levelled by the non-Muslim particularly by their biased scholars during last many centuries are absolutely incorrect and unjustified then the Questions arise why there is so much Islamophobia? Why the non-muslims hate muslims so much when the Muslims are kind and friendly? And why they fear Muslims when the Muslims are economically poor, educationally backward and militarily weak? Why there is so much rise in the wave of Islamophobia recently. The answers to all these questions in my opinion, lies in the weakness of the Muslims today.

On the basis of number of followers, Islam in the world of today is the second largest religion after Christianity. The number of the Muslims in world today is 160 billion, whereas the number of Muslim countries is 58. In other words, Muslims are 20% of the total population of the world and they occupy more than 20% area of the globe. The Muslims have vast resources in agriculture, in mines and metals, especially in oil, gas, gold, etc. Despite all that the Muslims today are the most backward nation on the face of the earth. They are economically very poor, the rate of poverty amongst the Muslims is no less than 40% if per capita income of two dollar per day is taken as standard. The total GDP of all 58 Muslim countries (which is near 3 trillion dollars) would be less than 3% of the total GDP of the world even less than GDP of one European country like Germany. They are educationally backward as their rate of literacy on average is not more than 50%. There is hardly any Muslim country in the world where rate of literacy is more than 90%. The total number of standard universities in all the 58 Muslim countries would not

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be equal even to the number of such universities in a small country like Britain or France. The Muslims specially lag behind in the education of science and technology. Militarily also, the Muslims are very weak as the total defence budget of the Muslims countries would not be more than 5% of the total defence expenditure of the world.

Thus despite the numbers and resources, the Muslims today are perhaps the weakest nation in the world. This reminds me a very apt and relevant tradition (Hadith) of the Prophet of Islam. It has been reported by Thawban that the Messenger of Allah said: Time (or the day) will come soon when other people (nations) will summon one another to attack you as people invite others while eating to share their dish. Some one asked: Will that be because of our small numbers at that time? The Prophet replied: No, you will be numerous at that time; but Allah will take fear of you from the breasts of your enemy and cast wahn (enervation) into your hearts. Someone asked: What is wahn? The Prophet replied: Love of the world and dislike of the death (Abu Daud).

Perhaps that day has come and the Muslims are suffering from 'wahn' so the nations of the world consider it best time to attack the Muslims as they are the most easy prey. Not only they can defeat the Muslims but they can forcibly occupy their resources of oil and gas and precious metals. This is the main cause of Islamophobia. Actually the Islamophobians are not afraid of Muslims, they despise Muslims. In other words Islamophobia is pretext, the target of the Non-Muslims are resources of the Muslims.

### **Incident of 9/11 and rise in Islamophobia**

According to an American President (Perhaps Jimmy Carter 1976-1980), America in its history of about 250 years till today, has not lived peacefully even for more than 25 to 30 years and has been fighting all along against one enemy or

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the other, may it be real or imaginary. War suits her, her economy, her arms industry, her military might and her dignity.

How it could sit idol, without war and without hypothetical challenge of a foe after Russian defeat in Afghan war of 1979 to 1990. So the incident of September 11, 2001 (bitter known to the world 9/11 or Nine-Eleven) luckily happened or allowed to happen knowingly or was arranged to happen. The blame of the incident was immediately and squarely put on 21 young Arabs mostly students whose passports (made of paper) were found from the debris of the destroyed planes while black boxes (made of strong steel) of these planes had been utterly melted in the accident.

Meanwhile Professor Hintingdon, an American intellectual put up his theory of Clash of Civilizations in an article written in a magazine wherein he propounded that there has been always clash between civilizations of the world in the past. The Western civilization after having conquered all the civilizations including the latest and powerful civilization of communism, now faces challenge of Islamic civilization.

Thus the incident of 9/11 and the doctrine of clash of civilizations gave a sudden rise to Islamophobia in the Western world. Islamophobia manifested itself in two ways: Attack by America and its allies on Muslim countries and start of vicious hate campaign against the Muslim immigrants living in the Western countries.

## **American Invasion of Islamic World**

America with its Nato allies and supported by some other countries invaded Afghanistan in October 2001 soon after Nine-Eleven. The Excuse was that the Afghan government had given refuge to Osama bin Laden who had allegedly hand in terrorist attacks of 9/11. With heavy bombing the

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infrastructure of the country was totally destroyed and even the educational institutions and hospitals were not spared. The Taliban government came to an end and their Mujahedeen took refuge in the mountains. However in 20 years of war America and its allies have not succeeded in defeating the Taliban. They have withdrawn their forces in July 2021 after loss of more than 2.5 trillion dollars in terms of money and lives of 5 thousand troops.

In the year 2003 A.C. America and its allies attacked Iraq another Muslim country on the excuse that it had weapons of mass destruction. President of Iraq Sadaam Hussain was captured and hanged. The country of Iraq was totally destroyed and its oil and gas resources were occupied. Some other Arab countries were also victimised where the governments were overthrown and pro west governments were installed and the name to this adventure was given "Arab Spring"

The things have not yet become normal in the Muslim countries defeated and occupied by America and her allies. The peace seems very very far.

### **Some incidents of Islamophobia in the Western countries after 9/11**

Following the terrorist attacks on the World Trade Center in New York City on September 11, 2001, there was a substantial rise in Islamophobia throughout 'the West' (Europe, North and South America, Australia, and New Zealand), but especially in Europe. As Liz Fekete of the London-based Institute of Race Relations explains; "Muslims collectively are being blamed for the attacks on the World Trade Center, and there is a general punitive climate toward Muslims. This has manifested itself in a variety of ways. On the ground, there has been a rise in racial violence on Muslim targets across Europe." In a region known for its commitment

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to the rule of law, respect for human rights, and shared values and principles of pluralist democracy; European Muslims — of which there were over 21 million— were now facing problems ranging from physical attacks and murder to discrimination in the job and housing markets to vandalism of Islamic centers and mosques. Anti-Muslim sentiment was institutionalized in Europe and, perhaps most worryingly, the increase in violence and discrimination was more and more based on issues of identity; these people were harassed because of their identity as Muslims.

The more than two million Muslims living in the United States (0.8 percent of the total population) and 657,000 living in Canada (two percent of the total population) were facing similar, although less virulent and widespread, forms of discrimination as those in Europe, as well as a rising islamophobia. In the U.S., there were threats to burn the Qur'an (which were subsequently abandoned) and there was heated dispute over the building of an Islamic cultural Center in New York City. According to the Canadian chapter of the Council on American-Islamic Relations (CAIR-CAN), fifteen documented acts of "desecration against Islamic mosques or institutions" occurred between September 2001 and March 2004, which are seen as clear expressions of growing anti-Muslim sentiment.

In Europe, Islamophobia has manifested in practice in various ways. Attacks against Muslim institutions, for example, became increasingly more common during this period: In Berlin on December 9, 2010, an Islamic cultural center was firebombed, the sixth arson attack on Muslim institutions in Berlin that year; eleven mosques were attacked in London after the July 7, 2005, terrorist bombings; and five mosques were firebombed in France in 2006 alone.

On September 30, 2005, Danish newspaper Jyllands-Posten commissioned and published 12 cartoons depicting

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images of the Prophet Muhammad, which is considered blasphemous and is forbidden in Islam. Almost immediately there were negative reactions to the publications, organizations like the OIC condemned the publication, and a group of 11 ambassadors, who represented over half a billion Muslim people, asked to meet with Danish Prime Minister Anders Fogh Rasmussen to discuss the incident. When the Prime Minister refused, the story went global; violent protests began to spring up all over the world and the cartoonists as well as Flemming Rose—the editor of the paper who had commissioned the cartoons—received numerous death threats. (The above material has been taken from internet articles)

### **Some other recent incidents**

1. Council on American Islamic Relations, an organisation which works for rights of Muslims, recently said in a report "Islamophobia in the main stream" that 36 charity institutions have given 160 million dollars to 26 anti-Islam organisations during President Trump's term 2017 to 2020. Such organisations are engaged in propaganda against Muslims. They false news, misuse social media and sometime arrange peoples meetings and corner meetings for speeches against Muslims. Christian Advocates Serving evangelism gave 60 million dollars to American center for law and Justice, a firm who tried to start a Movement in 2017 to impose ban on Muslims.
  2. Newspapers reported last year (2021) that the British Muslims are mostly subjected to discriminatory treatment by the old Britishers, supporters of Conservative Party, and rich citizens having anti-Muslim ideas. Even majority of the common people have intriguing ideas against Muslims. University of Birmingham and a data analysing company Yugoof in their report on Islamophobia say that in Britain the most
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discriminatory treatment among all the nationalities and religious communities is given to Muslims.

3. French magazine Charli Hebdo in January 2015 republished blasphemous material against the Prophet of Islam. Wide spread protests in Pakistan against this magazine were held while protests were also seen in some other Muslim countries. National Assembly of Pakistan passed a resolution against the magazine. But no apology was made by the magazine as the French government protected it in the name of freedom of expression.
  4. In March, 2019 a white Christian fanatic of Australia named Brinton, attacked Christ Church mosque in New Zealand, killing 51 Muslims and injuring many others who were offering Friday prayers. PM of New Zealand Jessenda Ardern condoled the deaths with Muslim community and showed solidarity with her Muslim citizens. Dressed in black attire, she with some of her cabinet members went to the mosque to offer prayer for the dead.
  5. In June 2021, a Pakistani family was crushed by an extremist white Christian truck driver killing four of its members and injuring a child seriously. PM Justin Trudu sympathised with the family. A condolence meeting was held in the mosque which was attended by him and by the leader of opposition. Azan was announced in the Canadian Parliament and Dua maghfrat was offed for the deceased Muslims.
  6. In the month of March, 2022, a 24 years old Canadian attacked a mosque in the city of Missy Saga at morning prayer with axe and sprayed red chilli on the worshipers. Some were injured, the attacker was captured.
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7. Hatred against Palestinian Muslims has been increased in Israel. Israeli forces occupied Jerusalem two decades ago. Masjid-e-Aqsa is attacked every other day and Israeli forces open firing on the Muslim worshippers. Houses and business premises of the Muslims are attacked and burnt. The Palestinian protesters are subjected to killing, beating and humiliation. The Jews are constructing their colonies forcibly in the Palestinian areas after bulldozing their houses. Palestinian voice is not heard anywhere in the world including UNO. Their basic human rights are not being honoured what to speake of their rights to have an independent state which was promised to them many years ago.
8. Even worse is the treatment of Muslims of Kashmir by PM Moodi's Indian government which repealed Articles 35A and 370 of Indian Constitution adding to their misery and oppression.
9. Similarly the treatment of the Muslims of Rohingya Community of Arakan by Miamar government is most in human. Half naked and poor Muslims, men, women and children are loaded in ships and are left in open sea without food where they die of starvation.

## **All is not bad**

All is not bad in West. Recently We have heard some sane voices condemning Islamophobia. Prime Minister of Canada Justin Trudu often says in his official and social media statements that Islamophobia is not acceptable in Canada to his government. He assured P.M. Imran Khan of Pakistan that he would take strict action against those who are involved in maltreating the Muslim citizens of Canada. Russian President Valadimeer Putin has also raised his voice against Islamophobia and has said that the contempt of Prophet of Islam cannot be regarded as freedom of expression. In 2015

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Pope Francis, the head of over one billion Roman Catholic Christians of the world gave a statement that no religion should be ridiculed when French magazine Charli Hebdo republished blasphemous material regarding Prophet of Islam. In May, 2016, the Pope asked France to give right of Hijab to Muslim women as the Christians have right to wear cross.

The United nations organisation and the Governments of various countries of the world particularly of the Western countries should take steps to curb the menace of Islamophobia which is threatening the peace of the world. Laws should be passed, Muslim minorities should be given protection, their places of worship should be safeguarded and the Islamophobians should be punished under the law. Electronic and social media should play its active role regarding suppression of growing Islamophobia in the world. It is pleasant to note that UN General Assembly has passed 'resolution in the March of 2022 to declare 15<sup>th</sup> of March every year as a day to curb Islamophobia. Thanks to Pakistan especially Imran Khan PM of Pakistan as he got the resolution moved by Pakistan and convinces other OIC countries to support Pakistan.

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## **Others Books by Dr. Muhammad Sharif Chaudhry**

### **English Books**

1. What is Islam?
  2. A Code of the Teachings of Al-Qur'an.
  3. Women's Rights in Islam.
  4. Taxation in Islam and Modern Taxes.
  5. Human Rights in Islam.
  6. A Model Islamic Constitution.
  7. Non-Muslim Minorities in an Islamic State.
  8. Islam's Charter of Fundamental Rights and Civil Liberties.
  9. The Woman in a Muslim Society.
  10. An Introduction to the Islamic State and Government.
  11. Fundamentals of Islamic Economic System.
  12. Elements of Political System of Islam.
  13. Administration of Justice in Islam.
  14. Family Planning in Islam.
  15. Code of Islamic Laws.
  16. Injunctions of the Holy Qur'an.
  17. Dynamics of Islamic Jihad.
  18. Social and Moral Code of Islam.
  19. Concept of God in the Qur'an.
  20. Manifesto of Al-Qur'an
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21. A Comparative Study of World Religions.
22. March Towards the Doomsday.
23. Life After Death.
24. Prophet Muhammad (PBUH) in the Holy Scriptures.
25. Meanings of the Magnificent Qur'an.
26. Message of the Magnificent Qur'an.
27. Five Pillars of Islam.
28. The Message and the Messenger
29. Islamophobia

## اردو کتابیں

- 30- نصوص القرآن
- 31- دستور القرآن
- 32- کتاب الایمان والصلوة
- 33- کتاب الزکوٰۃ والصوم
- 34- کتاب الحج
- 35- کتاب الحقوق
- 36- پیغمبر انقلاب
- 37- تفسیر قرآن عظیم الشان
- 38- کتاب الاخلاق و آداب
- 39- اسلام کے عائلی قوانین
- 40- قوانین حدود و تعزیر
- 41- قرآن العظیم (قرآن اردو ترجمہ)
- 42- قرآن وحدیث میں دعائیں اور اذکار

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- 43- مفتاح القرآن
- 44- تحفہ رمضان زکوٰۃ اور روزہ کے مسائل
- 45- طب اسلامی اور امراض کا علاج
- 46- امراض و مصائب کا روحانی علاج
- 47- اسلامی ریاست میں غیر مسلموں کے حقوق
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