CHAPTER - 4

Jihad waged by the Prophet of Islam and its Contemporary Relevance

Last couple of decades have seen emergence of self-styled Islamic movements with the aim to establish so called Islamic State. These movements have hinged on armed struggle in the name of Jihad and have taken it to extreme levels by challenging the law of the land. The threat has become bigger to civilization than perceived as it has taken deep roots into an ideology which is used by the extremist organizations. This ideology is falsely attributed to scriptures resulting into a deadly cocktail of extreme violence and suicide bombing. The incident of 9/11 of New York WTC in 2001 has further given a dreadful twist to the concept of Jihad.¹

It therefore becomes important to analyse there all meaning of Jihad as per Islamic scriptures and the guidance of Prophet of Islam on the same. It is noteworthy that many of the early biographers presented the life of Prophet as having fought battles which gives an impression of him being more like a war general whereas in reality his entire life Prophet fought only three times and that too in self-defence. A deeper analysis of his life shows an interesting aspect on how he always followed the policy of avoidance rather than confrontation. One of the main reasons for showing Prophet as a war general engaged in battle field is due to history chroniclers considering military commander as heroes. Prophet was born in a tribal culture which was steeped in violence and since he was the divine catalyst to change human history; an extraordinary emphasis was made to project his image as a war general that fought to bring about the divine revolution. However, this completely undermined the real image of Prophet and that was the Prophet of Peace.²

Let us understand the meaning of Jihad:

According to the famous Arabic dictionary Taj ul Uroos min Jawahir el Qamoos, the word juhd means great effort.³ Juhd is the root word for Jihad which means

---

struggling hard for a particular purpose. One important thing to note is that striving and struggle are commonly used words which may not be understood in the rewardable sense; however, in the case of Jihad, it refers to a sort of extra effort meant to earn divine reward. This can be seen from the Quran in chapter twenty-two and verse number seventy-eight wherein it exhorts to struggle for the cause of God.

**Extremism in name of Islam**

There is no place of extremism in Islam which can be seen both from the life of the Prophet and the Quran. Muslims engaged in violence justify it by stating that they are doing it to establish an Islamic or Prophetic system. This is totally baseless as it is nothing but a ploy to justify their actions to gain political power in the name of Islam. The aim of Islam is to Islamize individuals and not the state. We can see this from the time of Sufis who played a constructive and positive role in the history of Islam and there were no reports on incidents of violence or conflict being attributed to Sufi’s. One can conclude that it is these self-styled Muslim leaders who are to be blamed for growing intolerance and violence in the name of Islam.⁴

Jihad when taken as war is the most amenable idea for any state to pursue its aggressive policy but nowhere in the Quran is a clear-cut authority given on aggressive Jihad.⁵

Many great Scholars from the history who continue to influence Muslims had this to say on Jihad as mentioned below:

Imam Al-Ghazali (d.1111), is looked at one of the most influential scholars in the Islamic History after Prophet Muhammad. He talked about the requirement of a believer to go on Jihad once a year. He talks about harsh treatment to the non-Muslims like not allowing their houses to be higher than a Muslim and they should be allowed to ride an ass and not a horse. Their books should be thrown away and clothes should have an identifiable label for both men and women. Jihadis have full freedom to plunder on whatever they set their eyes on.

⁴Sikand, Yoginder (Ed. And Tr.).(2010). *Jihad, Peace and Inter-Community Relations in Islam*. Delhi, Delhi: Rupa & Co. (P.11).

Imam Ibn Taymiyya (d. 1328) one of the followers of Hanbali School of thought was a contributor to Wahhabism and his influence has grown with his thoughts adopted by Saudi leadership. He said that Jihad in the sense of war is lawful and if anyone opposes the word of God then they should be battled till they convert to Islam or pay Jizya.

Shaikh Ahmad Sirhindi (d.1624)- He was an influential figure of Naqshbandi Sufi order and an Indian Hanafi jurist. He was also considered Mujaddid alf Saani that is, a reviver of the second millennium. He said that multi faiths cannot coexist and any person who respects a follower of faith other than Islam is dishonouring the Muslims. According to him any faith which is outside the path of Prophet is forbidden. Killing of Jew only benefits Islam and Non-Muslims should constantly live under fear.

Shah WaliullahDehlavi (d.1762)- He was highly acclaimed reformer, theologian, philosopher and known for his work Hujat ul Balagha. According to him Prophets are sent to enforce Islam even if it is not acceptable by people. If people refuse to accept Islam then they should be treated in such a way like giving them labour work, imposing tribute tax (jizya) and humiliate them to the point that they are left with no option but to accept Islam as their religion.

Muhammad ibn Abdul Wahhab, (d. 1792)- He is the founder of Wahabi doctrine and was a religious leader and a theologian. He was such a hardliner and said that Muslims ought to have hate towards the Non-Muslims According to him Jews and Christians should be killed with sword as their religion is the religion of devil.

Abu A’la Maududi-(September 1979): He is the founder of Jamaat e Islami and gave political interpretation of Islam. According to him there should be only one state in the whole world and that should be Islamic State. He said since Islam was sent for entire mankind therefore Jihad will help in establishing Islamic rule. Much of the political ideology developed in present age or the political thought process goes to the credit of Abu Ala Maududi.

One of the Scholar who is known to have influenced Indian Mujahedeen is based in Hyderabad and his name if Maulana Abdul Aleem Islahi, according to him, Qital that is an armed struggle is lawful and is approved by the Quran and Hadith. He says that
peaceful preaching is not an effective way but engaging in battles and doing Jihad and Qital is rewardable act as per Islam. Putting up a violent aggressive front before Non-Muslims is absolutely Islamic and approved by Quran and Sunna of the Prophet.

In the above article of Sultan Shahin he talks about a very disturbing trend wherein the extremism-oriented ideologues are motivating youths not to wait to formally join ISIS or for getting training in making of a bomb; rather they should make individual efforts and ram their car in crowds of so-called infidels. In this way Jihad, has been elevated to the sixth pillar of Islam by creating individuals like killer machines who can do lone attacks just like we are witnessing today. Some misguided youth have already started acting upon it in different parts of the world. The problem is that some Ulama and jurists have divided the world into darul harb and darul Islam. If a country where Muslim does not enjoy freedom of his faith and is persecuted has been declared darul harb and darul Islam is the place where Muslims have their predominance.\(^6\)

However, in the above rationale, Asghar Ali says that even if Muslims are persecuted then also the method to be followed is the democratic process and terrorism cannot be elevated to the category of Jihad.\(^7\)

This is in totally opposite to teachings of Islam. The word Islam is derived from the root Silm which means peace and Quran refers to Prophet of Islam being sent as Mercy to mankind or Rahmat al-il Alamin which is mentioned in chapter twenty-one and verse number one hundred and seven. This being the case, it is but natural that a religion which connotes Peace and mentions its Prophet as mercy to the whole world could never advocate for terrorism or extremism.

**Political Interpretation of Islam**

So the main reason for developing violent ideology goes to three Islamic ideologues which gained influence in the first half of twentieth century. They were Ikhwan ul


Muslimin (Muslim Brotherhood) in the Arab world Ayatollah Ruhollah al-Khomeini in Iran and Jamaat e Islami in South Asia. This can be seen from their slogans as Muslim Brotherhood said that Quran is our constitution, and armed Jihad is our Path, and through this we will establish Islam throughout the world. As a result, this ideology propagated violence from Bosnia to Chechnya and from Palestine to Afghanistan. Similarly, Jamat-e Islami developed the theory that all the system in the world is evil or taghuti and therefore duty of all Muslims is to destroy and replace these evil systems with Islamic System.8

When a goal of life is based on the concept of Political interpretation of Islam then everything a Muslim or a believer would understand or perceive would be in the political terms. The mindset and target in such a scenario would always focus on acquiring of political power.

It is therefore understandable when in his book Tehrik-e Islami ki Akhlaqi Bunyaden (The Ethical Foundations of the Islamic Movement), Maulana Maududi writes that the decisive objective of our struggle is to bring change in the political matters even if that requires unseating of the existing leadership and substituting it with Islamic leadership.9

He justifies the rationale of causing political upheaval stating that would earn the divine reward of the God in the hereafter. He defines this task rewardable as its helps in doing away the prevailing immorality and unbelief and hence the action is justifiable. As per Maududi, Muslims have forgotten their role and have failed to appreciate the importance of religion. It is for this reason that political power is required to address the decline of human affairs as without political power no progress can be made. This is the reason behind the need of founding a religious leadership (imamat-e saleh) and the Divine System (nizam-e haq). He claimed that even Prophets were sent for this purpose and this is what Quran, the book of God is exhorting everyone to do. If anyone neglects this or does not work towards establishment of pious leadership and divine system then that person would not

qualify for God’s pleasure. Therefore, in the same vein, the constitution of the Jamaat-e-Islami declares:

The objective of the Jamaat-e-Islami is to establish divine leadership and thereby become a qualifier to win God’s pleasure in the Hereafter. Looking at the book of Maulana Maududi, Musalman Aur Maujuda Siyasi Kashmakash (Muslims and the Present-Day Political Struggle) one gets the clear mind of Maududi with respect to his understanding of the Deen of Islam and his political mindset. He believes that deen (religion) is not different than the state. He equates it with the understanding that just like in a state people obeys the authority because of its superior status; Similarly in a religion (deen) people take God as superior and therefore in obeisance give up on their base desires.

Maulana Maududi mentions that Prophets were sent to establish a political system which allowed no scope of independent authority of people. He further mentions that ruler-ship and power ultimately lies with God Almighty. He gave a complete political interpretation to the deen when he said Prophet was sent to establish deen which he also stated in his book Tajdeed-o-Ihya-e Deen (The Renewal and Revival of the Deen) and went on to the extent of saying that this was the mission of the Prophet.

The flaw in the Maududi’s interpretation was that he assigned more importance to Prophet acquiring political power even if people continue to be on their old ways. He said it is not acceptable if ignorant people run the affairs however it would be okay if they establish themselves in beliefs but as long as they are to themselves. According to him, the real purpose in sending the messengers of God or Prophets was to bring about a political revolution. He goes on to divides the history of previous Prophet citing that their task entailed creating grounds for future Prophets. For example, he gave the example of Prophet Abraham and Jesus saying their work was left unfinished for the last Prophet to complete it. He maintains that there were examples like that of Moses and Prophet of Islam where they succeeded in gaining political leadership.
However, in reality this view is very much against the real purpose for which Prophets were sent which was to transform people and establish the principles of Monotheism. Maududi clearly missed this key point and focussed only on establishing of Political power. The result of such ideology gives a political colour similar to the ideology in Marxism or communist system. It meant that every aspect right from deen to coming of the Prophet takes the connotation of political establishment. All the components of the faith ranging from worship, piety are moulded in the political framework. Accepting of a faith is considered a political act rather than an ideological transformation and Islam becomes a political system which cannot be understood otherwise.

Maududi mentions in the chapter titled Jihad fi Sabilillah (Jihad in the Path of God) of his book Tafhimat that once Islam is established as a political system then all the Muslims becomes members of this Islamic Party. He terms this group as hizbullah (party of God) taking its reference from the Quran. This party he said would then aim to launch Jihad and free the world from non-Islamic system by bringing Islamic leadership and undertake the divine task of spreading the word of God.¹⁰

As a result, this party would replace evil with good by capturing the powers from non-Islamic government and supposedly end the oppression from the world. Every member in the party therefore is like a soldier of God on special duty whose role is to replace corrupt leadership with pious one. This can be only possible when the powers of non-Islamic government are snatched from its rulers. It is this ideology which is responsible for violence in Pakistan and Kashmir. Both the above ideologies are responsible for 9/11 which brought WTC buildings down killing scores of innocent civilians.¹¹

Influenced by Maududi, Al-Khomeini laid the basis of the Islamist ideology within the Shia system by declaring that Islamic jurists are the true holders of religious and political authority and they must be followed with the same spirit of obedience as

¹¹ Sikand,Yoginder(Ed. And Tr.).(2010).Jihad, Peace and Inter-Community Relations in Islam.Delhi,Delhi: Rupa & Co.(pg4)
one has for God. He spearheaded the Islamic Revolution which was actualized in
Iran in 1979.12

Qutb’s most original contribution to the ideology was to relate the notion of jahiliyya
with that of modern secular societies. He claimed justification for jihad against
Muslim rulers who do not uphold Sharia law. He presented the Islamic ideology and
the message of Prophet in a misleading way just to counter the secularism call of Al
Nasser. Qutb told Muslims to model themselves on Prophet Muhammad, that is, to
separate themselves from mainstream society like Prophet did by shifting his base
from Mecca to Medina and then engage in violent jihad.13 The founders and
followers of these ideologies failed to differentiate between limits of scope of Jamat
(group) and state. Jihad cannot be done by group of people as it is the domain of the
state. The duty or scope of Jamaat or group is only peaceful invitation to others or
their self-correction as mentioned in the Quran in chapter three verse number one
hundred and four where God says that as Jamat the invitation should go out to others
for good as only then God’s blessings will come to them.

Yet another example of misplaced interpretation in the context of Jihad or extremism
is used against India and is derived wrongly from a Hadith in which Prophet of Islam
had prophesied about a group of Muslims who would be saved from the Hell fire.
This group would be involved in battle against India. The word used is Ghazwat ul
Hind and groups like Lashkar-e Tayyeba and the Jaish-e Muhammad falsely attribute
this saying of Prophet to Jihad against India. The literal meaning of Ghazwa is to
move or to shift from one place to another but these terrorist groups used it in the
meaning of Qital (war) and justified their acts of terror. If one looks into the life of
Prophet then his biographies describe more than eighty ghaz was out of which only
three pertained to fighting namely Badr, Uhud and Hunain. The remaining were
peaceful related expeditions with minor instances of skirmishes in self-
defence.14 This shows that in Islam there is no scope of violence and war or battle
becomes legitimate only when one is attacked. Islam therefore differentiates between
attack and self-defence and does not permit offensive war.

12Khomeini, Ruhollah (author) and Hamid Algar (trans.) (1981), “Islamic Government,” Islam and
14Sikand, Yoginder (Ed. And Tr.),(2010). Jihad, Peace and Inter-Community Relations in
Islam. Delhi, Delhi: Rupa & Co. (pg67-68)
In chapter four and verse number one hundred and thirty-five, Quran commands to be strict while observing justice. In this verse, the word observe, is meant in the meaning of following justice which many scholars and hardliners have incorrectly interpreted in terms of implementation. This complete change of context, as a result, gives the wrong impression that Islam insists on implementing justice on others. Hardliner Islamic Scholars believe that they need to implement a complete system based on implementation of justice on others. Since such enforcement cannot take place without gaining political power; therefore, they make attempts to capture the power. This is completely in conflict with the essence of the verse which simply instructs every individual to follow principle of justice in their personal lives.

The well-known Islamic scholar Maulana Wahiduddin Khan, says that this is a form of extremism and that the ideology of political system is completely alien to Islam. The main aim of such people is to gain political leadership in the name of Islam, while the real aim of Islam is to Islamize individuals and not the state or governments. The Quran teaches us not to be extremist in our religion as mentioned in the chapter four and verse number one hundred and seventy-one of the Quran.\(^\text{15}\)

In fact, Prophet Muhammad had warned the Muslim Ummah to refrain from extremist tendencies as previous communities were annihilated due to their extremist mindset in religious affairs.\(^\text{16}\) Muslims everywhere have lacked in taking wisdom from the Quran and the sayings of the Prophet, this has only resulted into statements like: Islam: A religion that sanctions violence.\(^\text{17}\) Such statements in the newspaper and media reports convey the impression to people at large that Islam as a religion does not confirm with the present time.

It is relevant here to mention an incident from the life of Prophet which decisively shows that the political interpretation of Islam was not the model set by the Prophet. In a hadith report, it is recorded that once Archangel Gabriel came down to Prophet


\(^{16}\)Musnad Ahmad, Vol. 1, pg 215


113
along with another Angel who had descended to earth for the first time. On meeting the Prophet, the new Angel put a question to him which was a message from the Lord that if Prophet were given the choice to become a King Prophet or a Messenger servant then what would he opt for. The Prophet responded by saying that he would like to go for messenger servant.¹⁸

This clearly shows that the Prophet never aspired to be a king or a head of state. This hadith gives guidance on the role of a person engaged in inviting others towards God realization like Prophet of Islam did in his time. Since Prophet of Islam is a role model of all the Muslims and he was also the head of the state so one can conclusively deduce from this hadith that objective of Islam was not political but spiritual. Another tradition recorded in chapters Kitab al- Fitan wherein Prophet of Islam was reported to have mentioned about later period when people will face oppression at the hands of tyrannical and extreme rulers but despite this Prophet advised that Muslims should not fight against them rather, they should relocate with their goats and camels to the mountains. Here reference to goats and camels meant other non-political opportunities of the time. This is a very clear injunction of the Prophet.

The noted Islamic scholar Maulana Wahiduddin Khan, says that this is a form of extremism and that the ideology of political system is completely alien to Islam. The main aim of such people is to gain political leadership in the name of Islam, while the real aim of Islam is to Islamize individuals and not the state or governments.¹⁹

**Jihad against the West**

It is believed that Islam and West are anathema to one another which is an irony as Islam is closer to the west geographically and ideologically shares the same Abrahamic family as Christianity does. Yet the westerners view Islam as a threat to the human civilization and this has worsened the tensions in the last couple of decades.²⁰

---

¹⁸Musnad Ahmad: 2/231/7160


Interestingly, many western writers at the same time have acknowledged Islam and the Prophet in many of their writings in a positive way. For example, Michael Hart in his book, *The 100: A Ranking of the Most Influential Persons in History* places Prophet Muhammad first in rank and writes that Muhammad in the entire human history is the single most personality who is influential in secular as well as religious sense. This indeed is a great statement by a west writer. However, the moot question remains that why there is enmity for the west which has led to the use of terms like Islamophobia which means hatred or bias against Islam or Muslims especially as a political force.

Some extremist using revenge as the reason justify their attack on the west whereas nowhere in the Quran Jihad is used in the meaning of war or revenge. Asghar Ali gives an extreme example from the life of the Prophet which clearly shows that Muslims are prohibited from taking revenge. He mentions that in Saahih-al-Bukhari a Hadith narrates about Miqdad ibn Amr al-Kindi who asked the holy Prophet that if one was to face an infidel engaged in a fight and who cuts of his opponent’s hand and then accepts Islam, then in such a situation would it be lawful to take the revenge from that person. The Prophet responded in negative because the person had accepted Islam. This shows that in Islam forgiveness is encouraged and avoidance of conflict is the norm because it breaks the cycle of revenge and counter revenge.

In an interview with Islamic Scholar Maulana Wahiduddin Khan the Scholar discussed the reasons for negative mindset of Muslims against the West:

Maulana Wahiduddin Khan stated that when colonization began, the Muslims developed negative mentality towards west because of their non-acceptability to the changing political landscape. They had been living in the past glory of Muslim rule of the earlier period in history. The Europeans colonized the vast areas of Africa and Asia where Muslims had ruled earlier. This could not be digested by the Muslim leaders who capitalized the situation to further their vested interests and started feeding the defeatist mentality among Muslims. They created an impression that west has brought down the Islamic flags which had hoisted high for the past two centuries.

---

This negative mentality spread at a rapid pace with the help of printing press which had been invented by then; and great amount of literature began to come out that reported the developments negatively and Muslims began to feel like victims of an oppressed community. Later when the colonialism ended in twentieth century the hate psychology was further exacerbated with America’s support of Israel. This became significant reason for upsetting the Muslims as their third holiest place of worship was Al Aqsa Mosque which is located in Jerusalem and globally Muslims are deeply attached to this historical mosque. As a result, directly or indirectly the whole Muslim world had begun to feel that if America is supporting Israel then it is one of their biggest enemies and should be responded with retaliation. All this has led to frequent and violent attacks on the western nations. Secondly America support those Muslim rulers who are not considered to be the upholder of Islamic beliefs so such attacks on America is to weaken their coalition which would destabilize those Muslim rulers in the middle east. The violent fervour even took a deadly turn when a group of terrorist hijacked planes and crashed them into World Trade Towers in New York on September 11,2001.

Maulana Wahiduddin Khan interestingly remarked that he personally believes west to be a great benefactor for entire humanity including Muslims. This is because west is responsible for all scientific discoveries which we term in the present age as a modern civilization. All the multi-media, technological advancements, industrial products, modern amenities, medical advancements etc are a result of extensive research undertaken by the west. He says that present age is an age of opportunity which is not understood by the Muslims and hence remains un-capitalized by them. Since Islam is a peaceful and powerful ideology unknown to most of the world so Muslims could use the social media to respond positively to the whole world and convey the true message of Islam. This he said is also obligatory for all Muslims who need to engage with positivity and promote interfaith dialogue then this would go a long way in building a positive image of the religion and encourage more and more people to understand Islam. He reminded of chapter six and verse number one hundred and nine where Quran says that a friendly environment needs to be
maintained while dealing a controversial subject else it will arouse animosity with no positive results.\textsuperscript{24}

He then further pointed out that America and Europe have huge number of mosques with no restriction on Muslims to practice their faith with complete freedom of expression; this itself is a testimony that Muslims are flourishing and availing opportunities in western nations. He gave an important perspective that modern civilization has now de-centralized all the opportunities which is now available for all. Earlier human history was marked with monopoly of resources whether political, economic or religious. Therefore, for any territorial expansion a war had to be waged but today world is a global village where economic boundaries have blurred and a person can travel, work and live in any part of the world. So present scenario is based on merit and if an individual aspires for political power then even that is achievable through democratic process. He gave the example of Sadiq Khan who was elected as Mayor of London in 2016. The win of Sadiq Khan shows that sectarianism has no place in the global world. Londoners accepted him as they found in him a better suited mayor even though he had Muslim background. It shows that the world looks at competition and meritocracy irrespective of which religion you belong and Sadiq Khan’s win as Mayor of one of the most important cities of the world proves this beyond any doubt.

Muslims therefore should learn from the election of Sadiq Khan and take guidance from the chapter forty-one and verse number thirty-four of the Quran which says that one should repel bad with good and not consider both as same. When one is able to do that, he would be able to convert his enemy as his dearest friend.

This Maulana Wahiduddin Khan interprets as a golden teaching of Quran which tell us that the differentiation between enemy and friend is wrong as there is no enemy. The right equation is between friend and a potential friend so one needs to turn the potential friend into an actual; and west is no exception in this case so Muslims must apply this Quranic wisdom in their life to change their negative attitude towards west and come out of their illusionary paranoia.

\textbf{Jihad in the Scriptures}

\textsuperscript{24} Khan, M.W. (2016, December 24). \textit{Interview with Maulana Wahiduddin Khan}, New Delhi
When we look at concept of Jihad and its meaning in the Quran, we find that Jihad has been used at several places in the Quran and each time it connotes the meaning of exerting oneself for a greater cause. It does not indicate or give an expression of war as it is widely perceived.

In chapter nine and verse number twenty-four of the Quran believers are told to help Prophet in his mission of calling people to the way of God. Here Jihad denotes calling to the way of God and not war. The believers are commanded to support with all the resources they have for the mission.

The word jihad then is mentioned in chapter twenty-five and verse number fifty-two where God commands to use Quran for waging of Jihad. This verse essentially refers to the jihad of calling people to God, because there can be no other meaning of engaging in jihad with the help of the Quran. The term jihad appears for the third time shortly before the victory over Mecca which is mentioned in chapter sixty and verse number one wherein Quran says that believers are said to have left their worldly family purely to seek God’s reward.

When Mecca was conquered and Prophet travelled along with ten thousand companions from Medina, he did not have any intentions to fight a war. It was a peaceful takeover of Mecca city which was a direct result of Hudaybiyyah treaty that Prophet had signed much to the disappointment of his companions. When this treaty was broken by Quraysh then Prophet decided to march to Mecca. During the travel when Prophet and his companions were moving towards Mecca a believer made the comment that it is the day of war but Prophet corrected him by saying that it was not the day of war but a day of Mercy.²⁵

In chapter twenty-two and verse number seventy-eight of Quran, it is mentioned that Jihad is carried for the cause of God; here cause of God refers to conveying the message of God and to call people towards God.

When we talk of Jihad it is imperative to understand that present age Jihad which is waged by Muslims is not the real Jihad. These acts of violence are unlawfully

²⁵Al Muttaqi, A’lauddin Ali Ibn Husamuddin Al Hindi [compiler], Bikri Haiyani & Safwat al Saqa [editors] (1981), Kanz Al Úmmal Fi Sunan Al Aqwal Wa Al Afa’il (Arabic), Muwassisah Al Risalah. (V 10, pg 513, h 3073)
ascribed to Jihad for the simple reason that Jihad is a peaceful term and has nothing to do with violence or war. The use of Jihad for war or violence is like extending the meaning of Jihad much against the literal meaning of Jihad. What we see today is actually Qital and not Jihad.

For example, in chapter twenty-nine and verse number sixty-nine of the Quran shows that Jihad has no relevance with war or violence and guidance according to the verse would be given to those who will struggle for God’s cause. Likewise, Quran in chapter forty-nine and verse number fifteen talks about believers who would use their resources for God's cause.

Similarly talking about Mujahid, Prophet once said that Mujahid is one who goes against himself in order to obey God. This teaches us that Jihad is an inner change which awakens a person towards higher self. It is like controlling one’s desires and keep oneself away from distractions so that one does not get derailed from the path of truth.26

Then on one occasion Prophet of Islam said that taking care of one’s parents is also Jihad because taking care of your parents requires efforts and hence is also considered Jihad.27

**Jihad in Islam**

Jihad means to exert oneself to the maximum and if one looks at the root word of Jihad which is ‘Juhud’, it means to strive. People often take Jihad with the meaning of war but the real word for that would be Qital. One engages in war in a special situation to fight the enemy which may happen rarely but when it comes to Jihad it is a regular process that requires him to introspect on daily basis so he can be steadfast and change himself. This process is done for the cause of God and can be seen from the chapter twenty-two and verse number seventy-eight of the Quran which says to strive and struggle for the cause of God.

So even though a person by nature is greedy and full of base desires he must resist by bringing out his inner elements like goodness, justice and reach out towards a

---

26Ibn Hanbal, Abu ‘Abdullah, Ahmad Bin Muhammad [compiler], Shu'ayb Arna'ut, Aadil Murshid & others [editors] (2001), Musnad Ahmad (Arabic), Muassasah al-Risalah. v 39, pg 381, h 23958
balance that helps in maintaining peace. Such a person who is focussed on peace would not give any excuse even if it personally benefits him materially or morally. When a person resolves to lead a spiritual life and overcomes all the hurdles to lead a righteous life then this is called as true jihad. Looking at the nature of man, a balance is required in a person’s life. When God created humans, the Angels were sceptical and asked God on His decision to place humans who will cause bloodshed and corruption. (2:30).

However, this becomes clear if one considers God’s purpose of creating man and the test it is subjected to under different circumstances. The Angel’s assessment of humans to be more of a destructive force does not take into account the above stated fact. The response man gives to different situations is part of the test which God is witnessing. It is in this sense Jihad is to be seen as a resistance to negative temptations. So, essence of Jihad is quest for Peace while Qital is resistance to aggression by self-defence. Likewise, Javed Ahmad Ghamidi says that even Qital must not be taken for territorial expansions, animosity or appeasing the emotions of communal support. It should be done only for the cause of God so it has no relation with any personal or selfish motives. Since Qital would be for fulfilling the objectives of Almighty rather than for personal gain so one should not deviate from the prescribed course.

There are several references of Prophets sayings on Jihad for example in Musnad Ahmad it is reported that Prophet of Islam once said that a Mujahid is one who exerts with himself and struggles for the cause of God. The world is designed in a way to test the creation that puts a man in trying situations all the time which includes challenges, obstacles, temptations, emotional and ego related issues. For example, a person junior to one may be right but accepting one’s mistakes may make a person feel lower and therefore gives rise to ego issues. There could be situation of material desires which may tempt a person to take a wrong course of action. Sometimes a person acts in haste or out of revenge for hurt caused by the opposite party. All this may bring the person under scrutiny of God who sees the response given by His creation under different scenarios. When a person goes against oneself and acts

---

responsibly and remains firm on the right path then this is construed as waging a Jihad. It is this Jihad that makes a person contender for Paradise.

Therefore, Jihad is an inner struggle for a peaceful cause; one kind of Jihad is inviting others to the path of God as mentioned in chapter twenty-five and verse number fifty-two of the Quran. It is clear from this verse that Jihad is an ideological and not an armed activity. Some people talk in the sense of war but Jihad even in a military situation would become applicable only when the condition becomes unavoidable. In such a case Jihad in the form of Qital would assume the form of defensive war rather than offensive war. This can be best understood from the life of Prophet Muhammad about whom his wife Aisha reported that whenever faced with the two situations Prophet would always go for the easier option instead of the harder one.\textsuperscript{30}

This approach of Prophet, he applied in all the matters that he dealt with whether pertaining to war or day to day affairs of his life while dealing with people. It is for this reason that one does not find any example of aggressive war being waged by Prophet. He would avoid war like situation and never get provoked by his opponents.

With this sunna of Prophet it is clear that only defensive was in a compulsive situation is allowed in Islam. Prophet always knew that war was always a terrible evil and would sometimes be necessary to preserve basic human rights to establish freedom of worship.\textsuperscript{31}

In every situation a person faces two scenarios, one which leads to the path of Peace and the other that leads to the path of violence. When we look into the life of Prophet Muhammad we discover that he would always opt for the path of Peace and avoid the path that leads to violence. This he demonstrated his entire life that unilateral method of Peace is the key to success in every situation. Some of the examples from his life are mentioned below:

1. When he was given Prophet hood with a divine mission to end polytheism and establish Monotheism; at that time the situation in Mecca was volatile as Kaaba had

\textsuperscript{30}Muslim, Ibn ul Hajjaj, Al-Musnada Al-Sahih (Arabic). Beirut: Dar Ihya el Turath al Arabi. V 4, pg 1813, h 2327  
Al Bukhari, Muhammad ibn Ismā’il, (1422AH), al-Jaami’ al-Musnad al-Sahih (Arabic). Dar Tawq el Najat. V8, pg 160, h 6786

360 idols and each represented a different tribe who were following and worshipping them as per the customs and traditions of their ancestors. This presented before Prophet two options that is of adopting peaceful course of action backed with proper planning or the violent course which involved getting logger heads with the Quraysh who were not only the custodians of the Kaababut also the leaders of the Arabs. So even though the mission of the Prophet was monotheism still Prophet did not break the idols or protested the presence of idols in Kaaba. One can also confidently construe that this was also the Quranic approach as otherwise Prophet would have received a revelation to clean the Kaaba from the Idols. So strategically the Prophet took the practical approach and capitalised on the opportunity of presence of pilgrims around Kabah. He began to convey the message of Islam and used the situation positively to his advantage. This incident is a very powerful example which shows that despite idolaters coming in direct conflict with Prophet’s message of Monotheism; still he chose the peaceful approach to handle the delicate situation.\textsuperscript{32}

The above can also be looked at as delinking policy by Prophet of Islam wherein he ignored the presence of idols in the Kaaba even though his mission was of monotheism. He realised that idols were the source of gathering of worshippers around the mosque and therefore Prophet seized this as an opportunity to address the people coming in large numbers for the pilgrimage. It was this great trait of Prophet that E.E Kellet (1864-1950) mentions in his book that Prophet not only faced the difficulty but his determination converted failure into success.\textsuperscript{33}

It is the law of nature that along with problems there are opportunities and the above example shows that Prophet of Islam discovered the principle of success i.e. Ignore the Problems and avail the opportunities. It was this principle which Prophet used to size up the situation at Kaaba and he peacefully applied the delinking approach and was able to get the desired result. This can be seen from the fact that multitude of people started to embrace Islam without any coercion or waging of the war.

2. Despite the Quraysh turning to be the bitter foes of Prophet and planned to execute him, the Prophet on the contrary always followed the peace approach and did not change it in his entire preaching of thirteen years during his tenure in Mecca. When matters became grave and members of the Quraysh tribes surrounded his house to

\textsuperscript{32}Khan, MaulanaWahiduddin (2002). \textit{The True Jihad}. New Delhi, Delhi: Good word Books. pg 13

kill him, Prophet decided to migrate in the middle of the night. This he did to avoid the obvious confrontation which would have taken place if he had further stayed in Mecca. His migration to Medina came to be known as the Hijrah which happened in 622 A.D. The avoidance that Prophet displayed demonstrated that whenever we face a situation to choose either a Peaceful approach or a violent one then one should follow the model of Prophet and adopt the peaceful approach.

3. Another example of Prophet choosing a peaceful method was during the battle of Khandaq (Battle of Trench) when the Quraysh with the help of other tribes surrounded Medina from all sides. The opponents came in large number and filled the hearts of Muslims with awe and it seemed that there would be no option but to engage in battle with the enemy. However, Prophet and his companions with the help of a Persian whose name was Salman Farsi dug a big trench before the entrance of Medina. This created a huge buffer between the enemy camp and the Medina hold. After passage of few days, the enemy side could not hold longer due to very rough weather which had made the ground conditions difficult. In this way without waging a confrontational battle Prophet was successful in avoiding a war.  

4. There is another example where Prophet demonstrated his peace approach and this was when he had a dream that he is doing Umra (minor pilgrimage) with his companions. So, he set out with his companions but when they reached to a place called Hudalaybiyyah, the Quraysh did not allow them to go further and asked all of them to retreat. This quickly became a volatile situation with companions ready to fight. So, Prophet immediately sized up the situation and decided not only to retreat to Medina but he unilaterally accepted all the conditions which Quraysh made part of the agreement. This showed to what extent a peaceful approach was desirable to the Prophet of Islam. It was potentially a flared-up situation and could have resulted into a conflict but he adopted a non-confrontational approach to the situation at hand.

5. Then there is the example demonstrated during the victory march to Mecca. At that time Prophet was accompanied by ten thousand companions. With such a large army Prophet could have capitalised on the opportunity before him to take the revenge of his past hurts when Quraysh left no chance to trouble him and even went

---

34Sikand, Yoginder (Ed.). (2010). Jihad, Peace and Inter-Community Relations in Islam. Delhi, Delhi: Rupa & Co. (pg4)
to the extent of killing him. However, Prophet entered the city of Mecca from all sides and the city was taken without shedding any blood. This is an example which reflects the extreme approach of Prophet’s positive and peaceful methods.

The above examples are from different situations which Prophet faced and one can say that each situation was provoking enough to initiate a war with the opponent yet Prophet opted for a peaceful approach. It is a model that Prophet has left for all to follow which guides that going into a war should happen when all options to avoid it have been exhausted. In the present times going in for a violent option is absolutely avoidable as unlike the ancient times today doors of opportunities are available to all. In the earlier times this was not the case as power was the general rule but today law of the land prevails and therefore peaceful method is the only rational approach.

In the present times peaceful approach is the practical approach as a violent approach has an outcome which is non beneficial to the winning party. Present Age is an age of opportunities and we have seen from the example of India’s independence, Japan’s policy of U-turn afterdrop of atom bomb in Hiroshima and Nagasaki, how West Germany went in for complete industrialization despite losing East Germany Germany’s and the eventual coming down of the Berlin wall. These are examples of not very distant past but conclusively show the mirror to mankind that how a peaceful approach can yield positive & desirable results.

It would be important to mention here that as per Islamic Jurisprudence when the time and place changes then there is an acceptable principle among the jurist that Sharia can be re-applied as per the situation and conditions of the time. Following are three of the five universal maxims of Islamic law:

- Al-Mashaqqah tajlibu al-taysir: it means that the presence of difficulty paves the way for ease.
- Al-Dararu yuzalu, it means that harm must be removed (eliminated)
- Al-Adah muhakkamah, it means that Custom has the weight of law.35 (the basis of judgement).

Sultan al-Ulama, Izz al-din bin Abd al-Salam, held that all matters of fiqh return to one single legal maxim: the attraction of benefit and the prevention of evil; however, other scholars felt that all matters of fiqh return to the acquisition of benefit alone (al-Fawaid al-Janiyyah 1/139-43).\(^{36}\)

The Islamic Jurisprudence which is applicable to all the matters including war also stresses that Peaceful method should be preferred over violent matters and this also confirms with Sharia.

**Contemporary Jihadi Movements**

In the present times violence is termed as Jihad simply because Muslims are doing it and attributing it to Islam, however such acts of violence are nothing but simply a chaos or a fasad. This is because any action termed as Jihad in the war sense should have the sanction of the state. Any action either by an individual or by an NGO would not be classified as Jihad unless it fulfils proper conditions as laid out in the sharia. Secondly such violent activities do not come in the category of reward as claimed by the Jihadis, rather their case is a case of eternal punishment. Many Muslims take Jihad in the sense of violence and war and consider it important like prayer, fasting, charity but Quran and Hadith have clearly outlined that jihad is the domain of a state and not an individual. Quran in chapter four verse number eighty-three commands that in a scenario of fear people should not take matters in their own hands but should bring it in attention of the officials who are in authority so a proper investigation can be done and corrective actions could be taken. This gives fundamental principle of maintaining calm and not let matters go out of control by taking things in one’s own hands. The solution therefore lies in going to the ruler or on following the law of the land when a situation becomes either controversial or volatile.

For instance, in the early books on life of Prophet of Islam we find the names of battles like Ghazwa-e-Tabuk, Ghazwa-e-Khandaq, Ghazwa-e-Makka, Ghazwa Hamraul Asad, but in all these battles prophet managed to avoid wars and they were merely reduced to skirmishes. There were only three occasions where he went to war

\(^{36}\)Ibn Masud, An Introduction to Qawa'id al-Fiqhiyyah and the 5 maxims that govern Sharia law: https://sunnahmuakada.wordpress.com/2013/01/02/an-introduction-to-qawaid-al-fiqhiyyah-and-the-5-maxims-that-govern-Sharia-law-2/
i.e. Badr, Uhud and Hunain as mentioned above. This enables us to conclude that peace is the only reality in Islam and war is a rare exception.\(^{37}\)

However, despite the above analysis, the general view questions the sanction of war by Islam and the reasons behind the Prophet engaging in battles three times with his opponents. This can be understood from the Quran which gives guidance that if the issue is limited to the extent of only provocation or non-physical in nature then the way of patience and avoidance must be adopted. However, if the opponent initiates physical aggression, then at that time war can be allowed in self-defence. For more than thirteen years, Muslims had been exercising patience and resistance against the persecution of Quraysh and avoided confrontation to the extent of even migrating from Mecca. However, once they had settled in Medina, Quraysh stepped up their onslaught as they felt their position of power was challenged and put at stake; also, they saw Prophet’s mission was spreading and they wanted to stop it once and for all.\(^{38}\)

In such matters the principle given by Quran is mentioned in the chapter nine verse number seven where it is counselled that one can be straight with the opponent provided, they are straight with you.

This means that so long as your opponent is not aggressive or initiates physical force to compel you to engage in war; you should live peacefully with him without initiating aggression in any circumstances. Islam’s goal of peace can be achieved only when there is no enmity or hatred and there is a peaceful environment for people of all faiths. This is the reason above command has been given in the Quran which shows that fighting in Islam is permitted only when there is simply no other option.\(^{39}\) This is further strengthened by the verse mentioned in chapter twenty-two and verse number thirty-nine which says that Muslims have permission to fight in self-defence.

The prophet had received this revelation not long after his arrival in Medina. This essentially means that if Muslims hold someone to be their enemy even then Islam


does not allow them to wage a war or fight with them as permission is given only in self-defence. Javed Ahmad Ghamidi says that here permission has been given to the Muslims in the collective capacity and that too it should initiate from their communal system meaning that Muslims should be organized as a state. They should not wage a war in individual capacity which is not allowed in Islam.

In a recorded Hadith in Bukhari it is mentioned that Prophet stated that war is fought under leadership of a leader who acts like a defence and protects its people. So this shows that waging wars is a prerogative of the head of the state. Scholars of Islamic law have consented on this subject that war cannot be declared or made by individuals or a band of people.

Declaring and engaging in war has very wide implications as it causes mass level destruction and loss of lives which requires careful and elaborate planning. This is possible only at a state machinery level because it has all the available resources and experience. No individual or group of people therefore is lawfully allowed to wage a war in the name of Islam.

Today we see there are many groups with allegiance to Islam are engaged in Jihads and violent confrontation across the world. They are doing it without the backing of any state in open terms. Such non-state actors cannot be therefore called Islamic in their approach to war. As per Islamic Law a country or a state has the prerogative to fight a war only if it makes an open announcement. In the present case we don’t see this being done nor these NGOs or small groups have open support of any state therefore their jihad is not only unlawful but also un-Islamic.

Ibn Kathir, the famous commentator of Quran explaining the chapter eight and verse number fifty eight said that if you are in an alliance of peace with opposite party and you fear that they would cheat you then it is better to break the treaty and inform them openly so that there is no doubt or confusion about the terms and both parties will come on equal position. This is something which God appreciates as He does not approve of treachery and this hold for Non-Muslims and Muslims alike.

---

Another relevant example is of Muawiyah who was under the pledge of a bilateral peace treaty. So, it is reported that when he was leading his army, he planned to invade the roman land when the treaty was about to end. An old man who was with him cautioned Muawiyah saying that Prophet of Islam once said that one should not break the treaty which is in full force but rather tie it harder till it reaches its appointed term. The other option is to declare it openly that it is not valid so that both the parties are on equal terms. When Muawiyah heard about it, he immediately retreated from his plan to invade the Roman land.44

In the present times Muslims are involved in violence which they term as Jihad and there are manly two types of methods followed by them worldwide. The first is the insurgent or guerrilla war where NGO or Non-state actors are involved. This is clearly un-Islamic as Islam does not allow anybody other than the state to declare a war in the name of Islam. The second type of Jihad is the proxy war which is engaged by a government but this too is not Islamic because for a Jihad or a war to be legitimate, one of the prime conditions is to declare the war openly against the opposite party. Therefore, both these types of Jihad are not Islamic and unlawful as per the Islamic Jurisprudence.

Two Types of Jihad

Jihad is an ongoing process of struggle towards betterment therefore there are two aspects of Jihad.

Firstly, it has been mentioned in the Quran to do Jihad with the help of Quran so essentially it means to convey to mankind the creation plan of God. It was for this reason that Prophets were sent to people to guide them to the path of Truth and goodness. So, this Jihad is a non-stop process for all times. When one struggles against oneself to remain steadfast then this is also called Jihad e nafs as the focus of attention is on one’s own desires and thought process. Then there is Jihad e Dawah which is basically for well-wishing of others. It is a divine task to convey to mankind the creation plan of God and has also been explained in the chapter twenty-five and verse number fifty-two of the Quran as greater Jihad.

When one is engaged in Jihad with his enemy then it is limited to a short period and it does not in any way imply war so basically Jihad is a peaceful struggle.\textsuperscript{45}

Therefore, Jihad has no relation with violence but there are people who quote the chapter two and verse number one hundred and ninety-one of the Quran which asks to kill non-believers wherever they are found.

Many people therefore take the above verse out of context and brand Islam as a religion that expounds violence. They completely disregard the hostile background in which these verses were revealed and the fact that many tribes were antagonistic to Prophet’s message and even physically persecuted him and his companions. So, this verse was relevant to the period in context and does not hold universal applicability.

Another important point to note is that Quran was not revealed in one go but was revealed over a period of twenty-three years out of which only three years pertain to the period of war and aggression. The remaining period was peaceful, also the large part of the Quran deals with peaceful aspects.

**The Allure of Violence:**

There is no argument that violence causes destruction and there is no progress in human society if it is not free from violence. It raises a fundamental question that why people then still resort to violence when the outcome of such an act is always negative. Quran answers in chapter fifteen and verse number thirty-nine stating that when Satan challenged God and said he will make the path of error alluring to mankind. Satan therefore tries to projects wrong as right and allures people by making the erroneous path as desirable. In this way many people under the false notion of martyrdom think that what they are doing is Jihad and for a just cause. They think the path they have adopted is the right course of action. They are basically deceived into thinking by Satan that killing them selves for the sake of Islam would grant them an entry into paradise. So, Satan beautifully justifies the use of violence and gives these extremists a sense of rightness for all the violence they commit on humanity.\textsuperscript{46}

\textsuperscript{45}Al-Tuwajri, Muhammad ibn Ibraheem, (2009), Mawsuah al Fiqh el Islami (Arabic), Bait ul Afkar al Dawliyah. V5 pgs 449-50

Violence in any form is not only condemnable but also unlawful so the question that arises is how one can identify the allure of the Satan. This can be done by looking at the result of any action; if the outcome of the result is negative or brings destruction then one should abandon such a thought and rather pray to God for his forgiveness and guidance. Violence prima facie is not good and can never bring out a change or a positive reform in a society. It emanates from the enmity towards others whereas God’s help comes to a person only when he has purified thoughts and harbours feelings of well-wishing towards his fellow people. When one has such a thought process then Satan would not be able to penetrate the person with any allure of violence or negativity.

Normally, when a person involved in violence is questioned for his violent protests, he justifies citing reasons of injustices done by the opposite party. Under this pretext of injustice, he is ready even to the extent of getting killed or indulges in suicide attacks. The only condition they put to stop the use of violence is by placing their demand of justice from the opposite party. This is an unnatural condition as using a negative action stands rejected on its own merit and does not confirm with the tenets of Islamic teachings. One should look at those actions which would give out positive results and benefit the society at large. This therefore gives us an important principle that if an action which is not based on positive outcome or planned on well-considered thought process then such an action should be abandoned. The Islamic approach to a situation is to take the view objectively and not emotionally.

**The Lesser Jihad and the Greater Jihad**

There is an incident from the life of the Prophet Muhammad who once after coming from a battle addressed his companions by saying that they have returned from a lesser Jihad towards greater Jihad which meant that a bigger cause is not fighting a war or a battle. The Prophet therefore meant that war or battle is not the real Jihad rather it is a short term measure and should be engaged for self-defence and the real Jihad is something which goes on daily and leads to spiritual upliftment of a person.

The Sufis applied greater and lesser Jihad in the moral sense and kept themselves

---

47 Ali Al Muttaqi, A’lauddin Ibn Husamuddin Al Hindi (compiler), Bikri Haiyani & Safwat al Saqa (co-editors.), [1981], Kanz ul Umma al Sunan el Aqwal wa al Afa’l. Muwassisah Al Risalah. (V 4, pg 616, h. 11779)
away from the power struggles of territorial expansion. Fight is not always with weapons but it could be through moral and intelligence means which includes persuasion, speaking a good word, leading by example. It is for this reason Prophet said that ink of a scholar’s pen is more holy than the blood of a martyr.\(^4\)8

Turkish Scholar Gulen says that this lesser Jihad does not mean to fight a battle but has a much broader meaning and application as it would also include reforming of society, effort made for one’s family, neighbours or a word of silence, so in this sense he terms lesser Jihad as material Jihad. The greater Jihad is more to do with the spiritual front as it involves struggle with one’s ego (nafs). If one is able to carry out both then it leads into balance which is the key to success; however, if anyone misses one of the two then the balance is destroyed. We can therefore say that the lesser Jihad is active fulfilment of God’s commandments whereas the greater Jihad is waging a war on oneself. Since one is always having emotions of ego, malice, selfishness, pride, arrogance and hatred therefore it prevents us from achieving perfection, hence if one fails in greater Jihad then one would fail in lesser Jihad as well.\(^4\)9

According to Islam, if a Muslim state is attacked by its enemy then it is permissible to defend oneself with the help of state military. The period of conflict is for a limited time till it is resolved and is therefore temporary in nature. However, Jihad against one’s own desires is an ongoing process that goes on till the end of life and therefore is permanent in nature. But as a person grows up, his life gets conditioned and influenced by his family and friends and the time he spends in the environment around him. Over a period of time emotions like insecurity, revenge, hatred, ego, pride becomes part of one’s personality. These emotions come up at different time intervals in a person’s mind and contribute in decision making and shaping up of his or her behaviour in the society. When a person goes against this conditioned mindset, it triggers a new intellectual wave which puts the person in a new direction of right path. So if someone makes an effort to be on the straight path and become God oriented then it is considered as an act of Jihad. This is not an easy task as one has to


go against oneself and break this conditioning that come between him and in the way of God. This is also been termed as Jihad- e Nafs.\textsuperscript{50}

**Peace opens doors to opportunity:**

The Quran in chapter four and verse number one hundred and twenty-eight says that reconciliation is supreme. Recourse to Peace is only through reconciliation and without it there can be no Peace. God had decreed that success can be achieved only through reconciliatory path and not through violent one. It is also imperative to understand that Paradise is the ultimate goal of every Muslim and is called as home of Peace.\textsuperscript{51} Islam is a religion for Peace and therefore in this sense the greatest priority of Islam is Peace. But Peace is elusive in the world as proponents of Peace insist that without getting justice peace has no meaning. As a result, there is never a consensus or clear efforts in the direction of Peace. Violence or protests are carried on worldwide in the name of Justice but history is witness that it has not yielded any positive outcome so far. The answer to such a deadlock is to focus and target peace and peace alone. The wisdom behind this approach is that for any progress or development the fundamental ingredient required is Peace and this is because peace opens the door to opportunities. If there is no peace the question of opportunities does not arise, therefore Peace provides the necessary soil on which the seeds of opportunities are sown. When one adjusts or targets peace, it is but natural that one gets the chance to avail the opportunities present and this eventually gives justice after availing of the opportunities. Therefore, Peace without Justice is the only possible and practical solution. Peace for the sake of Peace should be the only approach without making Justice as a conditional part of the peace process.

Present terrorism in the name of Islam is due to misinterpretation of Islamic scriptures, they take verses out of context for example in chapter twelve and verse number forty of Quran it is mentioned that all authority belongs to only God. In this verse the word used for power is hukm and refers to God Almighty supernatural power but extremist’s ideologues have misinterpreted it to mean political power. Another verse which is misused widely in the sense of imposing Justice in the world

\textsuperscript{51}Khan, Maulana Wahiduddin (2002).The True Jihad. New Delhi, Delhi: Good word Books. pg 11
is explained in chapter five verse number eight where Quran says to follow the principle of Justice.

Here again the principle of Justice is meant to apply in one’s individual life and not to the outside world. However extremist ideologues exorted for its external application and gave it political connotation in order to establish the justice system. For them if justice needs to be established then they need to come into power for which they are resorting to militancy. All this leads to misinterpretation of the text which is deviating youths and hurling them on to the path of violence and extremism. So, the logic of Peace with justice can never be a practical solution and will never lead to normalcy as can be seen from the history.

If we see this in the light historical examples of Japan and Germany, it makes a compelling case which further proves the point that without imposing the condition of peace Unilateral Peace alone is result oriented. For example, both Japan and Germany participated in World War II (1939-1945) with the aim to become number one in their respective continent ie Asia and Europe. However due to war the nations suffered devastation and massive casualties. It got further exacerbated by U.S dropping two Atom bombs in Hiroshima and Nagasaki in 1945. Japanese people were full of revenge as they considered it a case of injustice. But instead of getting trapped into vicious cycle of revenge Japan unilaterally decided to adopt the peaceful course. King Hirohito addressed his nation on the subject of defeat on August 15, 1945 and said that time and fate have dictated them to change their course to peaceful option for the benefit of future generations even if it requires them to endure what is unendurable and suffer what is insufferable. This was a remarkable and a huge U-turn that Japan took.

As a result, Japan’s post war planning paved way for a new progressive future and within thirty years Japan rose as the number one country in Asia. This was all due to the campaign by wise leaders and intelligentsia who were at the helm of affairs and who pacified the Japanese people. They removed the feeling of revenge from their mind with a result that Japan emerged as a super economic power. If Japan had stayed on the course of revenge it would have reached to the state of complete

53 Toland,j (1970).*The Rising Sun: The Decline and Fall of the Japanese Empire*. New York, New York: random House (p.817)
ruination. So, Peace is the key to capitalizing of opportunities which comes with the principle of unilateral behaviour and certainly not on conditions of Justice.

The second example is of Germany which took a similar course post Adolf Hitler who led Germany to destruction and despair. The allied powers as we know from history divided Germany into two that are, East and West Germany to weaken the nation. This was clearly an instance of injustice but Germany did not wage any war against East Germany or went into planning of revenge. It was the successor of Hitler Konrad Hermann Joseph Adenauer (d.1963) whose peaceful approach eventually culminated into Germany becoming number one nation in entire Europe. In 1990 that is, forty-five years after WWII Germany became a single country with coming down of Berlin Wall. So, this shows that peace works in an environment of no conflict and brings the desired result.⁵⁴

When affected party is demanding justice the foremost thing to be done is to establish peace at any cost. Peace should be accomplished simply for its sake and it cannot be done on the lines of bilateral terms. Practical peace is possible only on unilateral terms. This is fundamental line of solution which if adopted can bring about peace in the society.

This is attributable to the fact that when terms of Peace are established then nature begins its work and opens the doors of opportunities. This is not possible in a conflict or war like situation. This is the reason that all important developments in the world have taken place in a peaceful environment; a revengeful atmosphere bereft a society from creativity which is required for it to flourish. A person can therefore achieve his or her goal only in a creative environment and by capitalising all the available opportunities.

According to the Quran there are two faculties in every human being which are mutually exclusive that is, Ego called Nafs Ammara (Quran:12:53) and Conscience called Nafs Lawwama (Quran 75:26). When a person or group is engaged in violent method then it awakens ones Ego which results in social breakdown while a no reaction or non-violence awakens one’s conscience and turns an enemy into a friend. This transformation phenomenon has been explained in the Quran as turning an enemy into a dearest friend (41:34). So Nafs-e- Ammara is all sensuousness, lust

and arrogance like a devil which is abominable in the eyes of the lord. It becomes an obstacle to a man’s attaining moral excellence and his connection with the God while Nafs Lawwama is a stage of humanism that helps him in building a spiritual world. The above are examples from secular world and if we look into the Islamic history the result is no different. For Example, in thirteenth century, Abbasid caliphate was almost decimated right from Samarkand to Aleppo and Muslims suffered such a heavy defeat that a saying went: Don’t believe if someone says that the Mongols have been defeated.

The extent of barbarism can be understood from what has been mentioned in the book titled, The Legacy of Islam, which states that Mongols stamped out the fire of learning in the East to such an extent that libraries were destroyed and literary tradition was crushed. It would have never recovered in history again but thanks to Arabs that renaissance in Europe was not delayed by more than a century. This is because an unthinkable happened after Muslims abandoned their retaliation to Mongols. This created opportunities for the Muslims to interact with the Mongols who began to know more about Islam and its belief system. With passage of time they started to appreciate the ideology of Islam and the situation turned friendly and over a period of time the Mongols accepted Islam.

This lesson from history gives a great message that result of war would always be negative however if we change our approach to a positive one then the outcome would also be positives like it happened in the above case of Mongols where situation changed from negative extreme to a positive one. This led to American Scholar Phillip Hitti mentioning this historical account in his book with his historical remark that where arms of Muslims failed the religion of Muslims conquered.

So, peace is the basic fabric that creates opportunities both in the religious and secular sphere of life. It allows one to advance both educationally as well as economically in a progressive way. English Historian Edward Gibbon in his famous

work, The History of the decline and fall of the Roman Empire said that ‘History is indeed little more than the register of crimes, follies, and misfortunes of mankind’. 60

It seemed clear that even though history is full of bloody wars wherever in the world you go it has plenty of lessons for mankind. For example, Europe witnessed two world wars WW I (1914-1918) and WWII (1939-1945) which caused casualties in millions but it was the same Europe which saw explosion in science and education that led to many discoveries and eventually culminated to present modern civilization. So choice is clear between violent activism or peaceful activism as the former would take human civilization backward and the latter would take it forward.

To summarize, Jihad basically means to struggle for a positive cause and Quran in chapter twenty-five and verse number fifty-two exhorts to struggle with the help of the Quran and not to give in to those who are deniers of truth. So, when God says to use Quran for Jihad it means that one should use the ideology that Quran presents to convey its message to entire humanity. The struggle that ensues is termed as greater Jihad.

However, another aspect that arises is the use of Jihad as a term for war but this is not correct as main objective of Jihad is to change the opposite party in the spiritual sense whereas Jihad connotes elimination of the opposite party in the physical sense. Therefore, a war like situation will only be justified when another country or enemy attacks and in such a scenario only defensive war is allowed and that too is the domain or prerogative of the state and not of an individual. The real Jihad or true objective of Jihad is to be a well-wisher of mankind.

As per Islamic Jurisprudence all acts are subject to certain conditions therefore Jihad in the sense of war is also covered under these conditions. The NGOs and Muslim groups which are engaged in Jihad do not comply with the conditions laid out for waging a war therefore their claim is not only un-Islamic but it also stands rejected in the light of Islamic teachings. Their violence and acts of extremism has no basis in Islam, neither Islam sanctions it.

Violent action in today’s context has to be abandoned and as per sharia it stands abrogated or Mansukh. The option available to followers of Islam is to choose only the peaceful option. The political interpretation of Islam that ideologues like Maulana Abu Ala Maududi of Jamat e Islami and Syed Qutub of Muslim brotherhood have given is more of an innovation (bidah) in Arabic. This has been further extended by groups like Lashkar or Jaish to do violence in India. Prophet of Islam is reported to have declared that all creatures are part of God’s family which reflects true universalism and brotherhood. This is in line with contemporary beliefs of living peacefully in an environment of global village. Jihad can be waged only by state actors and any NGO or non-state actors are prohibited to wage any kind of aggression against non-Muslims. Quran has clearly forbidden man to kill any innocent person after the incident of Cain and Abel, the sons of first man and Prophet Adam. When Cain killed his own brother Abel the Quran declared in chapter five verse number thirty-two that if a person kills another person then God would consider it as killing of entire mankind, likewise if one saves the life of another person then God would consider it as saving of entire mankind.

The present case of terrorism by some Muslims is due to unawareness of Muslims as they are blind to the many opportunities present in the modern world. They only know the sword culture of the past, and have now applied it to guns and bombs. They are oblivious to the openness of the present world which is meant for everyone. There is only one condition to avail the opportunities which is not to take the course of violence and to adhere to the path of peace. If Muslims understand this, they will realize that their real purpose is to work in the ideological field and towards building of ideological empire and not a political empire. Muslims were left behind in education, which is what had happened with Jews of earlier periods, who lived in ghetto mentality and supremacism. This changed after the Jews went to America and Europe. They developed a scientific mindset by gaining modern education that helped them discover the new world.

Islam began as an ideology but was later interpreted in political terms. The failure of violence being done in the name of Islam is a proof that God is showing Muslims a sign that their method of terrorism is not only wrong but also un-Islamic and therefore needs to be changed. Muslims need to rediscover Islam, and in this way the doors of opportunity will open for them.
The real purpose of Islam therefore is to convey to people that Islam is based on monotheism, its goal being to make people realize the existence of the one and only one God and to bring about a revolution in their hearts and minds so that God becomes their greatest concern.

Such a purpose cannot support war and extremism. When a state of war and violence prevails, the normal atmosphere becomes non-conducive for intellectual movements and spiritual correction becomes difficult. It cannot be denied that peaceful circumstances produce a favourable environment for Islam, while violent circumstances result in giving rise to ill feeling towards Islam. A peaceful society and a peaceful world are possible only with the help of intellectual revolution.

The Prophet of Islam received his first divine revelation in Mecca in the year 610 A.D. God gave him the mission to propagate the belief of monotheism or the oneness of God to mankind. This message can be received positively only in a peaceful environment as peace makes minds conducive for accepting new ideology or fresh thoughts. Violence ridden atmosphere will only take people away from the call of God.

The key to success is therefore peace, as it creates favourable atmosphere for success. The culture of peace is the culture of universe, which has been functioning for millions of years without any failure. If the cosmos would have been governed by the culture of violence, it would have been completely devastated. The Creator wants the same culture of peace to prevail among human beings as it prevails throughout the universe.