

# The Quran and its Message

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سَلَامٌ عَلَيْكُمْ

Salamun Alaikum (Peace be upon you)

## A MESSAGE OF PEACE OR TO LIVE BY THE SWORD?

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It is extremely saddening to see how the Quran is invoked by many 'warmongering' Muslim leaders out of context with the assistance of [Islamic secondary sources](#) to prove that war is permissible for a manner of reasons. Young minds are influenced as out of context verses are adulterated with theology sourced from extra-Quranic sources wrapped up in the guise of legitimacy.

The truth regrettably is far from understood, especially by those minds that have become adulterated by theology not supported by the Quran's overarching theology and those polemics that seek to destroy the true message of the Quran by conveniently making use of extra Quranic Muslim sources and authorities when it suits them.

In this way, the polemic approach proves extremely sound as it makes use of the weaknesses of [Islamic secondary sources](#) and the theology that has depended on them for centuries. However, it must be appreciated that theology dependant on questionable sources does not make a matter true regardless of whoever makes use of it.

### FIGHTING / WAR WAS ONLY PERMITTED IN SELF DEFENCE AND AGAINST AGGRESSORS AND OPPRESSORS

This rule of self defence can clearly be attested from Surah Baqarah (Chapter 2)

- Fight only those that fight you (and have wronged you) and don't transgress limits
- These are people that have **specifically** oppressed and aggressed against you
- But stop, if they stop. Do not transgress! Only fight to the point that there is no oppression and justice prevails. **Incline to peace: 8:61**

#### 002:190-194

"Fight in the cause of God those who fight you, **but do not transgress limits**; for God loves not transgressors" And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the **Sacred Mosque, unless they (first) fight you there**; but if they fight you, slay them. Such is the reward of those who suppress faith. **But if they cease, God is Oft-forgiving, Most Merciful.** And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God; **but if they cease, let there be no hostility except to those who practise oppression"**

- Please note the context specific nature of the fighting being ordered by reference to the **Sacred Mosque**. This verse is no doubt dealing with a context specific case. Nevertheless, the rule of self defence and protection of rights is self evident from the verse.

#### 022:39-40

"Permission (to fight) is given to those **upon whom war is made because they are oppressed**, and most surely God is well able to assist them; **Those who have been expelled from their homes without a just cause** except that they say: Our Lord is God. And had there not been God's repelling some people by others, certainly there would have been pulled down cloisters and Churches and Synagogues and Mosques in which God's name is much remembered; and surely God will help him who helps His cause; most surely God is Strong, Mighty"

- In this verse, churches, synagogues and mosques are all being equally represented and recognised as places of worship and as those that were protected by God Himself. Furthermore, the directive to seek justice for the oppressed is made clear.

#### 060:008

"**God does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely God loves the doers of justice"**

- This verse makes it absolutely clear that the Quran does not condone any sort of aggression whatsoever against those that do not fight against you. Believers must deal with all humanity with fairness and kindness irrespective of their faiths and backgrounds.

#### 004:091

"Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb to it: if they withdraw **not from you nor give you (guarantees) of peace besides restraining their hands**, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them"

## INCLINE TO PEACE

### 008:061

"And if they incline to peace, then you also incline to it and trust in God; surely He is the Hearing, the Knowing"

- Sadly, much is made of Surah Tauba (Chapter 9) and in particular verse 9:5 which is often quoted without any bearing to the discourse of the Surah and its specific context and audience. If read in context and within the backdrop of the established principle of self defence from the Quran, the overarching directive becomes clear. Surah Tauba was directed at those that continuously sought to break alliances and turned back on their treaties by aggressing on the believers at the time of Prophet Muhammad <sup>(pbuh)</sup> (9:1). **See also: 8:56-57**. A pronouncement in that case of 4 months was given **but not against** those that had **not** broken any treaty (9:4). **Please see related article below.**
- It is important to understand the Quran as a complete whole and all the relevant verses as a continuous theme. One part of the Quran is often explained in another and it is this cross referencing and study of the scripture that aids contextualisation. For example, it is the opinion of many Muslims that one should not befriend Christians and Jews and apply those sentiments in the modern day. They take the following verse as proof.

### 005:051

"O ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Indeed, God does not guide wrongdoing people"

- On its own and without understanding its context, its audience or without cross referencing, this would indeed seem to be the case. However, if one reads a few verses later, the complete context is given and it becomes apparent that this principle **only** applies to those that mock you on account of religion.

### 005:057

"O ye who believe! take not for friends and protectors those **who take your religion for a mockery or sport**, - whether among those who received the Scripture before you, or among those who reject faith; but fear ye God, if ye have faith (indeed)"

### 060.007-9

"It may be that God will grant love (and friendship) between you and those whom ye (now) hold as enemies. For God has power (over all things); And God is Oft-Forgiving, Most Merciful. God forbids you not, with regard to those who do not fight you for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: for God loves those who are just. God only forbids you, with regard to those who fight you for (your) faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong"

## THE NEED TO UPHOLD A PEACE TREATY IS MORE IMPORTANT THAN ANY RELIGIOUS OR PERSONAL AFFILIATIONS

### 008.072

"Indeed, those who believed, and emigrated, and strove hard with their wealth and their lives in the way of God and those who gave shelter and helped - these are allies / protectors / friends of one another. And those who believed and did not emigrate, you owe no duty of protection to them in anything until they emigrate. And if they seek your help in the religion, it is your duty to help them, **except against a people with whom you have a treaty**. And God is All-Seer of what you do"

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### FINAL THOUGHTS

As has been noted from the above verses, fighting was only made permissible in self defence with those who were specifically bent on aggressing, waging war and oppressing the believers.

Please also note the illustration below with regards Surah Tauba (Chapter 9), which is often widely misquoted and divorced from its proper context and includes the infamous 'killing verses'. This illustration makes the context and time specific nature of the declaration given in Surah (Chapter) 9 clear.

#### [ILLUSTRATION](#)

#### Related Articles:

- (1) [Understanding Surah Tauba \(Chapter 9\) and the Infamous 'Killing' Verses](#)
- (2) [Forced Faith is No Faith](#)

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