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CONCEPT OF JIHAD IN ISLAM
(An Analytical Study in the Light of the Quran and the Sunnah of the Prophet)

Zamir Akhtar Khan*

Abstract:

Presently different concepts about Islam are floating in the minds of the people. Some hold that Islam is a religion of wars and battles i.e. terrorism; others label it with extremism. In reality, Islam promotes neither terrorism nor encourages extremism. It preaches tolerance and moderation.[1] Islam forbids killing/bloodshed without valid justification.[2] Similarly, different concepts of "Jihad" are also agitating human minds and a distorted concept is being projected everywhere. The out-of-proportion propagation of "Jihad" has also led to misunderstandings amongst Muslims & non-Muslims alike. This discourse is aimed at providing a clear and true picture of "Jihad" which is in consonance with the sublime teachings of the Holy Quran and Sunnah of the Holy Prophet (PBUH).

Jihad: Misconceptions

There are a number of misconceptions prevailing amongst Muslims as well as non-Muslims about "Jihad". A few are mentioned below:-

a) The most common misunderstanding/misconception regarding "Jihad" has been created by Muslims themselves. Many Muslim scholars have erroneously declared "Jihad" synonymous with war (Qital). It has provided an opportunity to non-Muslims to exploit the sacred term of "Jihad".

b) The point to ponder is that there is a basic principle of linguistics that no two words of a language are exactly

* Zamir Akhtar Khan, PhD Research Scholar, Department of Islamiyat, University of Peshawar. Email: zamirakhtarkhan@yahoo.com

the same. Further, "Jihad" and "Qital" are two independent terms that are frequently used in the Holy Quran. For example, in Suratus Saff, which comprises 14 verses only, both these terms i.e. "Jihad" and "Qital" are mentioned. The translation of these verses is:

> *"Verily, Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure".*[3]
>
> *"That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your wealth and your persons: that will be best for you, if ye but knew".*[4]

Therefore, it is wrong to consider "Jihad" and "Qital" as synonymous. There are a few exceptions in the Quran where these two terms are used interchangeably. However, by and large there is always a basic difference between the two.

c) Another misconception regarding "Jihad" has been developed with reference to its position in Shariah. It has been declared as "Farz-e-Kifayah" whereas it is "Farz-e-Ayn". Actually it is Qital which is "Farz-e-Kifayah". When a Muslim government openly declared war and urged all Muslims to join it then Qital becomes Farz-e-Ayn. It happened only once in the lifetime of the Holy Prophet (PBUH) and that was during the battle of Tabuk. Under normal circumstances, Qital is not an imperative duty (Farz-e-Ayn). During the rule of rightly guided caliphs volunteers were required to participate in a battle. After the required number had reported to the battlefield, the rest were absolved of this responsibility.

d) Considering "Jihad" and "Qital" identical concepts resulted in confusion and one of the basic terms of Islam was totally distorted and lost its significance in the entire system of Islam. Misinterpretation of "Jihad" ultimately blurred the most sacred duty towards Allah. The tyrant Muslim rulers known as monarchs, indulged in futile wars just to extort the revenue or expand their empires. These too were considered "Jihad Fe Sabilillah". The Muslim monarchs had nothing to do with just Islamic system. They waged wars only for worldly gains. Consequently, the most sacred term "Jihad" was badly profaned.[5]

Jihad: Significance

"Jihad Fe Sabilillah" is an integral part of real faith and a pressing need for salvation in the life Hereafter.

a. An Essential Part of True Faith

On the basis of Quranic injunctions, faith is incomplete without a constant struggle in the way of Allah (Jihad Fe Sabilillah). The real and genuine faith consists of two essential elements i.e. conviction at heart and observance of good deeds. In the Quran it is stated that : *"Only those are believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the cause of Allah : Such are the sincere ones".*[6] It is the only place in the Quran where the phrase " ثُمَّ لَمْ يَرْتَابُوا " has been added to faith. It means faith with conviction, absolutely free from doubts. This is the first precondition of faith. Secondly, those

who strive in the way of Allah with their persons and belongings are the true believers.

b. Prerequisite for Salvation in the Hereafter

It is impossible to escape the punishment in the life hereafter without an active struggle in the way of Allah. The Holy Quran says: "O ye who believe! shall I lead you to a bargain that will save you from a grievous chastisement? That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the cause of Allah, with your wealth and your persons: that will be best for you if ye but knew".[7]

Here the believers are called upon to affirm the real faith with highest degree of conviction. They are also urged to strive in the way of Allah with their wealth and person. Only then they may be saved from hell.

Jihad & Qital: Difference

Whatever a Muslim does in his practical life within the bounds of Islam, seeking the pleasure of Allah, is "Jihad" in the way of Allah. If he is fulfilling the duties towards Allah or duties towards his own fellow beings it is all "Jihad" (or even Ibadahh). Hence, a Muslim who struggles to earn his livelihood or offers his prayers indeed performs two acts of "Jihad". It is "Farz-e-Ayn" (an imperative duty incumbent on every Muslim).[8] As far as Qital (war) is concerned it is fought by Muslims to foil a threat from non Muslims with a reasonable force at their disposal. Moreover, Qital is enforced by an Islamic state where just Islamic system reigns supreme. If a true Islamic state does not exist, then a revolutionary movement has to be started. All those(believers) who join this movement will be called the "party of Allah".[9] This party of believers, under the command of one leader(called Ameer in Arabic) will adopt the Prophetic

line of action for establishing an Islamic state. During this process if armed conflict is inevitable then believers are ordered in the Holy Quran to fight and remember that "by the grace of Allah, it has often happened that a small group vanquished a mighty army".[10][10] In order to understand the difference between "Jihad" & Qital we must consult the life history of the Holy Prophet (PBUH). He alone is the perfect and permanent model for Muslims till the Day of Judgment.

Generally, Qital (fighting) is "Farz-e-Kifayah" – a duty which if carried out by some people in a locality absolves all others of their responsibility. Its neglect by all makes the whole population sinful.[11] During the entire life of the Holy Prophet (PBUH) it was only at the time of Tabuk expedition that an open war was declared. Prior to that many battles took place and Muslims were simply invited to join, nobody was obliged to participate in these battles. After the required number of people become available to fight the enemy, the rest of them were not blamed for staying back. The Qital (fighting) remained a "Farz-e-Kifayah" whereas "Jihad" had always been a "Farz-e-ayn". It was carried out by the Holy Prophet for good about 23 years and will continue till the Day of Judgment. In short "Jihad" is not essentially Qital but Qital is certainly the climax of "Jihad" – where you sacrifice your life for ends & values which are deemed higher in value than the value of our life per se.

Literal Meaning of Jihad

The word "Jihad" in Arabic means to "Struggle against something". It is a two-way process, despite all hardships and difficulties, striving for the achievement of an object. Similarly exhausting all one's energies for the attainment of an ideal is also called "Jihad".[11] In brief, it signifies

strenuous struggle or an all-out effort for the achievement of certain ends/goals.

Jihad: Quranic Terminology

In the Holy Quran the word "Jihad" is basically used for an all-out struggle for a certain cause. It is used for right as well as wrong. In Surat ul Ankabut it is said: "Those who strive hard (جَٰهَدُوا۟) in us (Our Cause) We will surely guide them to Our Paths".[12] In the same Surah this very word is used for parents (polytheists) who used to force their children (Muslims) to ascribe partners with Allah: "If they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not".[13]

It is worth mentioning that the word **"**Jihad**"** was first revealed in Makki Surahs. The Holy Prophet (PBUH) lived at Makkah (after he proclaimed his Prophetic mission) for about thirteen years. He struggled to the utmost to preach and propagate the message of Islam against all odds. But he did not take up arms. He, along with his companions, was instructed "To hold back their hands (from fighting)".[14]

In Madni Surahs it has been used as "Struggle in the way of Allah" which may culminate in full scale war. But as an Islamic term "Jihad" basically means:

"To strive in the way of Allah i.e. doing everything one is capable of for the pleasure of Allah and make all kinds of efforts for establishing the supremacy of Allah i.e. Islam".[15]

Jihad: Types

There are mainly three types of "Jihad" in the normal life of human beings:

a. "Jihad" for survival or struggle for existence

b. "Jihad" for self-rule or struggle for freedom
c. "Jihad" for ideology or ideological struggle

The first type of "Jihad" i e struggle for existence is very much essential for every living organism. There is an atmosphere of competition everywhere. Those who struggle hard and exert their utmost will ultimately be the winners. In other words, only the fittest shall survive.[16]

If a Muslim struggles for survival within the fold of Islam it will be an act of worship on his part. If he works hard to earn his livelihood he will be rewarded by Allah Almighty. In the words of the Holy Prophet (PBUH), he will be "a friend of Allah".[17] In the context of an Islamic polity, the efforts of a believer to maintain his life through lawful means is a "Jihad" and an act of worship (or Ibadahh) in the sight of Allah.

The 2nd type of "Jihad" i e struggle for self-rule is a legitimate cause which leads to complete freedom. It is the basic right of every individual. Muslims as well as non-Muslims have been struggling to achieve independence. Third world countries rid themselves of colonial rule through well sustained independence movements. If Muslims struggle for their independence within the confines of Shariah it will be a lawful act. If someone lays down his life for the preservation of freedom he will attain martyrdom, though it will be of a lesser degree as compared to the one embraced in establishing the supremacy of Allah's Cause (اعلائے کلمۃ اللہ). The Holy Prophet (BUH) is reported to have said:

"The one who is killed while safeguarding his property is also a martyr".[18]

The 3rd type of "Jihad" is "ideological struggle" and it is the highest form of "Jihad". It pertains to ideas, thoughts and beliefs of an individual. It also requires a continuous struggle. Once people accept a particular ideology they work for it. The Holy Quran has described even the struggle of polytheist parents against their Muslim children as "Jihad".[19]

At ideological level, the Holy Quran uses the term (جهاد فی سبیل اللہ), the struggle in the way of Allah. Islamic ideology is based on faith in the Oneness of Allah. It has a system of worship and a complete code of life which needs total implementation. A sincere struggle for the enforcement of Islamic ideology at individual or collective level is called "Jihad Fe Sabilillah".

Jihad Fe Sabilillah: Levels

There are three levels of "Jihad Fe Sabilillah", each divided further into three phases. In all there are 09 different stages of "Jihad Fe Sabilillah".

a. **Internal Jihad at individual level.**

   Every individual Muslim has to struggle in three different directions to prove that he is a real and faithful servant of Allah Almighty. In doing so he has to encounter his own "baser self" called نفس الامارة in the Quranic terminology. It is in fact the lowest stage in the spiritual progress of man. His animal self again and again commands him to do evil, but he refrains from doing it, being engaged in a great struggle to escape the power of evil. The Holy Prophet (PBUH) has termed this struggle as افضل جهاد (Jihad-i-Akbar). Besides one's own "Baser Self" there is devil along with his agents to lead astray a man

from the right path as mentioned in the following verse of the Holy Quran:

"Surely the devil (Satan) is your enemy, so take him for enemy; he only invites his party that they may be inmates of the burning fire".[20]

And the Holy Prophet (PBUH) has said:

"Surely the devil runs through the body of man as blood flows through the veins".[21]

So unless a person is cautious of devil's deceptions and struggles to avoid its evil designs it is impossible to escape perpetual loss. After having subdued the temptations of "Baser self" and the deceitful tricks of devil another front is opened. The evil trends in a society come in the way of a Muslim. The social pressure some time deviates him from the righteous way of life and man succumbs to evil tendencies of his ancestors. A constant struggle is required to neutralize the pressures of ignorants. Allah has provided us with a powerful weapon in the form of Holy Quran which can be effectively used to curb the evil temptations or secret whisperings of our "baser self" and all waylays of the devil.

b. Ideological struggle

A 3-dimensional struggle is also required at ideological front. It is a knowledge based "Jihad". The main source and most powerful weapon in the hands of Muslims is the Holy Quran. It recommends a three-pronged strategy for waging ideological "Jihad":

i). Wisdom

ii). Preaching with inspiration and excellent admonition

iii). Intellectual arguments to expose the futility of opponents' beliefs

The Holy Quran prescribes a wise and logical way of preaching. It urges the believers to convince the opponents with sound arguments without being contentious or contemptuous.

In an every human society, there are people with different mental/intellectual levels. A section of people called "brain trust" consisting of intellectual elites or intelligentsia plays an important role in the society. They are the ones who control the masses readily. If they are influenced by the teaching of Islam, the masses who follow them will accept the change. In the Quran Allah has given a comprehensive guidance for the propagation of Islam. Allah says:

"O Prophet invite to the way of your Lord with wisdom and excellent admonition and discuss things with people in the best manner".[22]

This instruction is very important for those who are engaged in the propagation of Islam. They should always keep in view two things "wisdom" and "excellent admonition". "Wisdom" implies that one should use discretion in the work of propagation and should not do this blindly like foolish people. Wisdom demands that one should keep in view the intelligence, capability and circumstances of the addressees and convey the Message in accordance with the requirements of the occasion. Moreover, one should refrain from applying one and the same method to each and every person or group but should first diagnose the real malady of the addressee and then cure it by

appealing to his head and heart. "Excellent admonition" implies two things:

i). One should not be content with convincing the addressees by arguments alone but should also appeal to their feelings. Likewise, one should not confine oneself merely to arguments in condemning evils and deviations but should try to convince the others of their repugnance that lies embedded in the human nature. They should also caution warning of the worst consequences of those evils. Besides, trying to convince the addressee rationally of the soundness and excellence of guidance and righteous deeds, the preacher should also create in them interest and love for them.

ii). Admonition should be administered in such a manner as to show sincere concern for and the welfare of the addressee. Nothing should be said or done to create the impression that the admonisher is looking down upon him and taking pleasure in his own feeling of superiority. On the contrary, he should feel that the admonisher is filled with the strong desire for his reform and welfare.[23]

Best manner (mentioned in verse 125 of Surah An Nahl) implies that one should have a sweet tongue, show noble character and give reasonable and appealing arguments, and refrain from indulging in polemics, argumentation and controversies. The one who discusses things with people in the best manner does not resort to accusations, crooked arguments, taunts, nor makes fun of the opponents in order to defeat them

and to win applause for his own superiority in argument. In contrast to this, he will try to convince the other in a simple and humble way, and when he feels that the other person has come down to crooked arguments, he will leave alone lest the other should go further and further astray in his deviation.

The Holy Quran is full of wisdom and provides guiding principles for "Jihad" at individual as well as ideological level.

c. Establishing Islam

The highest level of "Jihad Fe-Sabi-Lillah" is to establish the supremacy of Allah by implementing the just system of Islam. This has been expressed in many verses of the Holy Quran. A few are recorded below:-

> *"And thy Lord do thou magnify! means to establish the sovereignty of Allah on earth".*[24]
>
> *"Establish Deen (this complete code of life) and be not divided in it".*[25]

Besides abovementioned Quranic verses there is a very comprehensive term "Kingdom of Heaven on the earth" used in the bible.

In Lord's Prayer it is said;

> **"***Thy kingdom come, thy will be done on earth as it is in heavens".*[26]

There is a famous sentence attributed to Hazrat Isa (the Jesus Christ) as "repent for the kingdom of heaven is at hand".

Jihad Fe Sabilillah: Phases

There are three phases of "Jihad Fe Sabilillah" for establishing Islam namely:-

(a) Passive Resistance
(b) Active Resistance
(c) Armed Conflict

A brief elaboration of above phases is given below:-

(a) Passive Resistance: While promoting the cause of Islam strict adherence to the principle of patience to be observed. Entire Makkan period of the Holy Prophet's life is the best example in this regard. All types of persecutions were inflicted upon the Muslims, the Prophet being no exception. At no time the Holy Prophet or his companions ever reacted or retaliated to any kind of atrocities committed by the Makkans. The Muslims were prohibited to raise hands even in self-defence. This non-violent practice of the Holy Prophet and his companions is lauded by Almighty Allah in the following verse:-

"Hast thou not turned thy thought to those who were told to hold back their hands (from fight) but establish regular Prayers and spend in regular Zakat"? [27]

At Makkah, the Muslims were not allowed to rush to arms. Instead, they were constantly advised to remain steadfast and exercise fortitude against all odds. It is known as passive resistance. As a matter of fact, Islam insists upon absolute reliance on God Almighty. Its operational principle is quite straight forward & simple, that is, act on what is recommended by God Almighty & His prophet (P.B.U.H) and refrain from

what has been prohibited (by God Almighty & His Prophet). Here absence or presence of power is immaterial: what really counts is willingness to submit to His injunctions. It doesn't mean that Islam is averse to material preparation. On the contrary, we are advised to keep ourselves ready at war-footing, even though we are expected to show absolute reliance on God alone; rather than boasting of our material/military strength.

(b) Active Resistance: When the Muslims become powerful enough after having gone through a vigorous training, their individual character reformed and that all with their focused on are directed to one objective i.e. to seek the pleasure of Allah they can go ahead with an active struggle against evil forces. The Muslims are urged to devise a wise strategy to subdue the mischief mongers.

The blessings of Islam can be achieved only when it becomes a dominant power. It has been stated in the Holy Quran at three different places that *"Allah sent His Messenger (may peace be upon him) with guidance and the Religion of Truth, to cause it to prevail over all religions, even though the pagans may detest (it)".*[28]

When the just Islamic system is established on any land it proves to be a biggest source of blessing for mankind, irrespective of their colour, caste, language or territory.

(c) Armed conflict: It may be highlighted that Islam is not a religion of war & violence. But if war is somehow thrusted upon the Muslims, then they are supposed to fight back with all the force at their command. However, it should be very clear that fighting

is a means to an end and not the end itself. The Holy Prophet resorted to war when the Makkan non-believers harassed him & his community of believers even at Madina. At Madina, after establishing a small but a very strong and consolidated Islamic state, the Holy Prophet took on the opponents and defeated them on almost every front. The armed struggle of the Holy Prophet is explained in the following Quranic verses:

> *"Fight in the cause of Allah those who fight you but do not transgress limit: for Allah loveth not transgressors"*[29]
>
> *"Permission to fight back is hereby granted to the believers against whom war is waged and because they are oppressed; certainly Allah has power to grant them victory".*[30]
>
> *Fight against them until there is no more disorder and Allah's supremacy is established".*[31]
>
> *"O believers! Fight them until there is no more mischief and the Deen of Allah (way of life prescribed by Allah) is established completely."*[32]

Armed conflict: Alternatives

(a) Acquisition of power

Currently the Muslims are neither united nor do they have power to fight against evil forces. Instead of resorting to armed conflict it is recommended that they may adopt following measures:

- **Power of Faith** - The belief in Allah marks the difference between those who seek Allah's pleasure and those who work because a duty has been imposed upon them or because it brings them reward or because they

want to avoid discomfort in life. Our good deeds and accomplishments must be to please Allah. We must be truly God-fearing and avoid all major and minor sins. Once the Faith is revitalized it will enable us to win the support of Almighty Allah. It is categorically stated in the Holy Quran that:

"You will have the upper hand if you are the believers ".[33]

"O believers! If you help the cause of Allah, He will help you and establish your feet firmly".[34]

Obedience to Allah and His Prophet guarantees success and no power on earth can defeat the Muslims. *"If Allah helps you, then there is none who can overcome you"* [35]

A faith based on conviction is essential for the success.

- **Utmost power of defence:**

Islam emphasizes the acquisition of defence power so much that it equates material strength with the power of faith and spirituality. In the Holy Quran Muslims are exhorted in the following words:

"And muster against them all the military strength and cavalry that you can afford so that you may strike terror into hearts of your enemy and the enemy of Allah, and others besides them who are unknown to you but known to Allah. Remember that whatever you will

spend in the cause of Allah, shall be paid back to you in full and you shall not be treated unjustly."[36]

In the abovequoted verse it is mandatory for Muslims to acquire maximum defence power so as to face the enemy when the occasion arises.

(b) To be aware of present-day strategies

A nation's political, social, economic and technological developments are all linked with its national security. We have problems of state building and consolidation as well as of economic growth and stability. We suffer from an unfavorable trade balance. Inflation leads to social distress. We must therefore avoid wasteful expenditure. The economic development of a country indirectly contributes to its war potential as defence and development go together. Utilization of human resources is the key determinant of a country's development.

In the recent history we have the example of Japanese nation they had been badly defeated during 2nd world war. After a terrible defeat they selected for themselves a new front of industrial development and proved their mettle in this field. The quality of Japanese products gained world fame and captured the world market. Today, Japan is a big name in the comity of nations.

Being Muslims we have to adopt the path of economic growth and industrial development by putting in hard work and dedication. Muslims own 70% of the world resources. Allah has gifted Pakistanis with a lot of potential. We need to mobilize human resources and mass support for nation-building activities.

National security thus becomes a total, all inclusive concern. No sector of population and no area can remain aloof. Also there is need for character and moral reformation so that there is no corruption and wayward diversion of resources.

(c) Acquisition of knowledge:

In all the advanced countries of the world today, the aim of education is to develop the highest intellectual potential and the full capabilities of national manpower. The nations of the world want to acquire power and supremacy through the acquisition and application of more and more knowledge in the fields of science and industry.

(d) Moral and Religious Education

For ethical conduct and cultivation of sound moral qualities religious education is necessary. These qualities do not foster in wilderness; they come from self-control, self-discipline, spiritual exercises (Salat) remembrance of Allah (Zikr) good company and study of Islamic literature. A true Muslim soldier is not a mercenary, just hired to kill. He is wedded to the Islamic way of life. For success in war and victory we must obey the commandments of Allah and fulfill the regulations of "Jihad". The conduct of war or peace is laid down in the Quran. First and foremost is the direction of motives and intentions. War is to be waged for the defence of a cause, the glory of Islam, the propagation of faith and to protect our way of life – our aim being to seek the pleasure of Allah and to curb evil. Then we ought to possess the qualities of Iman, truthfulness, modesty, humility, courage and generosity.[37]

Conclusion

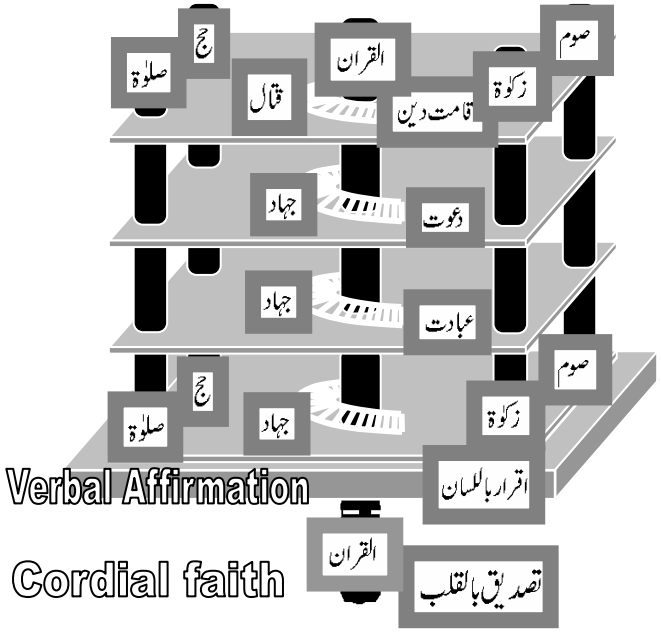
- "Jihad" and "Qital" are not synonymous. Hence, it is wrong to equate "Jihad" with "Qital". They are distinct and independent terms used in the Holy Quran.
- "Jihad" is "Farz-e-Ayn". It starts at individual level and culminates at collective level. "Jihad" is a source of strength for Muslims provided it is applied in the true spirit of Quran & Sunnah. It is a sure remedy for current stagnation among Muslims.
- Qital is Farz-e-Kifayah. Armed Forces are raised for discharging this duty. But if there is a need then entire nation will participate in fighting a war. Individuals taking up arms have nothing to do with the Islamic concept of Qital.
- Different types of Jiahd need thorough comprehension and a conscious understanding so that every activity of a Muslim has a spiritual basis. In a manner similar to offering prayers, fasting, giving Zakat and performing Hajj which are acts of worship and the sources of seeking Allah's pleasure, discharging responsibilities honestly, earning livelihood through lawful means, improving competence in one's profession are also acts of worship.
- Militarily, all sorts of preparation during peacetime by using mental and physical abilities is also "Jihad" and carries a reward from Allah Almighty, provided the mission is clear and intentions are pure.
- Islamic approach towards "Jihad" was clearly determined and demonstrated by the Holy Prophet throughout his 23 years of Prophetic life. He adopted a course of action which reflects the

philosophy of "Jihad" in Islam. The focus of "Jihad" at individual level was self-purification. Self-discipline comes through total obedience and dedication by self-denial. The Holy Prophet emphasized that racial, ethnic and tribal prejudices must be curbed and obedience to great Lord must be upheld. Devil is not to be obeyed.

- With reference to "Jihad" at ideological level, the Holy Prophet made it mandatory for every Muslim to "seek knowledge from cradle to the grave". It includes religious as well as the knowledge of physical sciences.
- Ours is an age of research and scientific inquiry. The Muslims have to prove the superiority of their way of life through solid proofs based on scientific research by blending tradition with modernity.
- The final phase of Islamic "Jihad" is Qital. When Muslims are powerful enough it becomes their duty to establish the just system of Islam so that the Will of Allah is enforced. Islam is the way of life which provides opportunity to entire mankind to lead a life free of oppression and coercion. In order to maintain peace and stability in the world it is essential that the God given just system prevails.
- The true concept of "Jihad" has been presented with an aim to devise a long-term strategy for future. It does not mean that in case of any insurgence or misadventure from outside we remain passive. In such a situation we will have to defend our homeland till the last drop of our blood by seeking the help of Almighty Allah.

Islam at a Glance

Islam is a complete code of life. Following sketch gives an overview of the entire structure of Islam:



It is a triple storey building standing on a firm foundation. Faith (Iman) is reflected through base and plinth. Modes of worship are depicted in the form of pillars and the Holy Quran is like an axis in the grand edifice of Islam. “Jihad” is shown in the shape of spiral stairs.

End Notes:

[1] Surah Bani Israil :33
[2] Sura tul Anam : 108
[3] Surah Saf : 4
[4] Ibid: 11
[5] Israr Ahmad,Dr,Jihad Fe Sabilillah,Shirkat Printing Press.Lahore,Page-9
[6] Suratul Hujurat: 15
[7] Surah Saf: 10-11
[8] Muhammad Yusuf Islahi,Everyday Fiqh ,Islamic Publications Lahore,Page-5
[8] Muhammad Yusuf Islahi,Everyday Fiqh ,Islamic Publications Lahore,Page-5
[9] Suratul Maidah:56;Suratul Mujadilah:22
[10] Suratul Baqarah:249
[11] Tafheemul Quran
[12] Sura tul Ankabut: 69
[13] Sura tul Ankabut: 8
[14] Sura tun Nisa : 77
[15] Abul A'la Maududi,The Meaning of The Quran.Vol-3,Page-40
[16] Allamah Muhammad Iqbal.Bang-e-Dara, Page-272
[17] Sahih al Bukhari,Kitabul Buyuh,Hadith No.993
[18] Sahih al Bukhari,Kitabul Mazalim,Hadith No.1129
[19] Sura tul Anakabut : 08, Surah Luqman : 15
[20] Sura tul Fatir: 6
[21] Sahih al Bukhari,Kitabul Itkaf,Hadith No.982
[22] Sura tun Nahl: 125
[23] Tafheem ul Quran
[24] Sura tul Muddasir: 3
[25] Sura tush-Shura : 13
[26] Gospel (Old & New Testament), Mathew: 6:9-14
[27] Sura tun Nisa : 77
[28] Sura tutTaubah : 33, Sura tus Saf : 9, Sura tul Fatah
[29] Sura tul Baqarah : 190
[30] Sura tul Hajj: 37
[31] Sura tul Baqarah : 193
[32] Sura tul Anfal : 39
[33] Surah Al-e-Imran : 139
[34] Surah Muhammad: 7
[35] Surah al-e-Imran : 160
[36] Sura tul Anfal: 60
[37] Inamul Haq,Islamic Motivation and National Defence,Pages-274-275

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