

ORIGINS OF OPPRESSION

The Man-Made Tragedy of Modern Palestine



Mufti Muhammad Sajjad

INCLUDES A Chapter Exposing
Barbarism & Terrorism
In The Modern Age

ORIGINS OF OPPRESSION:
THE MAN-MADE TRAGEDY OF MODERN
PALESTINE

“Whoever kills an innocent person, it is as if he has killed all of mankind. And whoever saves the life of a person it is as if he has saved all of mankind.”

THE HOLY QUR’AN
5:32-33

“Do not violate treaties, do not mutilate anyone, and do not kill a child, a woman, or the elderly.”

THE PROPHET MUHAMMAD s
on the eve of a battle, *Majma al-Zawaid*, vol. 5, p. 407, no. 9611

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Section 1

A MONUMENTAL INJUSTICE

The breath-taking injustice and cruelty experienced by Palestinians in 1947/1948 can be appreciated through a simple example. Imagine a group of foreign settlers come to England, and after populating a small area, they demand that the English not only give them at least 50% of the land but that they should also recognise this new state. This “two-state solution” is the only solution, they insist. Just as this is a phantom problem so too was the case for the creation of the state of Israel. Had you visited Palestine at any time for the last one thousand years, including the decades leading up to the twentieth century, there was literally no problem on the ground requiring a solution. No Jew as much as whispered the desire for a Jewish state in Palestine. And though Jews were being massacred ubiquitously in the West, they lived happily alongside Muslims in Palestine and had been doing so for over a thousand years. The notion that Arabs and Jews were in constant conflict tearing each other to pieces, thus needing the West to magnanimously interpose itself between the two, was an absolute fiction concocted by latterday Zionists. The 19th century Travelogues of Palestine written by visiting Christians testify to the harmonious co-existence that prevailed between Jews and Muslims in Palestine. John Burckhardt who visited Palestine in 1812 found that the “Jews enjoy here perfect religious freedom.”

James Buckingham who visited in 1816 said of the different religious communities that they “live together in mutual forbearance and tranquillity.”

In the early 20th century, the Chief Rabbi of Jerusalem, Rabbi Yosef Dushinsky, also attested to this hitherto fruitful co-existence: “[G]ood neighbourly relations existed between Jews and Arabs and in particular Rabbis and eminent scholars

who then lead the Jewish Community were greatly esteemed and honoured by all inhabitants”.

Just as the picture on the ground was different to the one being manufactured in the West, likewise the justification for creating this new state was also horrendously distorted. To explain further, there are but a handful of rational bases upon which a new claim to statehood can be made. When one assesses each of these bases in relation to Palestine, one can only conclude that the land is rightfully Palestinian (with the Jewish community enjoying a kind of semi-autonomy, as they had been doing under Islamic rulers for over a thousand years). We summarise each basis below:

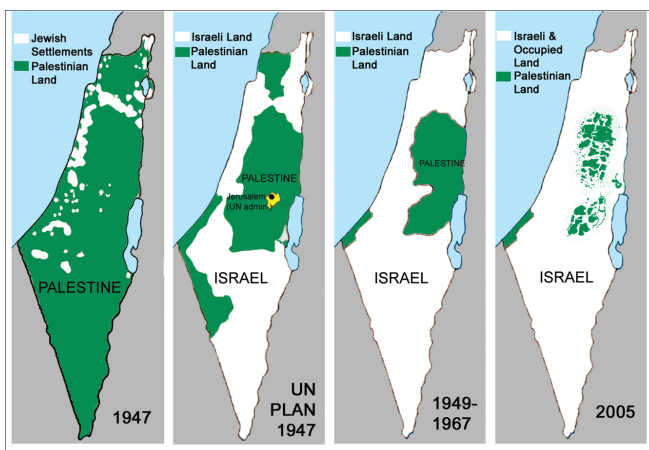
1. Democratic basis

One can make a fair estimate of the results of any vote of those actually living in Palestine on the eve of Israel’s creation in 1948 had they been given that democratic choice. The over-whelming majority of the indigenous residents would have voted for Palestinian-Islamic rule. Weir mentions that according to the best analysis 96% of the inhabitants were non-Jewish.

Even with the great number of Jews who were strategically relocated by Zionists into Palestine leading up to 1948, the overwhelming majority remained non-Jewish. Stoessinger has stated the same in his book *Why Nations Go To War*.

Ilan Pappé explains that had the UN in 1947 employed the democratic metric for division, and assuming that all Jews wanted a Jewish state (with is contrary to the evidence), it would have given Jews only 10% of the land.

Zionists in New York however succesfully influenced UN officials to rule out an on-the-ground democratic division. Instead, they assumed the authority to allot Zionists much more of the land, and its key members, for decades afterwards, continued to facilitate its brutal takeover of most of Palestine:



2. Ownership basis

If a people literally own vast swathes of a land it can help form a reasonable basis for claiming self-determination and statehood. In the case of Palestine, pre-1948, Alison Weir states that of the whole of Palestine, Jews owned just 1% of the land. That had been the case for over a thousand years. Even after a concerted Zionist efforts to buy up land, leading upto 1948, that percentage only increased to 6-7%.¹ Over 90% of Palestine was owned by Palestinians non-Jews.² Therefore, it was glaringly apparent that any vote to impose another state, small or big, upon this land would lead to ethnic-cleansing, a completely avoidable man-made catastrophe. That, however, is what the UN vote for resolution 181 did. There is no other example in modern world history where a people constituting a tiny fraction of the overall population, owning a negligible amount of that land, are gifted half of the land, by a group of individuals who have no significant connection to that land. The only precedent comes from the age of mass-murderous colonialism. Only colonialists and facists would arrogate to themselves the right to take, exploit and distribute other people's land per their private whims. The UN was hijacked to bring into effect this same thing. Old ways are hard to break. The creation of this new state was so wildly ludicrous that the Jews living in and around Palestine mocked the idea. Iraq's Chief Rabbi Sassoon Khdouri who was an eye-witness to this international conspiracy stated: "Iraqi Jews will be forever against Zionism. Jews and Arabs have enjoyed the same rights and privileges for 1,000 years and do not regard themselves as a distinctive separate part of this nation".³

3. Empty land basis

The argument is that the land was empty, so there should be no issue if some settlers take it to create a brand new state. Firstly, Palestinians have always been present in Palestine. The Bible refers to them as Cananites, Amalekites or Philistines. Israel Shahak writes: "Influential rabbis...identify the Palestinians (or even all Arabs) with those ancient nations."⁴ Then post-7th century, there was the additional movement and inter-mixing of peoples from the Arabian Peninsula, which is why Stoessinger states that Palestine was "inhabited by Arabs for over 1,000 years".⁵ These indigenous Palestinian nations would later embrace the Muslim faith, as well as absorb the Arabic culture and language. In any case, this suffices to show that the notion that Palestine was derelict land just waiting to be "discovered" is just another lie.

1 Ibid, p. 18.

2 Weir, Alison, *Against Our Better Judgment*, p. 44, Published by If Americans Knew, 2014.

3 Weir, Alison, *Against Our Better Judgement*, p. 32, If Americans Knew.Org, 2014.

4 Shahak, Israel, *Jewish History, Jewish Religion*, p. 91, Pluto Press, 1997.

5 Stoessinger, John, *Why Nations Go To War*, p. 138, 6th Edition, St. Martin's Press, 1993.

4. Religious basis

In a secular world – the United Nations is supposed to be a secular organisation – this factor holds no significance. But its greatest problem is that it is not even true in what it purports to be. Israel is not essentially a religious state. Rabbis vehemently argued at the time and many continue to do so that the Jewish people are not supposed to have a religious state. This, of course, has not prevented contemporary Zionist apologists like Ben Shapiro from recalling the fact that David and Joshua once ruled in Palestine in order to elicit a sliver of legitimacy for the modern Israeli state. The early, very religious rule of those prophets is deceptively being used as a front for an avowedly secular state. Leaving aside the very religious nature of those prophetic kingdoms, and that the current Zionist state is an entity based upon secular principles, it also conveniently forgets that the prophets' rule ended over 2,600 years ago⁶. What clinically exposes the deceit of the Zionist apologists is the fact that more authoritative Jewish figures in the previous two-thousand years, including right up to the 20th century never once cited that early rule as being a basis for a latterday Jewish state. Here are three Jewish examples that are undeniably more reliable in assessing the relevance or otherwise of this point:

- I. The first and greatest leader of Zionism Theodor Herzl (d. 1904) lived in a time of basic honesty, before Zionists began scrambling to concoct narratives to justify their occupation. In his seminal book rallying the world to the cause of Zionism, he never once states that Jews have a right to take Palestine. Nor does he cite the ancient rule of the two prophets as bestowing some kind of hereditary right for the state he was the architect of.
- II. Rabbi Yosef Dushinsky, the then Chief Rabbi of Jerusalem (1867-1948) quoted earlier, also seems oblivious to this fact. He remained a firm opponent of the Zionist state until his death.
- III. Rabbi Sassoon Khouri (d. 1971), the Chief Rabbi of Iraq, also quoted earlier, similarly seemed not to be aware of these arguments.

The Jewish religious authorities believed that according to their faith the Jews were to “wander amongst the nations of the World peacefully”. Therefore, this

6 Mellersh, HE L, and others, *The Chronology of World History*, p. 15, Events of 585 BCE, Helicon, 1995. On this flimsy basis the Italians could seek much of the Middle East back today, as the Roman Empire held all these lands for a far longer duration than David and Joshua held some of Palestine; the native Indians could seek most of modern America; and the aborigines Australia. In the later two examples their rule comparatively recently usurped from them.

call was a very modern movement rooted in secular nationalism, and as such was inherently and fundamentally contradictory to the Jewish faith.⁷ Sassoon stated: “Zionism is a political movement which is not related to religion.”⁸

As for the first authority mentioned, Theodore Herzl, his seminal essay *The Jewish State* in 1896 represents the beginning point of Zionism. This small treatise contains the most compelling call for the creation of a Jewish State. In no part of this treatise does Herzl argue that Palestine, or even a part of it, *belongs* to the Jews, or that they have an established right to it. In fact, Herzl well understood that the rightful rulers, owners, and authorities of Palestine were not Jews, they were Muslims. Hence why he himself approached the Ottoman Sultan Abdul Hamid II in 1901 to *buy* some land from him to home Jews. The Ottoman Sultan stated, in line with the Islamic spirit, that Jews could settle any where they wished within the empire to escape persecution, but point-blank rejected giving land for a state.⁹ It was morally unconscionable to him that he hand over land that he was only a custodian of to others in perpetuity, against the wishes of the people who lived there. This historical event places into sharp focus the cruelty of what was to happen 46 years after the great Ottomans’s rejection. What is imperative to understand is that Herzl’s only objective was to procure land, any land, even if it be as far away as South America, so that persecuted Jews in the West would have a safe haven. He actually mentions Argentina by name.¹⁰ It demonstrates that Herzl was first and foremost a Jewish nationalist and not a religionist. Herzl writes about the role of religion in this future homeland thus: “We shall keep our priests within the confines of their temples....”¹¹

We must wonder then how did land which was so firmly Palestinian (and administered by their Ottoman brothers without controversy or objection, even from the indigenous Jewish community), end up being given to another people so quickly, within a matter of decades? That feat is the magic of crypto-colonialism. Professor Noam Chomsky states that the gifting of Palestine was “the final phase

7 Some nevertheless continue to argue that their religious texts state Palestine is their land. But if something can be argued from Jewish texts, then, with equal force, Islamic texts can be cited to prove this land is Muslim/Palestinian land. In fact, only Muslims are further able to argue from the Biblical texts to establish their right. For, it is a fact that Abraham was the father of two great nations through his two sons Isaac and Ishmael. Ishmael was the earliest ancestor of the Arabs. Thus when the Bible mentions that God said to Abraham, the land belongs to *your sons*, that is not at all contradicted by Palestinian rule as they are also his descendants. The verse in Genesis, 17:1-8, states: “I make you father of a multitude of nations.... I give the land to you to sojourn in, you and your offspring to come.”

8 Website: <https://www.nytimes.com/1971/05/25/archives/sassoon-khdouri-is-dead-at-91-i-iraqs-antizionist-grand-rabbi.html>.

9 Finkelstein, Norman, *Theodor Herzl Architect of a Nation*, p. 97, iUniverse LLC, 2013.

10 Herzl, Theodore, *The Jewish State*, p.61, Skyhorse Publishing, 2019.

11 *Ibid.*, p. 11.

of european colonisation.” The very fact that the creation of Israel in 1948, propelled by the contrived UN vote for resolution 181 in 1947, triggered a cataclysmic war, created half a million refugees, multiple massacres such as at Deir Yasin¹², and continues to ravage the region, is as damning a testimony as any possible of its breath-taking injustice. An injustice perpetrated by 33 UN delegates who were as unconnected to and removed from Palestine as one could imagine. So tiny was their number that they could have been fitted into a rickety old town hall. So preposterous was the resolution they voted for that they themselves knew in their hearts that it was monstrously wrong. A day before the vote, the Philippine delegate gave an impassioned speech against the partitioning of Palestine. Twenty-four hours later that same individual, having been threatened by Zionists in the intervening time, voted in favor of creating the Israeli state.¹³

Gaza 2023

What then is the humane solution to this extraordinary injustice that continues to destroy so many lives? As I type these words Israel is engaged in another bout of ethnic cleansing in Gaza (2023). It is bombing civilian areas causing mass evacuations and the deaths of thousands of civilians. In order to cover up the atrocities Zionists, like the Israeli ambassador to the UK, cite the examples of the bombing of Dresden in 1945 and WW2 generally. There too, they argue, many thousands of civilians were killed. Israel is not doing anything different. This argument is underpinned by an assumption. Namely, just because a cause is noble that this somehow makes whatever is done for its realisation to also be legitimate. And that the inner intention of a person or state somehow neutralises its barbarity. If this demonic reasoning is admitted nothing is off the table in terms of indiscriminate violence, by anyone, in any form, or in any place. Even dropping an atom bomb on a city full of civilians would then become blameless, as the intention will obviously be supremely noble. It is opening the doors of Hell.

Such indiscriminate use of lethal force against a civilian population can never be acceptable, no matter what the intention. Human rights lawyers, the Geneva convention, and any person with a scintilla of humanity understand this. Judges in courts will never permit a defendant to hide behind his “good intention” for a misdemeanour. How then can the massacre of humans, the overwhelming majority of whom the attacker knows will be civilians, ever be considered acceptable?

When the bombing of Dresden occurred there was little rebuke for it at the time. It was believed to be an unpleasant part of war. The same is being heard about the brutal bombardment on Gaza. Academics universally now acknowledge that the bombardment of Dresden was one of the most barbaric examples of collective punishment in modern history. A war crime that took 25,000 civilian

12 A 1948 massacre in which 107 Palestinians, men, women and children, were killed by zionists.

13 Weir, Alison, *Against Our Better Judgement*, p. 55, If Americans Knew.Org, 2014.

lives. Victor Gregg, a British soldier who was a POW in Dresden when the bombs fell, stated that children and babies were vaporised by the intensity of the heat. He saw people, with their hair on fire, being sucked into a huge tornado like vortex whipped up by the extreme forces unleashed by the bombs.¹⁴ One may think that Gregg, a battle-hardened POW, would be the last person to condemn this kind of barbaric warfare. He, however, was unflinching in calling it a war crime, as he did in numerous interviews. Over half a century later, when the bombs are unimaginably more ferocious, to see intelligent politicians and media commentators downplay the barbarism and dismiss calls for a ceasefire reveals a lot about the morality of those who rule the world today.

I stopped typing and opened up an online news website. As of 30 October 2023, Israeli indiscriminate force in Gaza has killed 8,000 Palestinians. The majority of these victims are civilians and 3,000 are children.¹⁵ There is no way to spin the murder of 3,000 innocent children. It is a genocide, even if venal politicians and media analysts in the West describe this as Israel “defending” itself. A few days later, after having written the previous words, and the casualty figures having sky-rocketed, it emerged that Craig Mokhiber, a senior UN Director in New York and an international human rights expert, had resigned from his post declaring the bombing of Gaza to be a “text-book case of genocide.”¹⁶

Whatever the solution to this man-made disaster may be it can never be at the behest or dictates of the original offenders and occupiers. It would be like asking the victim of a hideous crime to allow his offender and tormentor to help him recover, and, moreover, that he should be grateful for it.

14 Gregg, Victor, Dresden, pp. 17-18, Bloomsbury, 2013.

15 Website: <https://www.independent.co.uk/news/world/middle-east/israel-hamas-war-gaza-palestine-death-toll-b2438206.html>.

16 Website: <https://www.theguardian.com/world/2023/oct/31/un-official-resigns-israel-hamas-war-palestine-new-york>.

Section 2

IS THE ISLAMIC FAITH COMPLICIT IN ACTS OF TERRORISM?

[This section is taken from a forthcoming book by the author called *Islam A Faith For Our Time*]¹⁷

*O you who believe, be upholders of justice – witnesses for God, even if it be against (the interest of) yourselves or your parents, and kinsmen.*¹⁸

The Holy Qur'an

*But if the enemy incline towards peace, then incline also to it, and place your trust in God. Surely, He is the All-Hearing, the All-Knowing.*¹⁹

The Holy Qur'an

*Not equal are the good deed and the evil deed. Repel with that which is superior....*²⁰

The Holy Qur'an

Before we can get to grips with how the faith really is the worst nightmare for warmongers and terrorists, we need to answer a question some will be asking, *How could Islam possess the answer to this most brain-frazzling of human problems*

17 This is a slightly edited version of Chapter 8 from the aforementioned book.

18 The Holy Qur'an 4:135.

19 The Holy Qur'an 8:61.

20 The Holy Qur'an 41:34.

when it itself is mired in the numerous terrorist atrocities witnessed in recent times? This makes it imperative that it be shown conclusively that acts of terrorism are antithetical to the faith and its teachings. This discussion will actually itself go far in establishing the profound anti-violence message of the faith.

Humans who commit terrible wrongs have a habit of concealing their real motivations before others, especially if they are seeking to amass a following. The argument to justify the unjustifiable will vary according to the target audience. For the religiously-inclined, the rolled-out justification will often be saturated in religious iconography and scripture. For a nonreligious audience, it could be a ten-page study bursting with statistics, bar charts, chilling anecdotal evidence and scientific jargon. Indeed, the most appalling military campaigns in modern history were justified using the latter paradigm. The masterminds behind these wars, in which hundreds of thousands of innocent people were killed, were not religious fanatics but urbane world leaders.

So when a tiny number of Muslims today vehemently argue that it *is* their faith that orders them to carry out acts of terror, there is good reason to doubt that claim. Probe under the surface of their their lives and you will see that the strings pulling them are: hate, rage, resentment and deception. Two powerful kinds of proof definitively show that terrorism is fundamentally forbidden in Islam:

- I. The texts of the faith
- II. All senior Islamic authorities and Imams have denounced terrorism as being antithetical to Islam.

Introduction To Islamic Texts

Terrorist atrocities are a flagrant violation of the clear teachings of the Prophet Muhammad ﷺ related to warfare. The battles undertaken by the Prophet ﷺ show an unprecedented appreciation for civilian rights and the need to distinguish between combatants and non-combatants. The mindless violence we have witnessed in recent history does, however, tally with the maniacal disregard for life and mass-murder perpetrated by the materialistic minds of the early 20th century. Take just the case of World War II, where 40 million civilians lost their lives. The philosophy powering these catastrophic wars was: *The ends justify the means*. Select any age before the modern age and it was common for powers to annihilate the innocents of the opponent. For instance, this is how an early historian describes the Roman war against the Jews in 70 CE:

...everything was plundered that came to hand, and ten thousand of those that were caught were slain; nor was there a commiseration of any age...children and old men, and profane persons, and priests, were all slain in the same manner....²¹

21 Josephus, & Whiston, William (Translator), *The Complete Works*, p. 888, Thomas

In addition to forbidding the targeting of civilians, the faith teaches that the ends, as noble and lofty as they could be, cannot justify the means. There are lines that cannot be crossed. This outlook of Islamic law in itself is remarkable. Why didn't the faith, which postulates that it is from God Himself, and thus ostensibly possesses the ultimate justification to undertake everything and all necessary, then not teach such a no-holds-barred war? Instead, we see that the faith's primary texts are incredibly precise in what is and is not permitted in war.

But the question remains, why do some individuals – from a worldwide Muslim community of 1.8 billion – perpetrate atrocities against innocents? One cannot ignore the overarching and all-consuming influence of materialistic culture in the fashioning of virtually every citizen of the modern world. The misdeeds of these radicals are in perfect consonance with materialistic ratiocination and *not* the religion of Muhammad ﷺ. Even Western academics, who have studied this phenomenon, acknowledge this other influence in the making of the modern terrorist. Professor John Gray writes in *Al Qaeda and What It Means to Be Modern*:

...radical Islam is modern. Though it claims to be anti-western, it is shaped as much by western ideology as by Islamic traditions.²²

The legal branch of the faith does not even permit a state to perpetrate indiscriminate killing let alone a lone individual. As I shall explain later, the faith is fundamentally at odds with the invention and creation of weapons of mass-destruction which, as appalling as they are, have not prompted the faintest quiver from the moral conscience of politicians today. Yet it is Islam that is deemed a danger to humanity. Those who have taken the trouble to systematically study Islamic teachings are in no doubt that the Islamic rules of war are far more humanitarian and restrictive than modern international law. In an article, published by the *Military Law and Law of War Review*, Roger Algase writes: "It is the writer's view that the Islamic system strikes a balance between military necessity and respect for human life in a manner which gives a higher priority to saving lives of non-combatants than does modern international law."²³

The Explicit Evidences on the Enormity of Targeting Civilians

We turn now to the primary Islamic texts. These texts establish that even in a battlefield it is forbidden for a warring state to harm non-combatants. It follows then that the targeting civilians outside the arena of war – free of the chaotic circumstances of war – is simply inconceivable. The Holy Qur'an states: **Fight in**

Nelson, 1998.

22 Gray, John, *Al Qaeda and What it Means to be Modern*, p. 3, Faber and Faber, 2007.

23 Algase, Roger C., *Protection of Civilian Lives in Warfare: A Comparison between Islamic Law and Modern International Law concerning the Conduct of Hostilities*, [Military Law and Law of War Review], p. 248, Vol. 16, Issues 2 and 3, 1977. Also available at Heinonline.org.

the cause of God those who fight you, but do not transgress the limits; for God loves not transgressors (2:190). The mainstream commentaries²⁴ of the Holy Qur'an inform us that *transgressing the limits* means killing the innocent. The commentator al-Aloosi, for example, writes:

Meaning do not kill women, children, an old man, and nor anyone who surrenders and refrains from hostilities. And if you do then you have transgressed.²⁵

Al-Aloosi is actually only reiterating what the Prophet ﷺ himself stated. The Prophet ﷺ regularly emphasised that war cannot be waged against those unconnected with it. A common reminder given to his ﷺ soldiers was: **...go forth in the name of God, according to the way of the nation of the Messenger of God. Do not kill the invalid, nor a baby, nor a child, nor a woman and do not steal. Keep the spoils of war together and do good for God loves those who are kind.**²⁶

Once on a military expedition the Prophet Muhammad ﷺ saw the body of a woman lying lifeless. He became visibly perturbed. This single civilian life was too much for him ﷺ and nor could it be passed off as “collateral damage” or part of the unpleasant realities of war. On the contrary, he condemned it, no ifs no buts. He ﷺ addressed the soldiers: **She was not someone who would fight** (in Arabic, *maa kaanat haadhihi li-tuqaatil*).²⁷ Again, the implication from this text is clear; if killing innocent people was not tolerable for this most pious of armies, led by the Prophet ﷺ himself, how then could anyone imagine today that the taking of their lives would be considered anything other than murder?

A stock mass-destroyer of innocent life in the modern age is the bomb. An appraisal of the primary scriptures leads one to the conclusion that even these military armaments, that virtually all modern states rave about, are forbidden by the faith. There are a plethora of Islamic texts that forbid the wanton destruction of innocent life. And then there are the following teachings:

1. The Prophet ﷺ said: **Fire must not be used as a [weapon of] punishment except by the Lord of fire [God].**²⁸ This single hadith is sufficient to end the production and trade of nuclear and non-nuclear bombs.
2. The Prophet's ﷺ companions stated that: **The Prophet ﷺ forbade us from plundering and mutilating (people and animals).**²⁹ The use of bombs results in the appalling mutilation of the innocent. This, with the previous

24 Such as *Tafsir Ibn Kathir*, *Tafsir al-Tabari* and *Ruh al-Ma'ani*.

25 Mahmood al-Aloosi, *Ruh al-ma'ani*, vol. 1, p. 112, Maktaba Haqqaniyya.

26 Abu Dawud, *Sunan Abu Dawud*, p. 378, Hadith no.2614, Dar al-Salam, 1999.

27 Abu Dawud, *Sunan Abu Dawud*, p. 386, Hadith no. 2669, Dar al-Salam, 1999.

28 Abu Dawud, *Sunan Abu Dawud*, p 386, Hadith no. 2673, Dar al-Salam, 1999.

29 Mohammed ibn Ismail al-Bukhari, *Sahih al-Bukhari*, p. 982, Hadith no. 5516, Dar al-Salam, 1999.

prohibition, inexorably leads to the conclusion that Islam forbids the production and use of all conventional bombs and chemical weapons.

3. On the occasion of the battle of Muta (629 CE), the Prophet ﷺ alerted the soldiers thus: **...and I stress to you that you do not cut down their trees, or destroy palm trees or demolish a single home.**³⁰ Now, keep in mind this was being said at a time when the feeble instruments of war hardly led to the apocalyptic scenes witnessed in Dresden or Vietnam. When the Atom bomb, holding the force of 20,000 T.N.T. bombs was dropped in 1945, 20,000 homes were decimated instantaneously.³¹ Our current age has only continued blissfully along this same path. It proves that in the most incredibly needed areas of life, the impact of any ethics and morality is virtually non-existent. The indiscriminate dropping of bombs is normalised in modern warfare and is given the fancy name “collateral damage”. The light blue skies have become darkened by an armada of Predator drones, AC-130 Spectre gunships, fighter jets packed with hellfire missiles, Cobra and Apache Helicopters. In Gaza, Israel routinely decimates civilian buildings and infrastructure to “send a message”. In Syria, the recent civil war witnessed bombs being freely dropped upon built-up areas. The Director of Amnesty International, Kate Allen, visited the Syrian city of Raqqa in 2017 and witnessed a city completely decimated. She states that, “80% of the city had been reduced to ruins”. Street after street was filled with burnt out, windowless buildings. She estimated that 11,000 buildings had been gutted. The result of the city sustaining a four-month pounding of 30,000 artillery rounds.³²

The Islamic texts cited above reflect a genuine concern for de-escalating devastation in conflict. This sophisticated body of moral teaching would spell doom for the modern maniacal ways of war. Clearly, according to the fixed principles and rules of the faith, the various kinds of military techniques in vogue today, and which brutalise and take the lives of so many innocent people, would be forbidden. Indeed, a sincere application of these texts would have prevented many of the modern apocalyptic wars³³. It is supposed that because it is a *state* that is undertaking these interventions that that somehow neutralises the depravity and colossal devastation that they have caused.

30 Abu Bakr al-Bayhaqi, *Sunan al-Bayhaqi*, vol. 9, p. 155, Hadith no. 18156, DKI, 1994.

31 Website: https://www.atomicarchive.com/resources/documents/med/med_chp9.html.

32 Website: <https://amp.theguardian.com/commentisfree/2019/may/23/raqqa-ruins-bombing>.

33 See table at end of the treatise.

Ijma' (Consensus of the Islamic Scholars)

Ijma' is a firmly established legal instrument in Islam. It is important in understanding why terrorist atrocities have no place in Islam. If *all* the Islamic juristic authorities (*mujtahidun*) agree upon a point of law this is termed an *Ijma'* – a binding consensus. It constitutes an independent religious precedent that cannot be violated thereafter. It is accepted across the board in mainstream Islam. The Holy Qur'an itself establishes the authority of this independent evidence³⁴ and it was often a verse or hadith that became the basis for a particular *Ijma'*. Islamic clerics and scholars would ostracise anyone who dared to violate such solidly-founded legal positions. Professor Ignaz Goldziher states it like this: "To turn one's back on the '*Ijma* is to leave the orthodox community."³⁵ In fact, it did not matter how reputable the scholar was who ventured to do this; to leave the consensus could result in that individual being imprisoned.³⁶ It need not be stated that there are not many such watertight precedents in the Islamic tradition. The reason for this is that they require total agreement of the foremost experts (*mujtahidun*) of the scholarly community. The enormity of targeting civilians was so evident in the minds of Islamic scholars that over a thousand years ago an *Ijma'* was established regarding it. The famous 11th century Islamic jurist Ibn Abd al-Bar writes:

The Islamic scholars had a consensus regarding the full implication of this hadith (**Do not kill the invalid, nor a baby, nor a child, nor a woman**). Thus according to them it is unlawful to kill the women and children of the opposition. That is because they do not generally take up arms.³⁷

The above detailed discussion has also graphically shown why the habit of certain media pundits to elevate modern extremist views (emanating from individuals who are actually lay-people and not scholars by any stretch of the imagination) by saying, *O but this is nevertheless a view amongst Muslim scholars* is misleading, false and dangerous. There are no two opinions in mainstream/Sunni Islam on this issue.

34 The Holy Qur'an 4:115.

35 Goldziher, Ignaz, p. 50, *Introduction to Islamic Theology and Law*, Princeton University Press, 1981.

36 Thus, there were many historical cases where the classical Islamic government imprisoned radicals for contravening *Ijma'*s. It was a powerful tool to check extremism and the distortion of the faith. As I explain in Chapter Ten, it was only after the colonial dismantling of the Ottoman Empire that heretical, anti-*Ijma'* opinions began circulating amongst the masses.

37 Ibn Abd al-Barr, *Al-ijma'*, p. 187, Dar al-Qasim, 1998.

The General Evidences

The following are more general texts from which one understands indiscriminate violence is the gravest of crimes. In one saying, the Prophet ﷺ said: **Anyone who kills a sparrow unjustly, or any living thing over and beyond that, will be questioned about it by God on the Day of Judgement.**³⁸ The immense gravity of the sanctity of a single human life is most powerfully communicated in the verse: **We decreed for the children of Israel that whoever kills a soul (*nafs*) for aught but a life...it is as if he has killed the whole of mankind, and whoever saves the life of a person it is as if he has saved the life of the whole of mankind** (5:32).

The use of the word *nafs* (soul) in this verse is very significant. In this way the Holy Qur'an stressed that all humans possess a basic inviolable sanctity. Had Islam been intolerant, or fundamentally belligerent towards others, then instead of saying: **Do not kill the soul...**, it would have ordered: 'Do not kill the believer.' Instead, a more general term was used that includes every human being – Christian, Jew, Hindu, Atheist, the young and the old, male and female. Wherever a soul exists it is inviolable. We will return to this verse in Chapter Twelve to assess certain objections raised over its interpretation.

The Law of Justice

War is all about rage and fury. Add into this bubbling cauldron of hate the poison of knowing that individuals of your side have been maimed or killed. A person loses the ability to remain just and moral; retaliatory atrocities suddenly seem logical. The Holy Qur'an, however, commands its followers: **O you who believe! Stand out firmly for God, as witnesses to justice, and let not the hatred of others make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear God. For God is well-acquainted with all that you do** (5:8). In a terrorist attack, the perpetrator seeks to kill innocents and non-combatants following the logic outlined earlier, but it clearly violates this Qur'anic command.

The life of the Prophet ﷺ also inspires believers to rein in and channel overpowering feelings constructively, without becoming unjust. All Muslims know of how the Prophet Muhammad ﷺ conquered Mecca. The situation had completely turned against his enemies. The Prophet ﷺ now had the power to inflict maximum suffering upon the city's inhabitants. Had they not previously sided with the chiefs of Mecca to hurt, and even torture, the Prophet ﷺ and his followers? The Prophet ﷺ, however, chose the path of mercy and justice. Using the excesses of the enemy as a pretext for collective punishment of an entire community was not the noble way of the Prophet ﷺ.

The four schools (*madhabs*) of Islamic law likewise perfectly reflect this ethos. They represent the practical legal mechanism that safeguarded the faithful from misapplying texts throughout history. Chapter Ten will explain in detail why

38 Abu Abd al-Rahman Al-Nasai, *Sunan al-Nasai*, p. 617 Hadith no. 4450, Dar al-Salam, 1999.

these schools are so essential in neutralising extremist voices.³⁹ For our purpose here, take the example of Abu Abdullah al-Qurtubi (*d.* 1273). He is a well-known *madhabi* (non-Salafi) jurist and a reliable Islamic authority. In explaining verse 5:8, cited above, he reiterates that an argument cannot be made to legitimise some atrocity because the enemy may have committed similar outrages:

And mutilation of dead soldiers is not permitted even if they have killed our women and children and hurt us by doing so. Thus, it is not permitted for us to kill their soldiers by torturing them with the intention of inflicting grief and pain upon them.⁴⁰

If one cannot mutilate dead soldiers – who were somehow connected to the fighting – it is ridiculous to think that Islam would permit a person to target living civilians going about their everyday lives.

The Enormity of Suicide

In the blind adoption of materialistic practices yet another violation of the sacred texts is the use of self-immolation as a weapon. Contrary to what Islamophobic critics would like the world to believe this practice is not part of Islam. These critics will respond: *But you don't see other political terrorist organisations killing themselves in the pursuit of their goals. It does seem that this is exclusively a Muslim thing.*

How far from the truth this is. Firstly, the texts of the faith could not be clearer on the issue. A believer simply has no right to be the direct cause of his own death. The Holy Qur'an states: **And make not your own hands contribute to (your) destruction** (2:195). A well-known hadith reiterates that anyone who takes his own life will receive God's full wrath on the Day of Judgement. If that person killed himself with a sword or poison, then he will continue to replay that act upon himself in the Nextlife as a punishment.⁴¹

It was because of the clarity of the above texts that this tactic was in fact never used by the God-fearing Muslim freedom fighters who entered the modern age of warfare. There were several serious wars that took place in the Muslim world in the 20th century. One of these wars, in which the West actually supported the Muslim side, was the Russian invasion of Afghanistan in the early 1980s. The historical record of this conflict shows the stark absence of suicide bombings.

39 20th-century colonisation left the Muslim world in head-spinning disarray. In this new Nationalism-centric world the central role of the Four Schools was highly diminished. The chaos inevitably enabled *Salafism* (which at its core rejects the authority of the orthodox schools) to lay down its roots in the Muslim world and cause the mayhem it was the catalyst for.

40 Abu Abdullah al-Qurtubi, *al-Jami' li-Ahkam al-Qur'an*, vol. 7 p. 372, Muassasat al-Risalah, 2006.

41 Muslim ibn al-Hajjaj, *Sahih Muslim*, p. 60, Hadith no. 175, Dar al-Salam, 1998.

The Pulitzer prize-winning author Steve Coll writes: “Afghan fighters rejected suicide missions uniformly.”⁴² This solid stance was specifically because *all* Afghan non-Salafi Muslim scholars considered it categorically forbidden.

The origin of suicide attacks is found with non-Muslim religious and political groups. The Japanese were employing Kamikaze suicide-fighters as far back as the early 1940s. The Sri Lankan Tamil Tigers were, likewise, fervent users of this method, for it involved minimal cost and inflicted maximum carnage. A surefire way they felt to get the powers-that-be to relent to their separatist claims. Up to 2001 (the beginning of the so-called “War on Terror”) more non-Muslims than Muslims were recorded as strapping explosives to their bodies. Professor Scott Atran writes:

In fact, until 2001 the single most prolific group of suicide attackers had been the Tamil Tigers of Sri Lanka, an avowedly secular movement of national liberation whose supporters are nominally Hindu.⁴³

Like many other unislamic practices⁴⁴ this gorilla tactic also crept into the psyche of some modern Muslims. The practice was not inspired by the faith in the slightest. The journalist John Pilger notes that what actually triggered the phenomenon in the Muslim world was not some ‘blood-curdling’ text or the promise of heavenly maidens, but rather it was the extreme violence that flooded the region in recent times. In Palestine, he writes, “suicide bombers are a relatively recent phenomenon, the product mostly of the Israeli invasion of Lebanon, which left 17,500 dead.”⁴⁵

Islamophobes and crypto-racists have an obvious agenda to demonise Islam and Muslims. It was to be expected that they would use what is a complex, multi-factorial phenomenon and present it as a very Islamic teaching. They do not waste time in announcing in their writings and discussions, *these suicide bombers do what they do so that they can quickly collect on the buxom maidens promised them in their religion*. These critics will never mention that mainstream Islam, and virtually all Muslims, consider such acts utterly reprehensible. Nor will they ever mention the role of despair and rage in the making of suicide bombers. If one looks into the backgrounds of many of these individuals, one will see that some terrible tragedy has torn a massive hole into their lives. The nonreligious world can throw up numerous examples of intelligent sane people who took their own lives in an attack orchestrated to massacre others. For example, the Columbine

42 Coll, Steve, *Ghost Wars*, p. 604, Footnote #18, Penguin, 2005.

43 Atran, Scott, *Talking to the Enemy*, p. 412, Penguin, 2010.

44 The Islamic faith is a whole way of life. It stipulates exact principles and rules that help retain the overall humane objectives of the faith. There are many examples of where Muslims, affected by the wider materialistic culture, have bunglingly tried to pass off practices inimicable to the faith simply because others are feverishly doing them and gushing on social media about how happy they are (even if they are not).

45 Pilger, John, *The New Rulers of The World*, p. 143, Verso, 2003.

killers in America took their own lives along with the lives of 13 fellow students in 1999. In 2015, Andreas Lubitz flew a plane into the side of a mountain, killing a hundred and fifty innocent people. These individuals were not mentally unbalanced, as friends and workmates would later confirm. Nor were they hoping to achieve some greater political objective through their heinous actions.⁴⁶ It was simply that they had had enough of the nastiness of life and wanted to check out as soon as possible. Why is it so difficult to recognise the element of rage and despair when trying to understand similar actions by Muslims individuals?

A critic may argue, granted there are many Islamic texts that forbid terrorism, but are there not other texts that could encourage misguided individuals? This is just another Islamophobic red-herring. For it is obvious, a person who is unscrupulous could take out of context any innocent statement, uttered by any innocent individual. Just as one would not hold that against that individual, likewise it is incorrect to blame the faith when some individual acts in this way with its texts. In fact, it really takes some doing to misapply texts of the faith for two reasons. One is that they are so unambiguous in their outlawing of wanton violence and, secondly, there exists a powerful legal mechanism that checks distortions in interpretation. Namely, the four schools of Islamic law. It is here that we find the texts authoritatively and minutely explained. *All* orthodox Muslims, who constitute the mainstream majority, have historically considered these classical Islamic schools to have the final word in interpretation. More on this critical aspect of this discussion will be found in Chapter Ten.

In conclusion, terrorism has no place in Islam. Leading Muslim authorities have shouted it at the top of their lungs. These imams and shaykhs belong to such prestigious Islamic institutions as Al-Azhar University (Egypt) and the Darul Uloom Deoband seminary (India).⁴⁷ The overwhelming majority of Muslims also strongly reject extremism in all its forms.⁴⁸ The spiritual strength Muslims gain from their faith and their faith leaders enables them to resist the emotive pleas of radicals. Not engaging in such evil actions is one thing, but as our later examples will show, a believer primed by Islam's spirituality will never sit back and watch others perpetrate such crimes.

46 In all these cases the individuals were also materially well-off, with the world's pleasures at their beck and call. So the blame cannot be placed at the doorstep of poverty or deprivation.

47 Website: <https://www.reuters.com/article/idINIndia-33848320080601>. These two famous institutions are unparalleled in their Islamic credentials and the sheer extent of their impact upon the Muslim world.

48 Keep in mind that it is not for lack of incitement that the average Muslim has refrained from embracing the path of terrorism. Indeed, the gross injustices that have left lands scorched, homes reduced to rubble, and families decimated would incense even the meekest member of this planet. But for many believers the faith, and its teachings, come before personal desires.

Islam's Strict Regulation of War

Islam's prodigious checking of warfare deserves the consideration of every conscientious citizen of the modern world. Here you have Islam legislating an unprecedented level of restraint at a time when the feeble arsenal of weaponry comprised of swords, spears, bows and arrows. The most terrifying weapon was a tree-sized catapult. Yes, a *catapult*. It would launch rocks which, by and large, had the lethal force of a feather. The lofted rock drifted so slowly through the air that the enemy simply danced away from it like a cheeky matador from a bull. Despite the weapons being so rudimentary, Islam clearly made it its primary concern to set substantial limits on the instruments of war. This it did over a thousand years before the invention of the mass-murderous weapons of the modern age. Islam achieved something which the brilliant minds of today, whilst seeing up-close the utter depravity of modern warfare, have spectacularly failed to do. It is also the reason why the Atom bomb could never have been the product of Islamic civilisation.

Modern civilisations have an unbridled infatuation with such monstrosities. Modern states are investing millions of dollars in inventing and mass-producing nuclear bombs, bunker busters, daisy cutters⁴⁹, and drones loaded with hell-fire missiles. In the case of the R9X drone, the warhead is actually designed not to explode. This is not some humanitarian version of the military drone. Instead of detonating it is designed to eject 100 pounds of metal with indiscriminate ferocity. Hidden within its belly are six long blades that are timed to deploy "seconds before impact to slice up anything in its path."⁵⁰ This collective inability to see the manifest evil of such weapons is due to a lack of real morality in modern civilisation. This is explored in more detail in the book's last chapter. The problem is that the worship of Science and technology has meant that it is entirely logical to actively seek the creation of even more savage weapons. It's progress. This inexorably results in even more apocalyptic wars that decimate populations. The wars of the modern age have come to dwarf the barbarisms of the Vikings and Mongols. Just World War 2 caused the death of 66 millions people (two-thirds of whom were civilians). The number of people who were left wounded, displaced or traumatised was even greater.

So it must be seen as a sign of real moral sophistication if a religion explicitly forbids all such weapons at a time – the 7th century – when no one had even an inkling of the magnitude or the indiscriminate lethality of the weapons to be invented in the 20th and 21st centuries. The Prophet's ﷺ teachings recorded earlier did exactly that. For anyone to wish to invent such maniacal weaponry would require them to violate multiple Prophetic orders. Add to this the great emphasis laid upon protecting innocents. The clear Prophetic order to de-escalate conflict

49 To give readers an idea of the level of destruction of such non-nuclear ordinances, such as the "Daisy cutter". It is a 15,000-pound bomb which, when dropped, will utterly obliterate an area of three football grounds.

50 Website: <https://scheerpost.com/2021/07/12/hedges-bless-the-traitors/>.

when they are likely to be hurt. The Prophet ﷺ said that in a time of civil war people should simply: **Break their bows, cut their strings and [in another narration:] smash their swords upon the rocks.**⁵¹ Imagine, if this was the case in that far-off age of homemade weapons and hand-to-hand fighting, how heinous in the sight of Islam must the modern war be that revels in creating massacring machines aimed to cause maximum destruction? There will be those who will argue that in safe hands these weapons will only be deployed against the baddies. The record, of course, constantly refutes this. Professor Alexander Downes exposes the exact reason why the idea that civilians are not the target is farcical:

Warfare, particularly in the age of nationalism, follows an inexorable logic of escalation that sets in if victory does not come quickly. Rather than sacrifice their political goals, statesmen employ further means of violence—including mass slaughter of civilians—to achieve them.⁵²

Perhaps the most diabolical example of this logic was the dropping of the atomic bomb on the cities of Nagasaki and Hiroshima. One autumn morning in 1945 a plane set off from a military airbase situated on the paradise Island of Tinian to deliver hell encased in metal over the heads of men, women and children. The pilot of that plane, and those who sent him, fully understood the horrific consequences of their actions. In fact, they believed it to be the morally right thing to do.⁵³ The Hiroshima Peace Memorial Museum has a leaflet that tries to capture the utter depravity of that morning:

The temperature of the air at the point of explosion reached several million degrees Celsius (the maximum temperature of conventional bombs is approximately 5,000 degrees Celsius). Several millionths of a second after the explosion a fireball appeared, radiating white heat. After 1/10,000th of a second, the fireball reached a diameter of approximately 28 meters with a temperature of close to 300,000 degrees Celsius. At the instant of the explosion, intense heat rays and radiation were released in all directions, and a blast erupted with incredible pressure on the surrounding air. As a result of the blast, heat and ensuing fires, the city of Hiroshima was levelled and some 90,000 people in it perished that day. The world's second test of a nuclear weapon demonstrated conclusively the awesome power of nuclear weapons for killing and maiming. Schools were destroyed and their students and teachers slaughtered.

51 Abu Isa al-Tirmidhi, *Jami al-tirmidhi*, The Book of Tribulations, p. 605, Hadith no.2205, Dar ihya al-Turath al-Arabi, 2000.

52 Downes, Alexander B., *Targeting Civilians in War*, p. 257, Cornell University Press, 2008.

53 Walzer, Michael, *Just and Unjust Wars*, p. 271, Basic Books, 2015.

Hospitals with their patients and medical staffs were obliterated. The bombing of Hiroshima was an act of massive destruction of a civilian population, the destruction of an entire city with a single bomb.

Despite all this devastation, modern secular states go on promoting the invention and acquisition of other such inordinately destructive arsenal.⁵⁴ What this tells us is that without a truly transformative morality working in society never will this zombie-like march towards global oblivion be stopped. The fact that at no point since World War II has there even been a slowing down speaks volumes. Modern secular morality has totally failed mankind. Some may ask here, but why is it that we are perpetually reminded that *Religion is the root of all evil*, and, *If there were no religion, there would be no wars*? This is how the masses are manipulated to distrust and hate religion by a fiercely secular media. Actually, materialistic ideologies are leagues ahead of religion in causing wars and death:

In the *Encyclopedia of Wars*, Charles Phillips and Alexander Axelrod survey 1,763 violent conflicts throughout history, of which only 123 (7 percent) were religious. Nearly all major conflicts in recent times, which have been far more murderous than in the past, have been decidedly nonreligious (the two world wars, the Korean and Vietnam wars, and the Cambodian and Rwanda genocides, among others).⁵⁵

Here is some more flesh on the statistical bone. The table below shows how incredibly devastating nonreligious wars have been.⁵⁶

54 Mankind must expose this so-called *system* of morality that disguises itself in the cloak of respectability and enlightenment. Any genuinely moral person would reject such weapons lock, stock and barrel. In an age of extraordinary deceit and brainwashing, often, it is only by looking to history that the pitiful state of the modern world becomes clear. If we could transport the likes of Genghis Khan, Attila the Hun and Vlad the Impaler into our modern age and give them a haircut, smart suits, lessons in beautiful elocution and an intensive course in diplomatic language, the results would be eye-opening. We might find ourselves quickly shrinking away from the side of many a warmongering leader today, as it dawns upon us the kind of people who possess, manufacture, stockpile and use these mass-murderous monstrosities.

55 Atran, Scott, *Talking to the Enemy*, p. 414, Penguin, 2010.

56 The civilian deaths caused in all the Islamic wars from the Prophet's ﷺ time to the start of the twentieth century (a far greater period than the duration covered in this table) do not come even remotely close to the deaths that have resulted from just one of these modern wars.

LOCATION OF WAR	NUMBERS KILLED	TIME	PRIMARY AGGRESSOR
Turkey/Ottoman Empire	Millions	1800-1920	Russia (MI*)
Congo	10 Million ⁵⁷	1885-1908	Belguim (MI)
Cuba	360,000	1895-1898	Spain (MI)
Mexico	1 Million	1910-1920	Poor vs. Rich (MI)
WW I, Europe	15 Million	1914-1918	Germany (MI)
Russia	9 Million	1918-1920	Communists (MI)
Chinese Civil War	7 Million	1920s-1949	Various materialistic ideologies (VMI)
Russia	20 Million	1928-1953	Communism (MI)
Ethiopia	750,000	1935-1941	Italian Fascists (MI)
Spanish civil war	365,000	1936-1939	Various materialistic ideologies
WW II	66 Million	1939-1945	Fascism (MI)
Indochina	393,000	1945-1954	French colonialists (MI)
India	1 Million	1947	Nationalism (Muslim/Hindu/Sikh) (MI)
China	40 Million	1949-1976	Communism (MI)
Korea	2 Million	1950-1953	Various materialistic ideologies (MI)
North Korea	3 Million	1948-?	Communism (MI)
Algeria	½ Million	1954-1962	France (MI)
Sudan	2.6 Million	1955 on-wards	Ethnic civil wars (MI)
Vietnam War	4.2 Million	1959-1975	Capitalists vs. Communists (MI)
Guatemala, El Salvador, Argentina, Nicaragua	½ Million	1960s on-wards	Western proxy wars; Capitalists vs. Communists (MI)

57 More on this shocking number in Appendix Five.

Bangladesh	1.5 Million	1971	Nationalism (MI)
Afghanistan	1.5 Million	1979-1992	Soviet Union (MI)
Bosnia	200,000	1992-1995	Nationalism (MI)

“MI”* stands for Materialistic ideology, usually Colonialism, Nationalism etc.

(Sources: *Atrocitology* by Matthew White and Justin McCarthy’s *The Ottoman Turks* and *Death and Exile*)

THE END