



Life of Muhammad^{sa}

BY

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THE PROPHET'S (SA) PRECEPTS ABOUT WAR


Muslim teaching, however, does not consist only of precepts laid down in the Qur'an. It also includes the precepts and example of the Prophet (sa).

(i) Muslims are forbidden altogether to mutilate the dead (*Muslim*).

(ii) Muslims are forbidden to resort to cheating .

(iii) Children are not to be killed,
nor women.

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(iv) Priests and religious functionaries and religious leaders are not to be interfered with.

(v) The old and decrepit and women and children are not to be killed. The possibility of peace should always be kept in view.

(vi) When Muslims enter enemy territory, they should not strike terror into the general population. They should permit no ill-treatment of common folk.

(vii) A Muslim army should not camp in a place where it causes inconvenience to the general public. When it marches it should take care not to block the road...

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(viii) No disfigurement of face is to be permitted.

(ix) The least possible losses should be inflicted upon the enemy.

(x) When prisoners of war are put under guard, those closely related should be placed together.

(xi) Prisoners should live in comfort. Muslims should care more for the comfort of their prisoners than for their own).

(xii) Emissaries and delegates from other countries should be held in great respect. Any mistakes or discourtesies they commit should be ignored .

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(xiii) If a Muslim commits the sin of ill- treating a prisoner of war, atonement is to be made by releasing the prisoner without ransom.

(xiv) When a Muslim takes charge of a prisoner of war, the latter is to be fed and clothed in the same way as the Muslim himself .

(xv) Public buildings and fruit-bearing trees (and food crops) are not to be damaged .

THE PROPHET'S (SA) PRECEPTS ABOUT WAR

Islam has instituted steps which have the effect of preventing or stopping a war or reducing its evil.

Only the teaching of Islam is practicable; one which has been both preached and practised by its exponents.

No practical example at least has been offered to show the world how non- violence can be applied when armed disputes arise between nation and nation and State and State, or how non-violence can prevent or stop a war.

It would, therefore, seem that human experience and human wisdom point to only one method of preventing or stopping war; and that method was taught and practised by the Prophet (sa) of Islam.