

INFORMATION TECHNOLOGY EDUCATION IN PAKISTANI LIBRARY SCHOOLS

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ABSTRACT

Library education in Pakistan started in 1915 and the first library school at university level in Asia was set up in the area that is now in Pakistan. In spite of a long history, the library education in the country does not fulfil the needs of new information era. Paper gives an account of efforts made to impart education and training of information technology at six library schools in Pakistan. Presents a brief history of library education in the country. Describes the rationale of *IT* education for Pakistani librarians. Gives recommendations for the improvement in *IT* training discussing the factors involved in the LIS education like curriculum, faculty, teaching methods, hardware and software facilities, continuing education, and documentation. Suggests how *IT* education can be started with low budgets in Pakistani library schools.

KEYWORDS

Information technology. Library education. Library schools. Pakistan.

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Al-Hadith

The Prophet (S.A.W) urged the people (mission) of 'Abdul Qais to memorize the faith and the (religious) knowledge (as he explained to them) and to inform (convey) to their people whom they have left behind (at home). Narrated Malik bin Al-Huwairith that the Prophet (S.A.W.) said to them, "Go back to your people and teach (that religious knowledge) to them. (Kitab-ul-Ilm, Shahih al-

Bukhari)

27. Ibid; p.264.
28. Ibid; p.266.
29. C.M. Naim, Fazlur-Rehman, Iqbal, Jinnah and Pakistan, op.cit. (context of Address) p.183.
30. Ibid; 185.
31. Muhammad Safdar Mir, Iqbal, the progressive, Lahore:Book Traders, 1990. p.144.
32. C.M. Naim Fazlur Rehman, Iqbal, Jinnah and Pakistan, op.cit., p.200.
33. Muhammad Hanif Shahid; (ed) Tributes to Iqbal, Lahore; Sang-e-Meel Publications, 1977. p.21.

13. Ibid; p.80.
14. Ibid; p.82. See Bang-i-Dara, op.cit., p.38.
15. Ibid., p.88.
16. Bang-i-Dara, Tul-e-Islam, (The rise of Islam) op.cit., p.51.
17. Mohammad Haneef Shahid, (Ed), Tribute to Iqbal, Lahore Sang-e-Meel Publications, 1977,p.27.
18. Darb-i-Kalim, Lahore: Sh. Ghulam Ali, 1983. p.2.
19. Asif Iqbal Khan, Some Aspects of Iqbal's thought, Lahore: Islamic Book Service, 1977, p.11.
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21. Asif Iqbal Khan, Some Aspects of Iqbal's thought, op. cit., p.23. See Bal Jibril. Rai-Zoor-Khudi se Parbat Parbat Zoor-e-Khudi se Rai.
22. Ibid., p.28.
23. C.M. Naim Fazlur-Rehman and others (ed) Iqbal, Jinnah and Pakistan, Lahore: Vanguard Book Ltd., 1984 p.p.74-75.
24. Luce-Claude Maitre, Introduction to the thought of Iqbal, Translated, M.A.M. DAR, Karachi: Feroze Sons n.d. p.29.
25. See Bahir Ahmed DAR, (ed), Letters of Iqbal to Jinnah, 1978.
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10. Muhammad Munawar, Iqbal, Poet Philosopher of Islam, Lahore: Islamic Book Foundation 1982, p.15.
See Bang-i-Dara, Lahore: Sh. Ghulam Ali & Sons. p.35.
11. Darb-i-Kalim. Lahore: Sh. Ghulam Ali, p.2.
12. Muhammad Munawar, Iqbal, Poet Philosopher of Islam. op.cit. p.71.

freedom, his pragmatic views gave them the spirit, arouse them from lethargy. His thoughts are above the limitation of time and space and he is boundless of all strains and stresses. Dynamic power and pragmatism is his philosophy.

The ignorant takes death to be the end of life, verily this evening of life is the morning of life's immortality.

and to bring them into closer contact with its original spirit and with the spirit of the modern times."³⁰

Iqbal is close to practical aspect of life where dogmas shapes into reality. Iqbal's emphasis is that each nation should look 'within and transform itself from within, to recognize factor in its composition both of performance and change and to establish our relation with the reality as our forefathers."³¹

In the concluding lines of his presidential address we see thrilling hope and spirit which infuse a courage to do something for the welfare of the whole nation and this did the Muslim of the sub-continent in the form of freedom movement which was established on the basis of Islam what Iqbal said, "One lesson I have learnt from history of Muslims. At critical movement in their history it is Islam that has saved Muslims and not vice versa."³²

Iqbal did not see the circumstances prevailed in the sub-continent but his prophecy and imagination come true after nine years of his death into the formation of Pakistan. Iqbal is determined undoubtedly the poet of the future, "he points the past to contrast it with the future and pave the way for the future. He is not a dreamer of idealist but is a realist and combines himself the poet, the reformer, the leader and practical man of the world. He does not teach us simply to think but to act."³³

To sum up the lines, Iqbal is not only the poet of the East but his poetry, prose, philosophy and metaphorical verses changed the condition of human beings through powerful inspiration and infusion and the encouragement. 'Mard-i-Momin' and superman are the qualities of Muslims who fight for

character of some principles of Islam. He distinguished between Christianity and Islam. The religion goes side by side with the state affairs. Allama evaluated the deliberations among three groups and Nehru report was not of practical use because these communities suspect each others and aimed at dominating each other.

The solution of this problem which Iqbal spelled out. The Hindus did not form homogeneous group and the principle of European democracy could not be applied in India without recognizing the fact of communal groups.

He forwarded his steps beyond the principles which he evaluated, in his address:

"I would like to see Punjab, North West Frontier Province, Sind, Baluchistan amalgamated into a single state. Self government within the British empire or without British empire, the formation of a consolidated North West Indian Muslim state appears to me to be the final destiny of the Muslims at least of North West India."²⁹ In this address he projected the problem of nationalism, communalism, federalism and population and solution of the problems is the formation of an independent state. 'I, therefore, demand the formation of a consolidated Muslim state in the best interest of India and Islam"

Allama Iqbal enriched with pragmatic aspiration and solid thoughts applied the historical facts of history and giving them the concrete and solid shape bringing them to practical formation when he stresses, "For India, it means security and peace resulting from an internal balance of power for Islam an opportunity to rid itself of the stamp of Arabian imperialism was forced to give it, to mobilize its law, its education, its culture,

than prose. I have, therefore, pressed poetry in to service to make the Muslims realize the purpose of life, to follow in the foot steps of early Muslims and to give them a message of hope and action."²⁶

Iqbal rendered great service being a member of the legislative council for the unity of Hindu-Muslims but the later circumstances and political situation has changed the atmosphere of political entity. Allama Iqbal once replied to question of an editor of a Punjabi Journal, Mr. S. L. Prashar whether his poetry was meant for the Muslims only. Iqbal said though his poetry was addressed to the Muslims but his message was universal, and he stood for mutual understanding and have a sense of unity."²⁷

Allahabad Muslim League Session in 1930, brought another reputation to Iqbal and he was turned from poet to a political philosopher of pragmatism particularly to the people of the sub-continent. Tripartite conflicts in India were at the climax congress led civil disobedience and the struggle was against the British, but the British were in mood of giving some reforms rather to depart India. Muslims had co-operate with the British government but all efforts failed to bring to the unity. It was under such a situation the Muslim League decided to meet the annual session in December 1930 and his address acquired historic dimensions, "and became the starting point for Pakistan."²⁸

As a political philosopher Allama Iqbal wanted to lay down some principles and then to examine the political situation. He remarked in initial lines of the address that 'I had no party, I follow no leader. I have given the best part of my life to careful study of Islam.' He proposed no hard and fast guidance but to determine the general

"Immorality and freedom have got to be won. He goes even to far as to say:" A useless struggle is better than inaction."²⁴

Iqbal was not alone in awakening the people of the sub-continent particularly and to the whole world generally where freedom had been crushed.

He drew the attention of Mohammad Ali Jinnah to think over the practical side for guidance, Iqbal wrote to Quaid-e-Azam:

"I Know you are busy man; but I hope you won't mind my writing to you so often, as you are the only Muslim in India today to whom the community has a right to look up for safe guidance through the storm which is coming to North West India and perhaps to the whole of India."²⁵

Iqbal contested election to the Punjab legislative council and he played an important role in the Indian politics till his last breath. During his election campaign he issued a statement to clarify his position and this was proper time to come into arena of politics. He stated:

"All my life has been spent in the service of the community. My thoughts and aspirations are well known to my people, and I hope they will not hesitate to repose confidence in me and return me to the council so that I may safe-guard their interests. I do not stand for tall talks and high sounding promises: I stand for action and deeds".

As a politician he delivered numerous speeches and addresses to the people and reminded to the people, "I could have expressed myself in simple prose in English, Urdu, or Persian, but it is an established fact that people are moved more by poetry

The dynamic view of life to Iqbal is that Life is a forward assimilative process and its essence lies in the continuous creation of desires and ideals.¹⁹

The concept of Khudi (self or ego) to Iqbal is an effective use of power by which man can reach to the higher position and it is primary propulsion behind life. Through its miraculous impact, an ordinary drop of water can become a priceless pearl and it changes the narrow stream of life into a tumultuous ocean.²⁰ Desires are boundless and it is the desire which elevates a man and takes him up to the high status.

"Everything is looking for self express; (Khudi) Every action is dying for greatness."²¹

Iqbal's philosophical thoughts of ego based on the dynamic and pragmatic outlook and to him ego is the center of all perception is beyond the bonds of logical understanding.²²

Pragmatism in political affairs

Allama Mohammad Iqbal was an evident exponent of Muslim Nationalism, he was a philosopher, lawyer and politician. As a politician he applied his ideals and applied to the concrete situation and in this situation, both Iqbal and Mohammad Ali Jinnah thought that an independent Muslim state was essential "than a common faith in Islam to preserve itself."²³

If we turn to the section of prose, his speeches and statements are the living proof of the vital force of pragmatism which he has been applying to the historical facts for practical purposes. His thoughts are not imaginary, but he put a new life in the veins of the people who have been struggling for freedom. In Iqbal's concept:

Iqbal proposes its practical solution of the problem that must be implemented the affairs of the state.

"Sovereignty, government and world encompassing knowledge of (The essence of) things is nothing but the elucidation of one single point, that is belief."¹⁵

Pragmatic concepts and authenticity of vision and power is the gift to Iqbal. He never despairs as shelly says:

If winter comes can spring be farbehind in the despair the ray of hope is hidden, calamity is changed into awakening and hope. Iqbal Says:

"When the glow of stars becomes dim indicates brilliant morn
The sun rose from the horizon. And the era of sound sleep vanishes."¹⁶

Iqbal was inspired by European study and their practicability, he once decided to give up the writing of the verse, because the Nations that are doing something great do not relish poetry. But with the expansion of his outlook, and philosophical knowledge he adopted poetry as awakening of the Humanity¹⁷. We see an unending passion of inspiration which is linked with the historical facts.

In slavery neither swords nor schemes are of any avail, but if the zeal of faith be kindled, the fetters are all shattered.

In his famous work 'Darb-i-Kalim, Iqbal emphasis the word of self:

"The hidden secret of the self is this: there is no god but God."¹⁸

hings. The thoughts of Iqbal in the early period when he was in Europe, "he saw some phenomena with the eye of intuition". The verses of that time depicts a prophecy of a revolution that the Muslims would again acquire power:

"The lion who had emerged from the desert and toppled the Roman Empire, is, as I am told by the angels, about to get up again (from his slumbers). And Iqbal is much revolutionalized and have better hopes of success of what he is endeavouring. I will take out my worn-out caravan in the pitch darkness of night. My sighs will emit sparks and my breath will produce flames."¹³

Iqbal has given a line of action, motivation and infused the spirit of encouragement to the inhabitants of the sub-continent when Muslims suffered in Tripoli (Libya) and Bulgaria in Balkans. Turkey had to suffer and this was of helplessness. Iqbal in his poem, *Shama-o Shair* and *Jawab-i-Shikwah* in 1912 and 1913 depicts the historical approach and touches to pragmatism:

The firmament shall glitter with light
of morn the darkness of Night shall
vanish and in the last line he concluded
the whole concept of hope and future of
Muslims. Night shall vanquished by the
rising sun:

"And this garden shall resound with the song
of tauhid (God is one)."¹⁴

Iqbal motivated the community and the individuals and it is the belief which builds the community and definitely it is their destiny. The conviction of individuals is the material which builds society. This is the only force which shapes its destiny.

the higher education from Europe which brought a great changes in his thought particularly of Indian Nationalism. The third section of Bang-i-Dara, reflects his views about Muslims. The Muslims of all over the world were greatly influenced by his poetry which has pragmatic approach in thoughts.

"To him the Arabian desert which only abode of the camel hards, in reality was a designer of civilization and a creator of legal frame work of sovereignty. It is not possible to explain to you what qualities the desert dwellers possessed. They were conquerors, rulers, preservers and adorners of the world."¹⁰

Iqbal is highly determined in faith, but his action draw nearer his destiny. Man must have faith in God, to him man only can reach to his destination only when he firmly believes no god, but Allah. He says,

Although the congregation have idols in their slaves. Yet I have been commanded to declare there is no god, but God."¹¹

The faith in God must be very clear in mind and heart.

"Recitation of No god but Allah is of no avail if both vision and heart do not surrender before Allah, faith has no meaning at all."¹²

Iqbal belonged to a country which was enslaved by the foreigners, so he struggled to uplift the Muslims especially, as well as the other inhabitants of the sub-continent, in general to achieve this goal, his thoughts, wishes should be easily assessable to their minds and hearts. He believed that the Islam had a dynamic force in its teach-

his master and guide, while modern Europe presented him with Nietzsche's philosophy of the self and his idea of the superman, which he regarded with approval."⁷ "Tagore and Iqbal are both fond of mystic introspection but with this difference, that the one treats it as a goal in itself, while the other uses it as an urge to dynamic energy and warning against the effect of mysticism as an opiate."⁸

This paper is related to pragmatism in Iqbal's verses, prose which has altered the thinking society and the people of his time. He has infused a soul of enthusiasm, courage, political motivation and thus he acquired a place of universal significance, everlasting particularly to the East. He had a purified, high and sublime purpose, a message to deliver, every line of his verse and prose composition bears a message for the humanity. He had determinate power and skill above all 'self' which were the basis of pragmatic thoughts. He did not begin verse writing as a professional nor he was desirous of cheap reputation, he was above all these desires.

"Iqbal's poetry has different aspects which can not be covered in a specific article. Pragmatic inspiration is one of the aspect of his noble thoughts. Pragmatism can be defined as the 'Treatment of things, doctrine that estimates any assertion solely by its practical bearing upon human interests. In other words it is a representation or rationalization and treating the facts of history with reference to their practical lesson."⁹ Iqbal participated in affairs of life he did not lead an idle life, on the other hand he himself was a completely practical man. He was an orator, educationist, a practicing lawyer and being a politician, was the member of the legislature. He played a vital role in the politics of the sub-continent. He acquired

their ideology according to the injunctions of Islam. The creation of Pakistan on the map of the world is the result of Iqbal's powerful and enthusiastic inspiration of the Muslims which he infuses through his magical verses. Iqbal believes that monasticism is utterly alien to the genius of Islam. Moreover, he condemns the soul-crushing tendency because it is not according to Islam. He expresses his views in the following lines:

"Come out of the monasteries and revive the tradition of Hussain by sacrificing your life in the cause of truth. The spiritless asceticism practiced in these hermitages brings nothing but sorrow and grief. Your religions and literature smell of asceticism which is a marked characteristic of decadent and perishing nations."² "Iqbal's poems and lectures reflect in a high degree the intellectual unrest which the impact of western civilization had generated in the minds of the Muslims."³ "Iqbal had his own standards for judging art. He did not believe in art for art's sake, and thought that art was useless unless it went to the depth of things."⁴

"Iqbal, after the great spiritual conversion which took place after 1908, at last in 1911, changed his view in many a point completely; but the solid knowledge of European thought was useful for him in all his later political and philosophical works."⁵ "The problem for Iqbal then is to affirm the existence of God, the reality of the self, its freedom and immortality. His philosophy is essentially religious, though "he never", as Professor Nicholson very rightly points out, treats philosophy as a hand-maid of religion."⁶ "By natural aptitude and similarity of views on life Iqbal has been unusually influenced by two thinkers from among his fore-runners. From among the ancients of the East he acknowledged Rumi as

IQBAL'S PRAGMATISM AND HIS POLITICAL PHILOSOPHY

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Poetry is the first expression of humanity. It is an art of "imitation" and its chief function is "to teach and delight". Imitation does not mean mere copying or a reproduction of facts. It means a representing or transmitting of the real and actual, and sometimes creating something entirely new. It is an art which rests upon the pleasure of human soul. Dr. Allama Muhammad Iqbal, the renowned poet of the East, has all the constituents and ingredients of the standard art which makes his poetry more attractive and beautiful. But he observes the things from a different angle. he repudiates "art for Arts's sake" theory as is evident from the import of the following verse:

"What I have to do with melody? the composing of poetry is only a pretence. I want to drag the reinless dromedary back into the line"¹

Iqbal always speaks for the rights of the Muslims of the sub-continent as well as articulates what is acknowledged universally.

Iqbal's thoughts and the leadership of the Quaid-e-Azam Muhammad Ali Jinnah gave a concrete shape to the destiny of Muslims and provided the Muslims of India with a state of its own where they can grow and practice

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29. Al-Quran, Supra n.26 at 22:39
30. Ibid.....22:40
31. Ibid.....61:4
32. Ibid.....2:233
33. Sadaruddin Islahi, 'Islam at a Glance'
(Islamic Publications, Lahore)pp.201-203
34. S. Abul Ala Maududi, Supra n.28 at
pp. 53-82
35. Al-Quran, Supra n.26 at 8:36
36. Ibid.....9:1-2
37. Ibid.....9:67
38. Ibid.....5:33-34.
39. Ibid.....4:75
40. Ibid.....2:205
41. Ibid.....16:91-92
42. Ibid.....9:4
43. Ibid.....8:61
44. Ibid.....47:4
45. Ameer Ali, 'The spirt of Islam' (Islamic
Book Service, Lahore, edition 1985) p.96

15. M.Keen, 'The Laws of war in the Late Middle Ages' pp.239--40 (1965)
16. Q. Wright, 'A study of War' p.322 (University of Chicago Press)
17. Ibid.....p.322
18. Ibid.....p.334
19. Hugo Grotius, supra n. 6 at pp.365--67
20. G. Baker, 'I.Halleck's International Law' pp.13--14 (1908)
21. Its author Henri Dunant, awarded Nobel Prize in 1901, recounted seeing 38,000 men fell dead or wounded in the space of only 15 hours at the battle of Solferino
22. The Geneva Protocol II, 1977 (Article 4, Part II)
23. Ibid..... (Article 5)
24. Ibid.....(Article 13, Part IV)
25. "In the language of the Shari'ah this word (Jihad) is used particularly for the war that is waged solely in the name of Allah and against those who perpetrate oppression as enemies of Islam". Sayyid Abul A'la Maududi, 'Towards Understanding Islam' p.141, trans. Khurshid Ahmad, Idara Tarjaman-ul-Quran Lahore, edition 22)
26. Al-Quran, (English trans. Marmaduke Pickthall, Taj company Ltd Pakistan) 5:32
27. Ibid.....25:68
28. Sayyid Abul Ala Maududi, 'Jihad in Islam' (Urdu version, Idara Tarjamanul Quran, Lahore 1991) pp.29--30.

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11. Ibid.....p.3
12. Marcus Tullius Cicero, 'De Re Publica 3, XXIII, translation by pp.211-13 Clinton Walker' (New York: G.P. Putzman's Sons, 1928).
13. Hugo Grotius, supra no.6 at p.332.
14. St. Augustine, 'The City of God' P.169 (J:Healy translation, 1931)

were formulated genuinely for the first time and evolved to present day laws. It is applicable to all nations of the world and to be observed as an obligatory duty during war.

Islamic laws of war are universal in application and obligatory in implementation. Orders of Allah and the sayings of prophet Muhammad (S.A.W) constitute both 'justice of war' and 'justice in war'. Reviewing Islamic law of war vis-a-vis the text of present International law, a unique resemblance glares. Islamic law of war covers all aspects of war and it is complete, universal, modern and obligatory. It is as much necessary in war as international law of this century for warring factions. More rationally, modern international law seems mere elaboration of Islamic law of war. Islam declares it 'crime' to violate its war laws, and a war without these laws as calamity. Therefore Islamic law of war is the foundation of modern international law. Fourteen hundred years ago, Islam vouchsafed "the first" international law to humanity.

population of Mecca. Only four criminals, 'whom justice condemned', made up Muhammad's (S.A.W) proscription list when he entered as a conqueror the city of his bitterest enemies. The army followed his example, and entered gently and peaceably; no house was robbed, no women was insulted. Most truly has it been said that through all the annals of conquest, there has been no triumphant entry like unto this one."⁴⁵

Addressing the troops, despatched against the Byzantines, Prophet Muhammad (S.A.W) said:

"In avenging the injuries inflicted upon us, do not harm the inmates of domestic seclusion; spare the weakness of the female sex, do not injure the infant at the breast or those who are killed in bed. Abstain from demolishing the dwellings of the unresisting inhabitants; don't destroy the means of their subsistence, nor their fruit trees and also don't touch palm trees."

Conclusion:

International law concerns itself largely with two aspects of war, its legality (jus ad bellum) and its regulation (jus in bello). The laws of war are those portions of international law that deal with the inception of war, the conduct of war and the termination of war. All religions proclaim the origin of international law thereof. As a matter of fact some humanitarian principles existed but least practised. For instance, Hindus laws of war were will-bounded of king and not valid for all human beings. Even the low caste 'Sudras' (untouchable) were mercilessly killed for the concept of being created from the foot of 'Brahma'. While ancient European war laws were restricted to Christians. Colosseum of Rome killed thousands of human beings for adventure. Similarly laws of war were not extended to all human race by its formulators in human history. In the 16th century modern war laws

Lo! Allah loveth those who keep their duty (unto Him)."⁴²

(9) Prophet Muhammad (S.A.W.) always addressed the soldiers before despatching them to war. He (S.A.W.) directed that present three things before the enemy, firstly Islam, secondly amnesty by tax and thirdly war. If they accept Islam or be ready to pay tax then don't war. If they refuse, fight with them calling help from Allah.

(10) Islam recommends the spirit of peace amidst war, if the opponent so desire. The Quran refers to this point:

"And if they incline towards peace, then you also incline towards it, and trust in Allah."⁴³

(11) Islam advocates an absolutely fair treatment for the prisoners of war (POWs) and it has been laid down quite distinctly both in the Al-Quran and Hadith (Sayings of prophet Muhammad S.A.W.). Quran explains:

"Now when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bounds; and afterward either grace or ransom till the war lay down its bur-dens."⁴⁴

The Prophet (S.A.W.) carried his injunction into practice in his life time. In the battle of Hunain 6,000 prisoners were captivated and they were all released as an act of grace.

The fall of Mecca (A.D. 630) is an event of paramount importance in the Islamic history, when Muslims entered Mecca as conquerors. Prior to this conquest, Prophet Muhammad (S.A.W.) chalked out the laws to soldiers, to be observed in war. These Islamic laws of war are essential part of Islamic war--Jihad. "But in the hour of triumph every evil suffered was forgotten, every injury inflicted was forgiven and a general amnesty was extended to the