

Book Review

Dehshatgardi aur Fitna-e-Khwarij, Tahir-ul-Qadri Ka Mabsot Tarikhee Fatwa, Minhaj-ul-Quran Publishers: Lahore, 2010. 605 pages

Reviewed by

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The catastrophic event of 9/11 saddened the entire world. The gene of terrorism was associated with Al-Qaeeda. It was accused of harboring terrorism in the world. This organization was operating from Afghanistan however its followers were also residing in Pakistan. Indirectly Pakistan was also implicated. On the contrary, Western states viewed Islam as an emerging threat for their survival. A new conspicuous debate was started projecting Islam as a religion harboring terrorism. The propagandists believed that Talibans used Islam as an ideology to eliminate all those who differed from their dogmas. This spate of terrorism started tarnishing the image of Islam in the world.

The outbreak of war against terrorism also left spill over impacts on Pakistan. Pakistan had to pay a heavy price for joining hands with the West against Al-Qaeeda and Taliban. The rise of suicidal bombings and killings of innocent people belonging to all segments was a matter of serious concern for Pakistan's security. In order to address such imminent threats of terrorism and creating distinction between Islam and terrorists, Tahir-ul-Qadri wrote this book and addressed terrorism and terrorists in the light of Islamic injunctions. The objective was to portray the real face of Islam.

The author contemplates over terrorism and repudiates its all manifestations. He has written nine chapters. In introduction he takes an overview of issues like spreading sectarianism, killing people due to religious in-tolerance, denial of accepting the hegemony of one state, kidnapping diplomatic personnel and their citizens, removing political or constitutionally elected governments through terrorist attacks or by challenging the writ of the state etc.

In the first chapter he throws light upon the real nature of Islam. He maintains that Islam as a faith, religion always ensures the well being of all individuals. Glorifying Islam in these words “Islam Apny Maeeni or Mahfoom k Atebar Sa Sarasr Ammno-Salamti, Khairo-Affeyat, Tahmmolo-brdashat, Mohabato-ulfat or Ahtram-e-Admiyat ki Taleem Data Ha”.(87).

The chapter two is divided into three subparts. Here the focal point of discussion has been that Islam does not permit any person to kill human beings in any form. The beautiful wording demonstrates the core analysis of this chapter “Islam Bgair Kisi Waja Kisi Ak Fard k Ktal Ko Pori Insaniyat k Ktal k Motradif Krar Data Ha to ya Kassy Ho Skta Ha Khudkash Hmloon (suicide attacks), Bomb Dhamakoon (bomb blasts) or Target Killings k Zryaae Hazaroon Shahriyoon ki Jano-mal Ko Tlf Krnay Ki Ijazat Da”. (135). In Islam the killing of an individual has been attributed to killing of whole humanity. Thus Islam discourages suicidal attacks, bomb blasts and target killings.

The chapter three and four give a detailed analysis of Islamic sayings on the rights of non-Muslims. It explains that Islam strictly proscribes the killing of non-Muslims rather it insists on initiating steps for the protection of their lives. It gives unfettered freedom to non-Muslim to profess religion. Moreover Islam has exclusively defined ethics of war such as Muslims are not allowed to kill women, children, old people, religious personnel, diplomatic messengers. Hence their religious places, agricultural sector, damaging building, demolishing houses etc. Non-Muslims who are peaceful in their actions, dwelling at homes, running businesses, travelling, offering religious rituals

are not supposed to be harmed in any contest. Thus Muslims, who are involved in massacring innocent non-combatant, are clearly in-violation with Islamic teachings.

Chapter five has been an exclusive analysis of offering reverence to religious places and belongings of the non-Muslims. It has three sub-chapters; the first subchapter is an effort to elaborate the role of non-Muslims in an Islamic state. It discusses all those steps taken for the protection of non-Muslims by the Holy Prophet PBUH and his successors. The second subchapter speaks about the importance of religious freedom enjoyed by them in an Islamic state. It clearly narrates that no individual or group is permitted to destroy religious buildings or niggling them from offering religious duties. The application of force is inadmissible. Such preclusion will be considered as a crime. The third subchapter narrates about the fundamental rights and legal Maxims for the Non-Muslims. The legal Maxims guarantee the security of the Non-Muslims in these words “Gair Muslim Shariyoon Ki Jano-mal or Izzato-abbroo Ke Tahfuz Muslim Riasat k Zamadari Ha”. Islami Riasat Mein Muslim or Ghair Muslim K Khoon Ki Hormat Yksan Ha” (232-33).

The chapter six is concerned with proscription of rebellion/rebellious activities against Muslim state. It has five sub-chapters, the first sub-chapter speaks about rebellion and who is rebellious?. Its elaboration has been covered in the light of Four Fiqahs (Islamic Schools of thought). After that author moves to his second part in which he narrates the punishment for dissentients. In the third sub-chapter he points out that Islam and teachings of Holy Prophet PBUH did not authorize any one to take up weapons against the government. However permission has been given to adopt peaceful methods for registering one’s protest against the policies of the government through peaceful ways. Holy Prophet stated”Jis Shaks Na Muslmanoo pr Hathiyar Othaya vo Hum Main Sa Nahi” (288). The sub-chapter four illustrates the Fatwa’s of prominent Imams (noticeably from Four Schools of Islamic Thought) related to waging war on terrorists. The Fatwa’s of Imam Abu Hanifa, Talhaavi Al-Hanfi,

Imam Malik, Shafi, Ahmed Bin Hambal, Sufiyan Surrah, Mahwardi, SrKhasi, Kasani, Mrghyanani, Ibne Kadamma, Nowwah, Ibrahim Bin Mflah Hambli, Allama Zain-ud-din Bin Najeem Hanfi, Allama Jazzari, have been eloquently explained. The fifth sub-chapter is about the Fatwah's of the contemporary Muslim scholars who have considered modern terrorist as Khwarijs. Author has included the Fatwa of Allama Nasir-ud-din Albani, Sheikh Abdul Aziz Bin Baz, Sheikh Salah Al Fuzan, Mufti Nazeer Hussain Dahlvi etc. They have strongly condemned modern terrorists who have used Islam to slay others. They have urged upon the government to use all available means for eliminating them.

Chapter Seven has been the most inspiring contemplation of Tahir-ul-Qadari as he tries to unfold Fitna-e-Khwarij and terrorists. It is further divided into four subchapters. The first sub-chapter covers definitional approach. It elaborates extensively the evolution and development of Khwarij. The Quranic references have been given to stand as testimony. Khwarij have been considered as evil forces and the Quran has depicted dreadful picture for them in the dayafter. "Khwarij siyyah rooh or murtd hain"(349). "Khwarij fitnaparwar or lanat k Mustahiq hain"(355). The evolution of Fitna-e- Khwarij got emanated during the times of Holy Prophet PBUH and continued to spread after him. Khwarij have been those who take up weapons against government, people, group, community, sect, non-combatants, non-muslims etc and use Islam as a tool to justify their ends. With such mind set they proliferate ideas among other individuals. The second sub-chapter unveils the concept of Khwarij in the light of the sayings of Holy Prophet PBUH. He said "Deen Ma Intaha-pasandi Sa Bacho kyon k Pahli Qommain Isse Intah-pasandi Ke Bina Pr Tabah-o-brbad Howi Theein"(410). He emphatically asserted that Khwarij would be out and out religious in their outlook. They would offer prayers more than others. They would follow teachings of Islam in letter and spirit. He said " Iss Omat Ma Say Assay Log Bhi Niklain Ga Jin Ki Namaazoon k Muqablay Me Tum Apni Namazoon Ko Haqeer Jano Ga, Vo Quran Majeed ki Talawat

Kraain Ga Lakin ya Quran oun k Hlq Sa Nechy Nahi Otray Ga or Deen Sa Youn Kharij Hoon Ga Jassay Teer Shikar sa Kharij Hota Ha”(413). The Holy Prophet PBUM also alluded to another form of Khwarij in which young boys would be used for attaining desired objectives. The policy of brain washing would be the key method to indoctrinate their precepts in the young ones. The idiom of religion would be the real motivator for having eccentric actions against others. Thus by doing so they would eliminate themselves from Islam. “Khwarij Deen sa Kharij Hon Ga” (435). He further said “AnKareeb Akhari Zamany Ma Assay Log Zahir Hon Ga, Vo No-Omar aur Napukhta Samjh Lrkay Hon Ga, Vo Islami Talimaat Paish Krain Ga Lakin Eman in K Halq Sa Neechy Nahi Otray Ga, Vo Deen Sa Yon Kharij Hon Ga Jassy Teer Shikar sa Kharij Hota Ha. Ps Tum (Doran-e- Jang) Jahan Bhi Paoo Inhaaain Katl Kr Do Kyon K in Ka Katl Krny Waloon Ko Kayaamat K Din Bra Ajjar Milay Ga”(450). In order to maintain harmony, the Holy Prophet urged upon eradicating them.

The sayings of Holy Prophet PBUM bear out the fact the government is empowered to wage a war against all those factions who are involved using human blood for their self defined righteous path. The third sub-chapter is about interpretations and explanations on eliminating Khwarij, developed by Imams and Ulemas. Author included eminent Muslim Imams and Ulemas who made rigorous efforts to shed light upon the sayings of Holy Prophet PBUM regarding waging war on Khwarij. Among those the Imam Bukhari, Ibn-e- Jarrer al Tahiri, Muhammad Bin Ghazali, Qazi Abu Bakar, Qazi Ayyaz Almalki, Abu Abbas, Abn-e-Teema, Taqi-ud-din, Badar-ud-din, Abu Hanifa, Shams-ud-din, Ahmed Raza Khan, Anwar Shah Kashmiri and Allama Shabir Ahmed Usmani are highly noticeable. The fourth sub-chapter implies the connotation of Khwarij in the present world. In this context the sayings of Holy Prophet PBUH and writings of different Ulemas have been given. They strongly believe that Khwarij will continue to surface till the arrival of day-after. The modern terrorists groups, organizations seemingly fall in the same category. They have

been more accustomed to applying Quranic references and indoctrinating youth to wage a so called holy war against Muslims or Non-Muslims. The government has to fight such elements to maintain peace in the society.

The chapter eight encapsulates discussion on how to counter despotic rulers, groups and organizations. The author stressed upon that reforming individuals from following evil path and keeping them on righteous one in the Quran is known as ‘Amar bil mahroof va na hi Unil Munkir’ it describes peaceful methods by which evil forces/acts/ can be held accountable. The Holy Prophet PBUM also defined three ways of countering evil: Hands, Language and Heart. These methods are to be applied through peaceful means such as exercising freedom of speech, books, literature, essays, peaceful rallies and protests, holding seminars and conferences, speech making, forming organization, raising voices from the platform of parliament etc. According to him in the present world, the constitutional and democratic channels have to be used for keeping despotic tendencies under check.

The chapter nine is pertains to Thinking and Reformation. The author describes multiple reasons for up-surge of terrorism such as misuse of religion, staggering economic development, poverty, and politics of revenge, religious intolerance, and external conspiracies. For redeeming terrorism he proposes different steps for the political government such as checking boundary violations by the terrorists, making effective check posts, fencing borders, deploying forces to monitor infiltration of terrorists, taking care of all children whose elders died during war on terror, bringing madrassah reforms, banning print and electronic material, addressing poverty, unemployment, using media to bring social reforms, educating people, cutting all channels of financial aid to these organizations etc. The author thwarts super powers and blames them for the rise of terrorism. The author is of the opinion that the policy of ‘Drone Attacks’ has brought positive results for the U.S. but at the same time it has also taken the lives of many innocent people. Resultantly it created restlessness among the

remnants who in return adopted terrorist ways of taking revenge. This military strategy needs to be re-accessed. They should honor the sovereignty of the native state and facilitate its forces militarily, logistically, scientifically, technologically to crush forces of terrorism. He brings discussion to its logical end by laying emphasis upon all religious Ulemas to stage their role in spreading the teachings of Islam and Holy Prophet and inculcating the spirit of respecting each other's religious beliefs.

To conclude, the author has developed very coherent analysis of contemporary conditions inflicted by the menace of terrorism. His thesis has been well justified and the contemplation over Khwarij is exquisitely narrated. Being religious out and out the author has boldly presented Islamic point of view on the burning issue of terrorism in a convincing manner. This book is commendable for its being a master-piece in its fact and form. It is highly distinguishable on the basis of authentic, well sighted and in-depth documentation. Very few religious scholars have ventures to pen down such sensitive topic in their writings. Without any iota of doubt readers and researchers must consult this book for their conceptual clarity over Islam and terrorism.