

## **Islam and Peace**

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Excerpt:

*In his talk, the Maulana explains that throughout history man has disliked war and bloodshed but despite this an ideology of peace could not be developed. He adds that in the known history of man, it was Islam that gave a workable ideology of peace to the world for the first time! By citing illustrations from the life of Prophet and his companions, the Maulana puts forth the Quranic formula "Peace is the best!" He further explains that this formula has an extremely practical relevance because defeat of an opponent in the battleground does not solve the problem. He who is defeated never accepts defeat and seeks to avenge his loss. War is therefore a vicious circle: Battle – Defeat – Revenge. In case of companions, God gave this demonstration through Battle of Badr and Battle of Uhud and then guided the believers through the Treaty of Hudaibiyah, which opened all doors of peace!*

*Unfortunately, present-day Muslims are totally unaware of the wisdom of this approach. They do not know that while in the 7th century A.D., Prophet had to accept unilateral conditions of the opponents to bring the Treaty into effect; the scenario today has changed completely. God has transformed the world we live in and the result of the Treaty of Hudaibiyah is existent without any terms or conditions.*

*Lesson:*

*War breeds war. The mission of Prophet was to end the religious persecution and usher a new era. Today, we live in an age where dawah opportunities galore. Muslims must realise this and returning to the Hudaibiyah culture must stop resorting to violence. Only by engaging in dawah work, can the Muslims be assured of divine succour.*

## **Introduction**

The modern world, as we know it today, shaped itself during the 19<sup>th</sup> and 20<sup>th</sup> century. During this period, the printing press was invented and among Muslims, a large number of publications flourished with the aim of guiding Muslim thought. These writings advocated that the modern era is an age of problem for Muslims. During the course of my analysis and study, I realised that this was a matter worthy of serious deliberation. It invited us to reflect deeply and find out the reason for these problems because according to the Quran, God has destined success for believers. The verse reads,

**It was certainly Our duty to help the believers. (30:47)**

In my understanding, there is just one reason why present-day Muslims have not received divine succour – it is because they made Quran an abandoned book!

**The Messenger will say, ‘Lord, my people did indeed discard the Quran.’ (25:30)**

Let me explain this phenomenon in the light of an example. According to Quran

**Peace is best (4:128)**

Contrary to the above cited Quranic teaching, the present-day Muslims consider violence to be the best policy. Some of them engage in active violence while others engage in passive violence at the level of thought and do not openly condemn those who commit violence in the name of Islam. In fact, in their hearts, these passive supporters of violence actually justify the actions of those who actively pursue it. Muslims have been treading this path since the last two hundred years. They began by adopting guns and bombs but when it failed to produce a result, they took to suicide bombing – the most heinous form of violence! As a result of discarding the Quran, the thinking and action of Muslims is no longer based on its teachings. Quran implores a believer to be positive. The opening verse of the Quran reads

**In the name of God, the Most Gracious, the Most Merciful.**

The opening verse of the Quran is an invocation to express the gratitude of a believer towards his Creator! When man looks at the world around him, he cannot fail to notice God’s power and mercy abundantly in evidence everywhere. Wherever he casts his glance, he finds extraordinary order and supervision. Everything has been extraordinarily and astonishingly adapted to man’s needs. A believer can then not stop himself from extolling the Creator and the world He created! As such, man cannot afford to become negative in this world.

If he does so, it means that he could not discover the *hamd* of God. So, a true believer is one who is a hundred percent positive thinker, devoid of all forms of negativity. A companion once came to Prophet Muhammad and asked:

**O Prophet! Give me a master formula to manage all affairs of my life.**

**Prophet replied: Do not be angry! (Mishkat)**

Anger is an outcome of negative thinking; it is nothing but a negative response. This Hadith means that one must not give negative response in a situation that makes one angry. Let us analyse this Hadith. Muslims believe that Prophet Muhammad knew everything. If yes, he would also have known thus that this world is *Darul Kabad* and again and again man faces provocative situations. If one considers that Prophet was not aware, one will have to accept that he is not a Prophet! The question raised by the companion implied that while a believer lives every moment in a world where he experiences provocative situations, what should his response be? The Prophet's answer was that a believer must not get angry and give a positive response to every situation. But are Muslims doing that?

World over Muslims live in negative thinking: hatred, complaints and viewing others as conspirators. I have travelled to different parts of the world and read countless Muslim literature but my experience is that every Muslim lives in a sense of negativity. Even those who are leading comfortable lives overseas think negatively. Once, in America, I was interacting with a group of American Muslims and expressed these views before them. Some elderly Muslims raised an objection and said this is no longer the case. To prove the point, I was made to interact with an American-born Muslim girl who only knew English. I asked her if she was negative about America and she said 'No'. I then asked her opinion about America's policy on Israel-Palestine issue and she said, "Of course we are angry on America for this policy as it is anti-Muslim!" This was a negative response.

In my opinion the biggest problem of Muslims is that they have discarded the Quran. They react on so-called "*behurmati*" but have abandoned the Quran. Let me give you an example. Yesterday's newspaper carried a news report pertaining to the reactions in the wake of 9/11 destruction. Last year, a priest had claimed that he would burn a copy of the Quran and Muslims reacted very strongly. This year again, the priest claimed that he burn copies equivalent to the number of deaths that took place on 9/11. In response to this, Muslims planned to donate blood on 9/11. The news report was titled:

*US Muslims plan a novel stir against Quran burning*

In this case, 'stir' does not have a positive connotation. It is perceived as a reaction because Muslims did not openly condemn the act of 9/11. They should have slammed this act as highly unislamic and denounced the gun and bomb culture. Since Muslims residing in America did not do this, their actions seem pretentious.

### **Importance of peace in Islam**

Throughout history man has disliked war and bloodshed but despite this an ideology of peace could not be developed. Ideology of peace does not refer to cessation of violence from this world because some violence shall always remain.

We only see reaction in the wake of violence because people failed to perform a rational analysis of war and no such framework was given in which peace could be presented in an understandable manner. Encyclopaedia Britannica has a long article on 'Pacifism,' the discipline pertaining to peace. Several books were authored on the subject of 'Pacifism' including an 'Encyclopaedia of Pacifism'. Leo Tolstoy's book, "War and Peace," an epic work in the world of literature, is considered to be the greatest work on Pacifism. The irony is that while peace is a real issue, the greatest work on peace (Tolstoy's Book) is a work of fiction! It is not a scientific study on the subject.

In my understanding, through the known history of man, it was Islam that gave a workable ideology of peace to the world for the first time! Its formula is, "Peace is the best!" Unfortunately, the present-day Muslims are ignorant of this fact.

### **Analysis of early Islamic history**

In the history of Islam starting with the Prophet Muhammad, there are four key events which shaped future developments. These were: *Battle of Badr*, *Battle of Uhud*, *Treaty of Hudaibiyyah* and *Fateh Mecca*. Let us take a closer look at them.

In Battle of Badr, fought in 2 A.H, believers won and seventy men from the antagonists' camp were killed. But the problem did not end there; it remained. In the following year, Meccan opponents regrouped, prepared themselves and attacked Medina. This time Battle of Uhud took place where seventy companions were killed by the antagonists and believers were defeated. Why did this happen?

We know from Seerah writings that when the Battle of Uhud came to an end with the victory of the Meccan opponents, their leader, Abu Sufyan ran up a hillock and announced,

**Aaj ka din Badr ka badla hai (Ibn Hisham)**

*Today, we avenged Badr*

This event highlights a grave psychological reality, that the defeat of an opponent in the battleground does not solve the problem. This is because he who is defeated never accepts defeat; he seeks revenge and he strikes back to avenge the loss. War is therefore a vicious circle: *Battle – Defeat – Revenge* and this goes on. This vicious circle was rampant in tribal age where the battles were passed down to generations because of revenge. An Urdu poet *Hali* said the following couplet describing the relentless battles between tribes of *Banu Bakr* and *Banu Taghlib*.

*Woh Bakr aur Taghlib ki baham ladai, sadi jis mein aadhi unhone gawai*  
(*The battle between Bakr and Taghlib in which they spent half a century!*)

The one who loses the battle would return to avenge and this would go on unremittingly. Quran therefore advises the believers to adopt the policy of peace to solve problems. God guided the believers in the form of Treaty of Hudaibiyyah. After the Battle of Uhud, Muslims were also brewing with emotions of revenge but God stopped it by guiding Prophet Muhammad to the path of reconciliation instead of war. In order for this Treaty to materialise, Prophet Muhammad agreed to unilaterally accept all conditions laid down by the opposing camp. Prima facie these terms favoured the Quraish and companions were unable to fathom the wisdom behind it. According to Hadith traditions, Umar b. Khattab said, "I went to the Prophet and said, 'Aren't you truly the Apostle of God?' The Prophet said, 'Yes, indeed.' I said, 'Isn't our cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am God's Apostle and I do not disobey Him, and He will make me victorious.' (Sahih Bukhari)

Hudaibiyyah Treaty was a ten-year peace pact. The end of fighting was synonymous to the opening of the door of dawah. After the migration to Medina and incessant fighting, dawah activity had stopped. The truce created an open atmosphere in which there could be a free exchange of thought between the opponents. All companions engaged themselves in dawah work; they became “mukris” (those who recited the Quran) and started spreading the word of God. During the time of Prophet Muhammad and his companions, there did not exist, a printing press and the companions used to recite the Quran. Today, Muslims must become distributors. They should translate Quran in different languages and spread it.

Quran has a special characteristic of impressing man's intellect. Here I am reminded of the case of Yusuf Islam (Cat Stevens). According to him, when his brother returned from Cairo, he got an English translation of the Quran. When Stevens read it, he was impressed with the manner of Quran where God directly addresses man and says, "O man!" This style had such strong influence on him that he embraced Islam.

The Treaty of Hudaibiyyah changed the sphere of combat. Formerly, the competition between two sides had been held on the battlefield where the Muslims' antagonists had the upper hand. Now rivalry shifted to the field of intellect and in this the theory of the one God clearly triumphed over polytheism. The Treaty signified that while war had not led to any success, the way of peace was supremely successful. Post the conclusion of the Treaty, God revealed the following verse in the Quran,

**Truly, We have granted you a clear victory so that God may forgive you your past and future sins and complete His favour to you and guide you to a straight path, and so that God might bestow on you His mighty help. (48:1-3)**

Following the Treaty, people embraced Islam in large numbers and without waging a war, Mecca was won in 8 A.H. This was a demonstration by God that war can never lead to success. In Battle of Badr, Muslims had experienced a comprehensive victory but the issue did not get resolved because the psychology of loss had swung into action. Then, God guided the Prophet through Treaty of Hudaibiyyah.

The phrase "straight path" in the above verse is in the context of Treaty of Hudaibiyyah. The same phrase is used in Surah Fateha where it pertains to an individual and refers to the straight path he should follow. But in the former case, God seeks to address a group which involves two positions. In such a scenario, the opposition's psyche has to be kept in mind while taking any decision. Even if the other party suffers a loss, it shall leave no stone unturned to ensure that the so-called victors do not live peacefully. The 'straight path' in this case refers to establishment of conditions of peace on a unilateral basis so that opportunities can open up. In other words, while in the case of an individual, he has freedom whether to follow the straight path or transgress, in the case of a group, this psychological reality must be kept in mind. That if the opponent loses, the apparent victors don't win for those who lost shall come back seeking revenge. The only way to win is to establish peace, which shall open opportunities, which may lead to success.

Unfortunately, present-day Muslims are totally unaware of the Treaty of Hudaibiyyah. They do not know that while in the 7<sup>th</sup> century A.D., Prophet had to accept unilateral conditions of the opponents to bring the Treaty into effect; the scenario today has changed completely. God has transformed the world we live in and the result of the Treaty of Hudaibiyyah is existent without any terms or conditions. This will become clear with an illustration of what underlay the Treaty of Hudaibiyyah:

1. *Anyone who accepts Islam from amongst the Meccans, will have to be returned.*

Today, we live in a world which subscribes to freedom of expression. Every individual is free to observe and propagate any religion. Every country has signed up to the UN Charter which propagates freedom of choice, with regards to religion. This freedom makes it possible for people in different parts of the world to embrace Islam.

2. *Prophet and his companions were not allowed to do Umrah that year.*

Today, there is no obstruction in any mosque of the world including Masjid-e-Aqsa. I have the mosque myself and can .

3. *Prophet removed the word “Prophet” from the Treaty documents.*

Today, we can print books on Prophet and propagate it in any language.

It must be borne in mind that the mission of Prophet was to end the religious persecution and usher a new era. He did this by accepting conditions of the other party, unilaterally. Today, we live in an age where dawah opportunities galore and the resultant of Hudaibiyyah method exists without any pre-condition. Unfortunately, Muslims are unaware of this. They must return to Hudaibiyyah culture and stop resorting to violence. Only by engaging in dawah work, can the Muslims be assured of divine succour.

### **Question – Answers**

*Q1: What is the difference between Islamic politics and community politics?*

A: There is nothing known as Islamic politics. It is an invented term, no mention of which exists in either the Quran or Hadith. The present-day Muslims are busy propagating community politics. We endeavour to promote peaceful dawah work – to make man aware of the Creation Plan of God and warn man of what lies ahead in the life hereafter. The one-point mission of Muslims should be to make people aware about the Creation Plan of God – what is the purpose of life, what will happen once he dies and about the life hereafter. Those who have invented such terms have done something they had no right to do. Islam only believes in peaceful dawah work.

According to a Hadith

**Jese tum hogey wese tumhare hukmaran hongey (Mishkat)**

*(Like you would be your ruler).*

The above Hadith means that rulers represent the society itself. Moreover, Islam does not propagate the guidelines of warfare or implementation of a political system. As such, its adherents are not advised to confront. Instead, they are urged to do dawah work and build a society which would produce able rulers. I have often challenged proponents of the so-called notion of “Islamic politics” to bring me the reference from Quran but no one has done this so far.

*Q2: Is this a period of nazariyaati jung (war of perception)?*

A: Modern man hates the term “war”. This mindset developed as an aftermath of the First and Second World Wars. Using this term in the context of Islam, can mislead people to think that Islam urges its adherents to practice violence. The term ‘ideological war’ is irrelevant because Islam is only peaceful dawah mission. It can be referred to as “ideological struggle” but not war. Doing otherwise shall bracket Islam with violence.

*Q3: A person said having the intention to pick arms is sunnah. Is it true?*

A It is completely false. Muslims have forgotten that criterion is only Quran and Hadith. Imam Hambal said

**“Mere paas Quran se koi cheez lao tab mein bolunga”**

*(Bring me from the Quran and I shall abide.)*

He who has to say something must first present a reference from Quran or Hadith.

*Q4: After a long struggle Muslim Brotherhood came into power through democratic process but it did not last. Can army coup be justified in Egypt?*

A: This is not a matter of army coup. Morsi in his speech, before being deposed said,

**Maine kuch sahi kiya kuch galat kiya**

*Some actions I took were right and others were wrong.*

He agreed he erred but did not point out his mistakes. According to my analysis, Muslim Brotherhood only uses the term ‘democracy’ without knowing the requirements of a democratic culture.



Democracy is where the opinion of opposition is allowed. Muslim Brotherhood came into power with 32% votes, which means that a big group was against them and they were not in absolute majority. They failed to accept the opposition – a pre-requisite of democracy.

While analysing the situation, I had written in an article that Muslims only know the kingship model and not the democratic model. Kingship model observes the equation: Ruler versus ruled. Contrary to this, the equation in a democracy is: people and representatives of people.

Muslim Brotherhood wanted to run the democratic state as per kingship model. They did not accept opposition and so they failed. It is a known fact that in democracy, the ruling party cannot afford to make a mistake because opposition is there to exploit a single mistake made. This is because opposition has to win in the next term. So, the ruling party must be very alert but Dr. Morsi made mistakes. The mistake of Western countries is that they wanted to export Western-type democracy in Arab world (Arab spring) but they did not know that Arab mind (because of their training and education) is attuned to kingship model and is not familiar with democratic model. Hence the initiative crumbled.

*Q5: What is your guidance with respect to people of South India?*

A: South Indians are born pacifists. Though some extremist elements penetrated South India and tried to misguide people but it did not work. If the Creation Plan of God is spread there, it will rapidly be accepted. They are looking for a model which is based on peace.

At the time of Prophet Muhammad when Meccans resisted, the people of Medina accepted the call of his mission and supported him. Similarly, South India can play the role of Medina for this mission where people may readily accept unlike North India where tough resistance was faced. According to Hadith traditions, two companions had reached India and through them Islam reached far and wide in the land (Arab-Hind Talukkat by S. Sulaiman Nadwi).

Note: I would like to clarify that there are two eras of Muslim books – pre-printing press and post-printing press. It is accidental that the time of arrival of printing press in the world coincided with the era when the colonial powers had attained dominance over territories ruled by Muslims. The resentment of Muslims against the Western conquests began to reflect in their writings. Therefore, books written prior to this age do not suggest anti-West sentiments whereas books written afterwards do.

*Q6: How can we confirm that we have discovered the role meant for us by God?*

A: If your discovery is corroborated by the Quran, then you should believe in it. For example, while reading the Quran, when we reach the verse which says, "Peace is the best" (4:128), it is a confirmation that peaceful ideology is Quranic ideology. Each one of us must therefore read the Quran with the intention and dua to discover the message of the Quran! I did so myself and what I found in the Quran, I accepted without any bias and precondition.

*Q7: During earlier times Companions went to war with Byzantine and Persian Empires. Why did they not apply the principle of war being an unending vicious cycle?*

A: The incident pertaining to Byzantine and Persian Empires was an act managed by God Almighty Himself. The Iranian ruler, Khusroe Parvez, attacked Jerusalem in 614, wresting it from the Romans, who had governed it since 63 B.C. This political dominance of the Iranian empire ended only when the Roman Emperor Heraclius defeated the Iranians and restored Roman rule over Jerusalem in 629. Heraclius undertook extensive planning in Constantinople before the invasion. The real role in this case was not that of Muslims, but angels.

As per the Creation Plan of God, each person in this world must have freedom of choice. It is a *Divine Sunnah* that if anyone tries to jeopardise the Plan of God and attempts to take freedom away from man, God intervenes to end religious persecution and make man free again. This was repeated in the 20<sup>th</sup> century when the USSR disintegrated. This was in accordance with the Divine Sunnah of not allowing the freedom to be curbed. These cases cannot be understood simply; they will have to be understood as a case of divine intervention.

*Q8: Please elaborate the Hadith*

*Tum mein se woh achcha hai jo apne ghar walon ke saath achcha hai aur main apne ghar walon ke liye achcha hun*

*(The best of you is he who is best to his family, and I am the best to my family.) (Tirmidhi)*

A: While the entire life of man is a test paper, family is the nearest one. Since it is the first testing ground, man is required to establish how his behaviour is with regards to affairs at home. If he is not able to fulfil the behavioural requirement, he shall not fare well in the test paper called, society.

*Q9: India uses Muslim Personal Law for divorce but when a Muslim commits crimes like rape then death penalty is not pronounced. In such cases, should the Muslim law be followed or the law of the land?*

A: There is confusion here. The incident cited here is a matter of the law of land and not the Muslim Personal Law. The Muslim Personal Law covers only the cases of marriage and divorce. This was done because during British India, the *Ulema* objected that if a non-Muslim judge conducts the divorce proceedings of two Muslims, their divorce would not materialise. The British agreed and Mohammedan law came into existence. In my opinion, the objection raised by the *Ulema* was not correct.

Nonetheless, it must be clearly understood that the Muslim Personal Law is not a substitute for the law of the land. It is the law of the land that must prevail and as far as personal matters of Muslims are concerned, they should try and resolve it through discussions. There should be a single law for all in the country – law of the land. There cannot be different laws for people belonging to different religions in a secular India – it is impossible!

*Q10: Every alim advises return to the Quran. So, where is the confusion?*

A: This must be clearly understood. In the name of Quran, *ulema* often convey what is in their mind. Let me give you an example. When Jamaat-e-Islami was formed, they published a paper, *Tarjuman-ul-Quran*. Though they took the name of Quran, they used the publication to spread the political interpretation of Islam. A believer must develop the ability to discern whether the Quran is being referred to for name sake or what is being said is actually inferred from the Quran. This is what the Jews did – in the name of Bible, they used to express their point of view. In my opinion, this is a form of exploitation. If what is being said is corroborated by the Quran, it should be considered, else not.

*Q11: What is the solution to curb the increasing crime against women in India?*

A: It's not a matter of one form of crime only; all kinds of crime are rising in India. The problem is that despite the plethora of laws, no punishment is meted out. The newspapers are filled with news of crime but there is no mention of punishment being awarded. I asked an Indian who resides in Singapore about the difference between India and Singapore. He said that Singapore is a crime free country because the system is so strong that if a crime is committed, punishment cannot be escaped. In India, the system has deteriorated so much that bribery can make one escape anything. In India, everyone can be purchased: all the buyer needs is purchasing power! Without the fear of punishment, one does crime unabashedly.

Unless the system demonstrates that a crime cannot go unpunished, this attitude cannot change. The Indian who resides in Singapore gave an example that once there was a wallet lying on the road, which may have had many dollars but no one touched it lest they be arrested and punished. The fear of mechanical caning has eradicated corruption in that country. Contrarily, in India, one needs to only offer a bribe to be saved from any kind of crime! People should not only raise the topic of crime against women. It is a matter of why crime in the first place – and the root cause is lack of punishment. In an article, I wrote that it is said, ‘*Man proposes, God disposes*’. But in India, this is changed to, ‘*Parliament proposes, lawyer disposes*’. There are enough laws in India but at the same time everyone knows that if he can hire a good lawyer, they lawyer will find a technical point to ensure they win the case.

*Q10: How did ulema make the rule of nasikh (abrogate) and mansukh (abrogated)?*

A: I do not agree with this principle. The verse in the Quran which is quoted in this regard, Chapter 2, verse 106 does not pertain to the Quran. It is with respect to the previous books. This is an academic issue and I have already written about it.

*Q11: What should be the intention behind questioning – information or marefat or answering of objections?*

A: A companion said

**Zyada sawaal karne se humko mana kiya gaya hai**

*We have been asked to refrain from excessive questioning. (Bukhari)*

The reason for this advice is that Islam seeks intellectual development of a believer. If a believer comes across a question, he should deliberate a lot over it and make it a source of his intellectual development. He should start by digesting the question and doing his homework. If the question persists, he should bring it up for discussion. It must be understood that questioning is not wrong but one who questions should do his homework first. Most often people question without exploring the answer themselves. In Islam, intellectual development is considered to be the supreme concern of individual. Any act that creates an obstacle in the path of intellectual development, is regarded as unislamic. According to Hadith,

**Zyada hansa ka tarika choro kyunki us se dil mar jaata hai**

*Do not laugh much, it kills your heart! (Mishkat)*

This advice is given so that the process of intellectual development does not come to a standstill. Often, people who engage in such behaviour pay a big price as they are not capable of serious decision-making. This is owing to the lack of a mind which may support intellectual development. Islam dislikes any such thing which is an obstruction in the process of one's intellectual development. God has kept immense potential in man's mind, which needs to be unfolded. Living in humour or engaging in non-serious talk disallows the potential of mind from unfolding. Anything which is an obstruction should therefore be left.

*Q12: You wrote that Pakistan will be in the stomach of fish till they ruju? What does this mean?*

A: In the context of Muslims, *Ruju* (return) is a two point formula: no hatred against the madu and performance of dawah work. This is the only formula for success. The way of gun and bomb will never be result-oriented. Muslims must realise that the entire mankind – Hindus, Jews, Christians etc – are all madu for them! Being a well-wisher, the believers must unilaterally finish all hatred and do peaceful dawah work.

*Q13: Post-partition, Pakistan was declared as a Muslim country whereas Nehru declared India as a secular country instead of calling it a Hindu country. Why this difference?*

A: There was nothing wrong in declaring Pakistan as a Muslim country but its requirements should have been met. It should have been considered an Islamic state in the true sense and not only in the sense of being a collection of people. If people fight and Muslims kill each other - it is neither Muslims nor Islamic land. The mistake is not in declaring a land as Muslim or secular – whatever be the decision, it should truly follow the requirements.

*Q14: What is the role of women in peaceful dawah work?*

A: The same as that of men. Like Companions were *mukris* you should become distributors. At the time of Prophet, there was no printing so they used to recite, today, you should distribute.

*Q15: How should we know whether the punishment is from God or due to our mistakes?*

A: It is not required that you understand it in this world; it is a matter of God and you should not attempt to sneak into it. You should only introspect your life as per the teachings of Quran and Hadith. This is the yardstick for introspection.

*Q16: Does any situation in today's world justify war (qital)?*

A: In my opinion, no situation justifies war in today's times. In former times, a defensive war could be justified but not today because the present world is a world of weapons of mass destruction. While earlier only one person died with the strike of a sword, today a single bomb blast kills whoever is in the range – women, elderly, children! According to a Fiqh principle, in a war only combatants can be killed, non-combatants cannot be harmed. In today's world, this distinction is no longer applicable. As such, qital is no longer an option. The only solution is to resort to peaceful negotiation to persuade the other party.

*Q17: How can a person become an "empty mind" in reality when man's mind is not devoid of thoughts at any time?*

A: Such thinking amounts to underestimating the capability of human mind. It is an amazing creation, which despite being occupied with thoughts is capable of thinking objectively! I can take the example of my writings. My books have not lost objectivity despite the fact that my mind has millions of items. Objective analysis is therefore a matter of the capacity of man's mind.

*Q18: According to a Hadith,*

*Tum aapas mein ek dusre ko hadiya (gift) diya karo, is se baham mohabbat peda hogi*  
(Musnad Ahmad)

A: Today's gift culture is a cultural practice and it is completely different in terms of its spirit compared to what it was in earlier times.

*Q19: You said man attains guidance himself. What does praying for guidance mean?*

A: On account of illness or death of a near one, man is seen praying intensely. This prayer is shot from deep inside his heart! But when it comes to hereafter, he assumes that repeating a set of words in a formal manner would suffice! This would never be so. God does not seek a dua which is a matter of lip service. A dua which arises from the deepest recesses of the heart and in which man pours his personality is what reaches God!