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Islamic Studies

CSS 2020

- Q. Discuss in detail the principles and terms and conditions for "Jihad" in the light of Quran and Sunnah.

Literal Meaning of Jihad

Jihad is an Arabic word which means "trying" or "striving".

Contextual Meaning of Jihad

Jihad refers to fighting against evil in the name of God. Jihad is the name of a struggle or the fight for a noble cause which is to eradicate evil and injustice from the earth by peaceful means or by employing military tactics.

According to John Esposito, jihad can simply mean striving to ~~live~~^{live} a righteous life, spreading and defending Islam, as well as fighting injustice and oppression.

Muslim Scholar Mahmoud Ayoub states that "The goal of true Jihad is to attain a harmony between Islam (submission), Iman (faith), and ihsan (righteous living)."

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Types of Jihad

| Type | Description |
|-------------------------------------|---|
| Jihad-bil-saif | Jihad by the sword or fighting in armed fighting in the way of Allah or Holy War |
| Jihad-al-Dawah wal-Ishaat | "Intellectual" Jihad which aims at propagation of message of Islam. |
| Jihad bi-al-Qalb | Jihad of the heart which is concerned with combating the devil and in the attempt to escape his persuasion persuasion to evil. |
| Jihad bil-Qalam/ Jihad bil-lisan | Jihad by the tongue ^{or pen} , i.e. spreading the word of Islam with one's tongue or pen. |
| Jihad bil-Yad | Jihad by the hand which refers to choosing to do what is right and combat injustice and wrong with one's actions. |
| Jihad al-Ihsad | Economic jihad that refers to good involving money including lawful earning and giving charity. |

Holy War in Islam

Jihad has two levels, broadly; personal and state level. On personal level, Jihad denotes struggle to live a just and fair life. Jihad at state level means either the state's work to improve the socio-economic conditions of its citizens or by military fight for defense of its borders and security including defense of the religion, Islam.

Holy war in Islam is at the state level i.e. only the state is mandated to declare Jihad on its enemy including fighting to purify the land of Allah and aims at spreading security, safety, mercy and compassion.

Principles and Terms and Conditions of Jihad

1) In the light of Quran

Allah has declared Jihad or fighting for Islam, obligatory on all Muslims and in the Quran, He provides certain objectives to fight against non-believers, such as:

a) Strict rules of war

In instances where Jihad becomes necessary, Allah has allowed His believers to do so, but

only when they comply with rules such as:

i) Allah tells Muslims to not kill people for no reason or without a clear ^{evidence} ~~definite~~ against them. He says in Surah Maidah (5:32) =

"If anyone slays a human being - unless it be [in punishment] for murder or for spreading corruption on earth - it shall be as though he had slain all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind."

ii) Allah has allowed Jihad on Muslims only when it is done in retaliation but without exceeding limitations. Allah says in Surah Baqarah (2:190):

"And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits."

b) To fight against Aggression

Allah has given permission to Muslims to fight against those who ~~fight~~ fight Muslims as a right to self-defence. Allah says in Surah Baqarah (2:193):

" Fight against them [if they persecute you] until there is no more persecution, and [your] devotion will be to Allah [alone]. If they stop [persecuting you], let there be no hostility except against the aggressors".

c) Assistance of the oppressed

Allah has declared it a duty on all Muslims to help those who are under the oppression of disbelievers. In Surah Nisa (4:75), Allah Almighty says:

" Why should you not fight in the cause of Allah and of those who are weak, are ill-treated (and oppressed), men, women and children, whose cry is: "Our Lord! Rescue us from this

" And what is it with you? You do not fight in the cause of Allah and for oppressed men, women, and children who cry out, " Our Lord! Deliver us from this land of oppressors! Appoint for us a saviour; appoint for us a helper - all by Your grace".

d) To ensure deterrence

Preparation of war or having arms and armies

is the most fitted way to terrify the enemy and eliminate incidence of any aggression and oppression. Allah says in Surah Anfaal (8:60):

"And prepare against them what force you can, and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others beside them, whom you do not know (but) Allah knows them".

In today's world, a country with nuclear weapons can successfully create deterrence or drive out any chances of attacks by the enemy knowing you have sufficient resources to retaliate in the same way.

e) To eradicate hindrances in the way of Islam

Jihad has been made obligatory when Muslims are not allowed to practice their beliefs. Allah says in Surah Baqarah (2:217):

"But hindering others from the Path of Allah, rejecting Him, and expelling the worshippers from the Sacred Mosque is a greater sin in the sight of Allah. For persecution is far worse than killing."

2) In the light of Sunnah

Allah's Messenger, Holy Prophet (PBUH), issued honorable and strict rules about war and ordered his soldiers and leaders to follow them. The Prophet (PBUH)'s instructions were:

a) Ensure minimum human loss

The Prophet (PBUH) allowed the killing of only the enemy who fought against them in battle. He even instructed his soldiers to spare an enemy if they lay their weapons down or surrender. Moreover, the Prophet (PBUH) forbade the killing of children, women and aged men. The Prophet (PBUH) also said:

"Do not kill a wounded person, nor run after a fleeing one or kill a captive".

b) Forbade torturing

The Holy Prophet (PBUH) forbade burning of people in fire. He instructed his soldiers to only kill in a quick and as painless as could be. The Holy Prophet (PBUH) also forbade the beating of children or women.

c) Forbade cutting of trees and killing of animals

The Holy Prophet (PBUH) ~~for~~ made cutting down of trees forbidden unless they were badly needed and there was no substitute. The Holy Prophet (PBUH) is reported to have said:

"Bring no harm to the trees, nor burn them with fire, especially those which are fruitful".

d) Forbade theft

The Holy Prophet (PBUH) forbade theft and robbery and declared that gains acquired through plundering were not less forbidden than the flesh of a corpse. ~~He is~~ He is reported to have said:

"Let your invasion be in the name of Allah and for His sake. Fight those who disbelieve in Allah. Invade but do not plunder nor conceal booty".

e) Only fight those who fight you

The Holy Prophet (PBUH) forbade from killing ~~defendants~~ ~~and~~ ~~at~~ envoys and those who

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made covenant - The Holy Prophet (PBUH) strictly forbade from killing anyone who did not raise a sword. The Holy Prophet (PBUH) said:

"You are likely to pass by people who have devoted their lives to monastic services; leave them alone."

f) Follow International Humanitarian Laws

The Holy Prophet (PBUH) at that time made sure Jihad was not unethical and did not violate human rights. As mentioned before, the Prophet (PBUH) forbade killing of women and children, he forbade killing a wounded or fleeing person, he forbade killing of captives, he forbade torturing and also forbade mutilation of corpses. The Holy Prophet (PBUH) complied with today's humanitarian laws to such an extent that he even forbade running after a fleeing enemy. Moreover, the Holy Prophet (PBUH)'s treatment with prisoners of war was exemplary which is why many eventually converted to Islam and became followers of the Prophet (PBUH). The Prophet (PBUH) stressed so much on keeping up with humanitarian laws that he would not invade the enemy if the Prophet (PBUH) reached the battlefield.

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at night.