

STRATEGY OF PEACE AND WAR OF THE HOLY PROPHET (P.B.U.H)

(Comparative study of the Holy Quran and the Bible)

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ABSTRACT: Under the current global situation, it has vitally become important to clarify the confusion of what does actually Quran demands from its followers regarding their relationship with the followers of other faiths. The majority of world population today believes, by the propaganda of print and electronic media that Quran does not tolerate the followers of other faiths and demands harsh and inconsiderate conduct against them. This situation needs to be considered within the frame work of all three religions of Book i.e. Judaism, Christianity and Islam to validate the position of the charges comparing with practical behaviour of the Prophet (p.b.u.h) in order to provide the impartial and unbiased view about this situation. This article presents some of the verses of the Holy Quran and the events from the life of the Holy Prophet of Islam to invalidate such false ideas.

Historical study reveals that the Holy Prophet (PBUH) lived for sixty three years, forty years before being declared as a Prophet and twenty three years as a Prophet. He was commonly known as the most truthful, trustworthy, polite, kind and helpful person in the community and people respected him as the most reliable person in the city of Makkah. His marriage with Sayyidah Khadija (R.A) was also based on the recognition of his high character (fifteen years before his declaration of prophet hood).

After his announcement of prophet hood, majority of the people of Makkah denied their previous perception of him and blamed him to be a "False prophet" that he had no proof for his claim. The situation became worse day by day until he had to migrate to Madina along with his followers. The Holy Prophet (PBUH) was ordained to implement the system of Allah's Deen on the earth. Although, he had to face many hardships to carry out his duties, he had the vision that Allah will certainly grant him the Success in his mission. So after moving to Madina his main objective was to set up a society

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The Issues raised by the orientalist

However the Non-Muslims scholars hold different views of this situation. They regard as that:

- 1- The Muslims did not have any right to put any pressure over the Quraysh through sending the troops against their Trade Caravans.
- 2- The expeditions, even that to Badr, were razzias, which was planned without undue danger to oneself.

Montgomery. Watt reviews the situation as an act of collecting the revenue to live as they did not have many resources. He says "However, it seems clear that even before he(Prophet of Islam) left Makkah, Muhammad(p.b.u.h) must have looked on raids on Makkan caravans as possibility . In the raids the Muslims were taking the offensive .The Prophet cannot have failed to realize that, even the raids were only slightly successful, the Makkan were bound to attempt reprisal. In these little raids, then, he was deliberately challenging and provoking the Makkans. In our peace—conscious age it is difficult to understand how a religious leader could thus engage in offensive war and become almost an aggressor".⁴

He further elaborates the point saying, "It is expressly stated that Muhammad called for volunteers for the expedition of 'Ushayrah'. As these expeditions, even that to Badr, were razzias, where the aim was to capture booty without undue danger to oneself, the Ansar presumably did not think that they would provoke a great expedition against Medina, such as that of the Makkans to Uhud. Muhammad seems to have done what he could to collect men for Badr, but apparently not even all who sincerely believed in his prophet hood joined in; and we are told that those who did not join were not blamed. It must therefore have been by invitation and exhortation that Muhammad obtained his 300 or so men.

The booty captured at Badr was apparently disposed of by Muhammad as he pleased, and this confirms the view that the expedition was, as it were, a private one organized by him, which he invited others to join. Before the battle he is said to have promised certain rewards to those who killed or captured an enemy; and apparently, after fulfilling these promises (and presumably retaining some for his own use), the rest of the spoil was divided equally among the participants".⁵

These are some of the places being highlighted by the Non Muslim scholar's i.e. Christians, Jews etc to raise their criticism against Islam. But this is the erroneous and distorted view of the Holy Quran without understanding the real message and spirit of the commands.

What is Biblical view?

Before perceiving the actual spirit of these places to manifest what does Quran really mean by such commandments, we need to see that what is the Biblical view in similar situations i.e. at the time of war?

We can refer number of places from Bible giving the commands to Prophet Jesus (A.H) and Prophet Moses (A.H), if they are at war with their enemies. Holy Bible tells us that how the Jesus spoke to the disciple asking for the use of Sword as, "When I sent you without purse, bag or sandals, did you lack anything"? They replied "Nothing". But now, Jesus said "If you have a purse, take it, and also a bag; and if you don't have a sword, sell your cloak and buy one. The disciple said, "See Lord, here are two swords". "That is enough" he replied. 15

It is obvious that in the beginning Jesus did not allow his disciple to take any action against those who were stopping his heavenly mission, but afterward he allowed dealing with the opponents according to the new situation. Jesus further spoke to his people that according to the faith requirement they have to love and follow him more than anybody else. Otherwise their faith will not be acceptable and they will not be regarded my true followers. He said " If any one come to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life—he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple.16

We see here that what level of sincerity with the prophet is a vital part of the faith which is demanded from the followers of all the prophets. The followers should be ready to abandon their ties with anyone who breaks his ties with the prophet. We see here how the Jesus emphasises on this point, saying, "From everyone who has been given much, much will be demanded; and the one who has been entrusted with much, much more will be asked. "I have come to bring fire on the earth, and how I wish it were already kindled. But I have a baptism to undergo, and how distressed I am until it is completed! "Do you think I came to bring peace on the earth? No, I tell you, but division. From now on there will be five in one family divided against each other. Three is against two and two against three. " They will be divided , father against son and son against father, mother against daughter and daughter against mother , mother

She shall also remove the clothes of her captivity and shall remain in your house, and mourn her father and mother a full month; and after that you may go in to her and be her husband and she shall be your wife.

It shall be, if you are not pleased with her, then you shall let her go wherever she wishes; but you shall certainly not sell her for money, you shall not mistreat her, because you have humbled her. 19

Another chapter of Bible speaks as:

“So they made war against Midian, just as the Lord had commanded Moses, and they killed every male. 20

The sons of Israel captured the women of Midian and their little ones; and all their cattle and all their flocks and all their goods they plundered.

Then they burned all their cities where they lived and all their camps with fire.

They took all the spoil and all the prey, both of man and of beast.

They brought the captives and the prey and the spoil to Moses and to Eleazar the priest and to the congregation of the sons of Israel, to the camp at the plains of Moab, which are by the Jordan opposite Jericho.

Moses and Eleazar the priest and all the leaders of the congregation went out to meet them outside the camp.

Moses was angry with the officers of the army, the captains of thousands and the captains of hundreds, who had come from service in the war.

And Moses said to them, "Have you spared ^{all} the women? 21

Now therefore, kill every male among the little ones, and kill every woman who has known man intimately. 22

Comparison of the Teachings of the Bible & the Quran in view of the practical behaviour of the Prophet of Islam with his enemies:

In the light of the commands of the Bible and the Quran referred above, here we will be able to analyse the vindictive view of the European Scholars and academic level of their criticism against Islam and Prophet of Islam:

As it has been suggested earlier, the criticism comes from the side that the Quran instigates its followers to start war with non Muslims. We need to have

Here several important points are required to be considered carefully:

- This particular permission of fighting and killing was given at the time of performing the Missed Umrah in the 7th year of Hijrah where there was a real threat of opening the fighting by Makkan. So, Allah granted the permission to Muslims saying that if fighting will start, you will be allowed to fight with them even in the vicinity of Sacred Mosque.
- They were not allowed to engage in fighting unless they were forced to do so.
- They were also not allowed to be transgressors in terms of their fighting i.e. fighting with women, the elderly, the sick, children or those who were not among their attackers. This also included personal property, cutting down trees and burning crops etc.

Kind to disbelievers

Allah says , “ Allah does not forbid you to deal kindly and justly with any one who has not fought you for your faith or driven you out of your homes: Allah Loves the Just. It is only as regards to those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out that Allah forbids you to befriend them: any one who take them as allies will truly be wrongdoers”.²⁸

These commands of the Holy Quran provide the clear guide line to the followers that they are allowed to keep the relationship with the followers of other faiths provided if:

- 1-They do not find guilty of plotting against Islamic State or the inhabitants.
- 2-They are good in relationship with them.
- 3-They have the right of being treated normally as others have the right to be treated.
- 4-They have the right of safety of life, property and personal respect to be provided by the state.

Many historians or the people of other faiths who actually do not believe in Islam as a ‘Heavenly Religion’ rather considers it to be manmade policies and regulations call Islam as “Muhammadanism”. Thus, there is a need to compare the “Heavenly “view of their teachings with Islamic one to come up on the decision of validity of their objections.

prophetic position to act upon the commands of the Lord for the reason, Jesus is speaking likewise. In comparison, the Holy Prophet (PBUH) was trying to save his poor community from the oppression of the tyrannical behaviour of some of his own family people which was continued for about 15 years before resultantly they were forced to leave their native land. All the steps taken by the Holy Prophet (PBUH) were to reassure the Quraysh that you will not be allowed to crush the community of Islam as you desire as it was against the Will of the Lord of the Universe.

Another issue raised by the people of other faiths related with Muslim–Jewish relationship in Madina after the migration of the Holy Prophet (PBUH). The Holy Prophet (PBUH) addressed the situation of Yathrib before the migration and made the treaty for peaceful co –existence with Jews of Madina. The sincerity of the intention was based on the fact that the Jewish community should be given the free hand to think, evaluate and consider with their full understanding about the reality and validity of the Message and Prophet of Islam providing with the opportunity of having good relationship between both of the communities of the area. To achieve this, the Holy Prophet (PBUH) proposed to have a treaty to be signed and followed by both communities. The Treaty signed by the diverse communities is known as “Treaty of Madina”. We can see through the main points of this agreement that:

- 1- (All those who will enter onto this agreement) they will be considered one Community.
- 2- 3-All the tribes will follow the customs of their own tribe for the payment of blood money.
- 3- Muslims and Jews will maintain their healthy relationship among them.
- 4- Jews will exercise the freedom of faith and they will have our support equally and no one will be helped against them.
- 5- No party will give protection to the Quraysh Makka.
- 6- 7. The Jews shall contribute the cost of war so long as they are fighting by the sides of the believers.
- 7- In the case of any attack at Madina, all the parties (Jews and Muslims) will defend the state. Yathrib will be the sanctuary for all the parties.
- 8- All peaceful citizens would be in a safe and secure protection and Allah and His prophet Muhammad (PBUH) are the protectors of the peaceful citizens of the state who will abide by the constitution.
- 9- Any dispute will be referred to Allah and His Prophet Muhammad (PBUH) for its final decision.³¹

This was the best start between the communities to build up the cordial relationship based on mutual respect and sense of better understanding

The orientalist are also not in the favour of the opinion that the fighting which took place between Muslims and Non Muslims of Quraysh were for any greater cause. To them those were only for achieving the upper hand over the enemies.

However, Lane-Pool has a different view. He does not agree with this opinion, saying that the attitude of the Holy Prophet (PBUH) with his enemies does not match within this allegation. Viewing on the day of conquest of Makkah, he says that "the day of the greatest triumph over his enemies was also the day of greatest victory over himself. He freely forgave the Quraysh all the years of sorrow and cruel scorn in which they had afflicted him and gave an amnesty to the whole of population of Makkah. Four criminals whom justice condemned made up Muhammad's proscription list when he entered as conquer to the city of his bitterest enemies. The army followed his example, and entered quietly and peaceably; no house was robbed, no woman insulted, one thing alone suffered destruction which were the idols. Going to the Ka'bah, Holy Prophet (PBUH) stood before each of the three hundred sixty idols and pointed to it with his staff, saying "Truth is come and falsehood is fled away", and at these words his attendants hewed them down, and all the idols and household gods in and around Makka were destroyed" 27.

In comparison with the latest World wars, if we see the total period of Holy Prophet (PBUH) at Madina, according to watt 90 incidents of fighting took place in total. The total number of loses from both sides is 1018(Qazi sulman) where as 15 million people were killed during the Second World War. The number of people killed in the battles of Islam also includes capital punishment of Banu Qurayzav where the largest number was put in to sentence, according to the decision of Hazrat Sa`d. 34

One can clearly see and understand that this small number of loss only became possible due to the basic principle of Universal Mercy and general Forgiveness of Holy Prophet (PBUH) to everyone. If he had not forgiven his enemies at Badar, Khybar, Makkah, Hunayn, Hawazan and Thaqeef, the number would have reached many thousands.

We can also offer the statements of some other orientalist who admit freely that it was the Merciful attitude of Holy Prophet (PBUH) with his enemies that become the reason of massive propagation of Islamic message. Mr John says, "The Holy Prophet (PBUH) received generously and with open arms all who would submit to his law: he indeed punished the guilty but always showed mercy to women and children. He granted charter of freedom to Christians to practice their religion freely. Nowhere, in the Quran there can be found any command to oppose justice and humanity. The Quran clearly

NOTES AND REFERENCES

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- 8- The Holy Quran ; Al Baqarah:191
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- 14- Ibid; Al-Nisa:75
- 15- The Holy Bible; Luke 22:36-38)
- 16- Ibid; Luke14:26-27
- 17- Ibid;Luke12:48-53
- 18- Ibid; Deuteronomy20: