

## Issues/Discussion Forum

### **Go Beyond cliches like Islam is a Religion of Peace, Refute the Generally Accepted Core Theology Which is Helping Jihadis Lure Our Youths to Terrorism**

- Sultan Shaheen

#### **Muslim youth gets the message of Islam supremacism from all the greatest theologians**

Let us first see what are our educated youth learning Islam on the internet or in madrasas, colleges and universities, being told by some of our greatest, universally respected theologians? From Sufi Imam Ghazali, Hanbali Ibn-e-Taimiya and Hanafi Sheikh Sirhindi to Abdul Wahhab, Shah Waliullah, Abul A'la Maududi, Syed Qutb, and even an indefatigable promoter of peace and pluralism like Maulana Wahiduddin Khan, the curious Muslim youth gets the same message of Islam supremacism, exclusivism, xenophobia, intolerance and his duty of Jihad in the sense of Qital, in varying degrees. A few specimens:

**Imam Abu Hamid al-Ghazali (1058 - 1111)**, considered the greatest of all Sufi theologians, and by many as next only to Prophet Mohammad in his understanding of Islam:

“... one must go on jihad at least once a year...one may use a catapult against them [non-Muslims] when they are in a fortress, even if among them are women and children. One may set fire to them and/or drown them...One must destroy their useless books. Jihadists may take as booty whatever they decide... Christians and Jews must pay...on offering up the *Jizya*, the *Dhimmi* must hang his head while the official takes hold of his beard and hits on the protuberant bone beneath his ear ... they are not permitted to ostentatiously display their wine or church bells... their houses may not be higher than a Muslim's, no matter how low that is. The *dhimmi* may not ride an elegant horse or mule; he may ride a donkey only if the saddle is of wood. He may not walk on the good part of the road. They have to wear an identifying patch [on their clothing], even women, and even in the baths ... *dhimmis* must hold their tongue...” (*Kitab Al-Wagiz FI Figh Madhad Al-Imam Al-Safi'i pp. 186, 190, 199-203*)

**Imam Ibn Taymiyya** (1263 - 1328) Most revered Hanbali jurist and scholar among Wahhabi-Salafi Muslims whose influence has recently grown immensely with the propagation of his creed by the Saudi monarchy:

“Since lawful warfare is essentially jihad and since its aim is that the religion is God's entirely and God's word is uppermost, therefore according to all Muslims, those who stand in the way of this aim must be fought... As for the People of the Book and the Zoroastrians, they are to be fought until they become Muslims or pay the tribute (Jizya) out of hand and have been humbled. With regard to the others, the jurists differ as to the lawfulness of taking tribute from them. Most of them regard it as unlawful...” (Excerpted from Rudolph Peters, *Jihad in Classical and Modern Islam* (Princeton, NJ: Markus Wiener, 1996), pp. 44-54)

**Shaikh Ahmad Sirhindi** (1564-1624) - Indian Islamic scholar, Hanafi jurist, considered *Mujaddid alf-e-Saani*, the renewer of Islam of the second millennium:

1. “...Cow-sacrifice in India is the noblest of Islamic practices.”
2. “Kufr and Islam are opposed to each other. The progress of one is possible only at the expense of the other and co-existences between these two contradictory faiths is unthinkable.
3. “The honour of Islam lies in insulting *Kufr* and *Kafirs*. One, who respects *Kafirs*, dishonours the Muslims.”
4. “The real purpose in levying *Jizya* on them is to humiliate them to such an extent that, on account of fear of *Jizya*, they may not be able to dress well and to live in grandeur. They should constantly remain terrified and trembling.
5. “Whenever a Jew is killed, it is for the benefit of Islam.”

(Excerpted from Saiyid Athar Abbas Rizvi, *Muslim Revivalist Movements in Northern India in the Sixteenth and Seventeenth Centuries* (Agra, Lucknow: Agra University, Balkrishna Book Co., 1965), pp.247-50; and Yohanan Friedmann, *Shaykh Ahmad Sirhindi: An Outline of His Thought and a Study of His Image in the Eyes of Posterity* (Montreal, Quebec: McGill University, Institute of Islamic Studies, 1971), pp. 73-74.)

**Shah Waliullah Dehlavi** (1703–1762), Highly revered Indian scholar, theologian, Muhaddis and jurist.

“It is the duty of the prophet to establish the domination of Islam over all other religions and not leave anybody outside its domination whether they accept it voluntarily or after humiliation. Thus the people will be divided into three categories. Lowly Kafir (unbelievers), have to be tasked with lowly labour works like harvesting, threshing, carrying of loads, for which animals are used. The messenger of God also imposes a law of suppression and humiliation on the Kafirs and imposes Jizya on them in order to dominate and humiliate them .... He does not treat them equal to Muslims in the matters of Qisas (Retaliation), Diyat (blood money), marriage and government administration so that these restrictions should ultimately force them to embrace Islam.” (Hujjatullahu al-Balighah, volume – 1, Chapter- 69, Page No 289)

**Muhammad ibn Abdul Wahhab**, (1703 – 22 June 1792), the founder of Saudi Arabia’s Wahhabi-Salafi creed:

“Even if the Muslims abstain from Shirk (polytheism) and are Muwahhid (believer in oneness of God), their Faith cannot be perfect unless they have enmity and hatred in their action and speech against non-Muslims (which for him actually includes all non-Wahhabi or non-Salafi Muslims). (Majmua Al-Rasael Wal-Masael Al-Najdiah 4/291)

**Abul A'la Maududi, Indian ideologue, founder of Jamaat-e-Islami**, (25 September 1903 – 22 September 1979):

“Islam wishes to destroy all states and governments anywhere on the face of the earth which are opposed to the ideology and programme of Islam, regardless of the country or the nation which rules it. The purpose of Islam is to set up a state on the basis of its own ideology and programme, regardless of which nation assumes the role of the standard-bearer of Islam or the rule of which nation is undermined in the process of the establishment of an ideological Islamic State. ...

"Islam requires the earth — not just a portion, but the whole planet.... because the entire mankind should benefit from the ideology and welfare programme [of Islam] ... Towards this end, Islam wishes to press into service all forces which can bring about a revolution and a composite term for the use of all these forces is ‘Jihad’. .... The objective of the Islamic ‘jihad’ is to eliminate the rule of an un-Islamic system and establish in its stead an Islamic system of state rule.” (*Jihad fil Islam*)

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A Hyderabad scholar **Maulana Abdul Aleem Islahi** justifies indiscriminate violence in his fatwa on the **concept of power in Islam**. Let me quote a few lines from the writings of this Maulana who runs a girls' madrasa in Hyderabad and is known to have been an inspiration behind **Indian Mujahedin**:

“Let it be known that, according to Islamic jurisprudence, fighting the infidels (kuffar) in their countries is a duty (farz-e-Kifayah) according to the consensus of ulema. ...

“... I can say with full conviction that qital (killing, violence, armed struggle) to uphold the Kalimah (declaration of faith) has neither been called atrocity or transgression nor has it been prohibited. Rather, qital has not only been ordained for the purpose of upholding the Kalimah but also stressed and encouraged in the Book (Quran) and the Sunnah (Hadith). **Muslims have indeed been encouraged and motivated to engage in qital and they have been given good tidings of rewards for this.**”

“**It is the duty (of Muslims) to struggle for the domination of Islam over false religions and subdue and subjugate ahl-e-kufr-o-shirk (infidels and polytheists) in the same way as it is the duty of the Muslims to proselytise and invite people to Islam.** The responsibility to testify to the Truth and pronounce the Deen God has entrusted with the Muslims cannot be fulfilled merely by preaching and proselytising. If it were so there would be no need for the battles that were fought.

“Jihad has been made obligatory to make the Deen (religion) dominate and to stop the centres of evil. Keeping in view the importance of this task, the significance of Jihad in the name of God has been stressed in the Quran and Hadith. That's why clear ordainments have been revealed to Muslims about fighting all the Kuffar (infidels). “Unite and fight the polytheists (mushriks) just as they put up a united front against you” (Surah Tauba: 9:36)” --- (Excerpted and translated from Maulana Salahuddin Islahi's Urdu booklet "Jihad is not violence")

**Maulana Wahiduddin Khan**, (born 1 January 1925), says the following:

Efforts on the part of prophets over a period of thousands of years had proved that any struggle which was confined to intellectual or missionary field was not sufficient to extricate man from the grip of this superstition (*shirk, kufr*). (So) it was God's decree that he (Prophet Mohammad) be a *da'i* (missionary) as well as *ma'hi* ((eradicator). He was entrusted by God with the mission of not only proclaiming to the world that superstitious beliefs (*shirk, kufr*)

were based on falsehood, but also of resorting to military action, if the need arose, to eliminate that system for all time.

*From Maulana Wahiduddin Khan's book "Islam – Creator of the Modern World,"  
re- printed in 2003.*

*-(Courtesy : newageIslam.com)*

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