

Islam Denounces Terrorism



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Why to have a presentation about Islam & terrorism:

We as Muslims should show & reveal the reality of Islam... the true religion of Islam can by no means countenance terrorism. On the contrary, terror (the murder of innocent people) in Islam is a great sin... and again we are responsible for preventing these acts and bringing peace and justice to the world...

Effects of September 11

Since the horrific and tragic events of September 11th, nothing has been more discussed in the public arena than Islam. The world at large has been subjected to a wealth of analysis by 'experts' which has further fuelled people's curiosity about this religion. Book-sellers in Europe and the Middle East have reported an upsurge in interest in the Qur'an, which confirms what one British newspaper editor had to say: 'Islam [...] has never been of greater interest to the people of Britain than it is today.' In America, where there are some six million Muslims, Islam is said to be the nation's fastest growing religion, despite there being no systematic form of missionary work.

The world community shares this small planet with the Muslim community which comprises some 1.2 billion adherents to the faith, so anyone who understands Islam to be a religion of terror would or shall naturally be concerned with this topic...

The term "Jihad"

In the West, the term 'jihad' has come to be known as something wholly negative – it has been somewhat simplistically described as waging a holy war against infidels. However, in Islam, jihad is something that is positive. It consists of two dimensions: the inner jihad that seeks to curb negative and self-destructive forces within the soul; and the external jihad which is a struggle against violence and tyranny by means of words and actions. As for the latter, it has

strict rules of engagement which prohibit destroying civilian life, harming animals and even chopping down trees.

The former type of jihad, said to be the most important, is that of the inner self. Muhammad - may God bless him and grant him peace- was reported to have said: "The best jihad one performs is that of helping oneself gain more knowledge of Almighty God." On another occasion, the Messenger of God addressed his companions, saying: "We are now returning from the minor jihad to the major jihad (that of the struggle of the inner self.)".

Islam comes from Salam = Peace

The word "Islam" is closely related to the word "salam or silm" which means peace. Muhammad- may God bless him and grant him peace- himself had a very peaceful nature, was extremely tolerant, and highly protective of the non-Muslim minorities living in the Muslim state.

Justice in Islam

The true justice described in the Qur'an commands man to behave justly, making no discrimination between people, to protect peoples' rights, not to permit violence no matter what the circumstances, to side with the oppressed against the oppressor and to help the needy. This justice calls for the rights of both parties to be protected when reaching a decision in a dispute, assessing all aspects of an incident, setting aside all prejudices, being objective, honest, tolerant, merciful and compassionate. For instance, someone who cannot assess events in a moderate way, and who is swayed by his emotions and feelings, will fail to arrive at sound decisions and will remain under the influence of those feelings. However, someone who rules with justice needs to set all his personal feelings and views aside. He needs to treat all parties with justice when they ask for help, to side with what is right under all circumstances, and not to diverge from the path of honesty and truthfulness. A person should incorporate the values of the Qur'an into his soul in such a way that he may be able to consider other parties' interests before his own and maintain justice, even if this harms his own interests.

Proofs from Holy Qur'an

In Sura Nisa, God commands believers to act justly even it is against themselves:

"O You who believe! Be upholders of justice, bearing witness for God alone, even against yourselves or your parents and relatives. Whether they are rich or poor, God is well able to look after them. Do not follow your own desires and deviate from the truth. If you twist or turn away, God is aware of what you do." (Qur'an, 4:135).

Murdering a person for no reason is one of the most obvious examples of mischief. God says in the Qur'an:

“...if someone kills another person – unless it is in retaliation for someone else or for causing corruption in the earth – it is as if he had murdered all mankind. And if anyone gives life to another person, it is as if he had given life to all mankind...” (Qur'an, 5:32)

If Islam is a religion of peace, why the misunderstanding? How can a religion of peace gain a reputation for being a religion of war and terror? The answer lies in the way that Islamic scriptures are misinterpreted to suit perverted agendas. Words and phrases that are often repeated in the media have been misconstrued by individuals to give incorrect meanings. The deliberate blur between 'jihad' and acts of terror has been a phenomenon that has resulted from those unqualified in the science of Sacred Law.

Islamic principles in War

However, there are times when states find war inevitable, but Islam only permits war in specific and dire circumstances. It keeps warfare at a level of mercy and respect for the enemy that no other army has been able to reach. The Prophet sometimes had to fight for the mere survival of his people and message, but once their security was ensured, he immediately reverted to peace and diplomacy.

There is a rigid code Muslims must abide by in deciding when they can fight and how the fighting should be conducted. War itself is despised, and is only a last-resort option when all other attempts at peace have been made.

A Muslim is never allowed to initiate hostilities. "And fight in the way of Allah against those who fight against you, but transgress not the limits. Surely, Allah likes not the transgressors." (Qur'an, 2:190).

The conditions placed upon the soldier in battle are of utmost respect for the enemy and for human life. Islam makes a clear distinction between combatants and noncombatants, forbidding soldiers to harm defenseless civilian in any way. The Prophet said: "Do not kill the women, children, aged or the ill." He also prohibited Muslims from harming monks in their monasteries or hermits in their caves. Cutting down trees, destroying livestock, wells, homes or land of the enemy is likewise forbidden. Upon seeing the corpse of a woman in a battlefield, Prophet Muhammad asked his companions why she had been killed, and condemned it.

There is no excuse for any expedition or attack resulting in the killing of civilians, no one has the

right to take innocent lives.

For those enemies active in combat and those taken prisoner of war, the list of rights is lengthy. There is no torture, no killing of the wounded or defenseless, and the return of corpses to the enemy is honored. There is no mutilation of the enemy bodies. Even after Hind bint Utbah, a powerful lady of Makkah, chewed the liver of the Prophet's uncle, Hamzah, after he was killed in a battle between Muhammad and her non-Muslim people, Muhammad still forbade his men from disrespecting a creation of God in such a way.

Example from Prophet Mohammad Era

The extent of the Prophet's mercy can be seen in the Muslim conquest of Makkah, which happened towards the end of his life. The Makkah tribe of Quraish had blatantly violated the significant "Treaty of Hdaybiyya" by supplying men and arms in an effort to attack a Muslim-allied tribe. They had slaughtered ruthlessly, even killing inside the Holy Sanctuary, and knew they could expect retaliation for such a weighty crime.

Muhammad, upon learning of the raid, set out for Makkah at the head of a colossal army of 10,000 men. Everyone wondered how he would conduct this expedition; if he wanted revenge for all the mockery, persecution, and murders of his companions, now was certainly the time. His forces humiliatingly outnumbered his enemies.

When the army reached the outskirts of Makkah, they came upon the chief of Quraish, the archenemy of Islam, Abu Sufyan. Several Muslims were furious and wished to see him dead, but the noble Prophet received him. Muhammad asked his uncle, Abbas, to take Abu Sufyan ahead to a high gorge-giving him a full view of the Muslim army approaching Makkah.

The leader must have felt his heart leap to his throat as he watched group after group, tribe after tribe pass in front of him. Finally, he turned to Abbas and asked incredulously, "Oh Abbas! Who are all these people?" Abbas's reply was plain and powerful: "This is the Apostle of Allah and his Companions."

When Abu Sufyan approached the Prophet Muhammad begging for pardon and forgiveness, it was not revenge he heard coming from Muhammad's blessed lips. Instead, the Prophet simply said: "He who takes refuge in Abu Sufyan's house is safe; whosoever confines himself to his house, the people therein will be in safety; and he who enters the Sacred Mosque is safe."

With these words Muhammad gave a full pardon and amnesty to the city of Makkah, and it was conquered in peace. To Wahshi, the murderer of Muhammad's uncle Hamzah; a pardon. To Hind, who mutilated his body and chewed his liver, absolute clemency. To Habar, who had attacked the Prophet's daughter so brutally that she eventually died, forgiveness.

Conclusion

So what should we do?

1. The activities serving the presentation of true Islam must be widespread.
2. Long-term cultural solutions must be devised to combat terrorism which has its roots in communist, fascist and racist ideologies.

We need to keep in mind that, among those who were killed in New York and Washington, there were people who loved Jesus (Christians), the Prophet Moses (Jews) and the Prophet Mohammad (Muslims). Unless forgiven by God, murdering innocent people is a great sin that leads to torment in Hell. No one who is religious and fears God would do such a thing. Religion commands love, mercy and peace. Terror, on the other hand, is cruel, merciless and demand bloodshed and misery. This being the case, the origins of terrorist acts should be sought in disbelief rather than in religion. The name or the identity of the triggerman is not important. If he can kill innocent people without blinking an eye, then he is a nonbeliever, not a believer. For this reason, "Islamic terror" is and erroneous concept which contradicts completely the message of Islam.

References:

- Islam Denounces Terrorism. Haroun Hayha.
- A Time for Peace, A Time for War. Niche of Truth (Website).