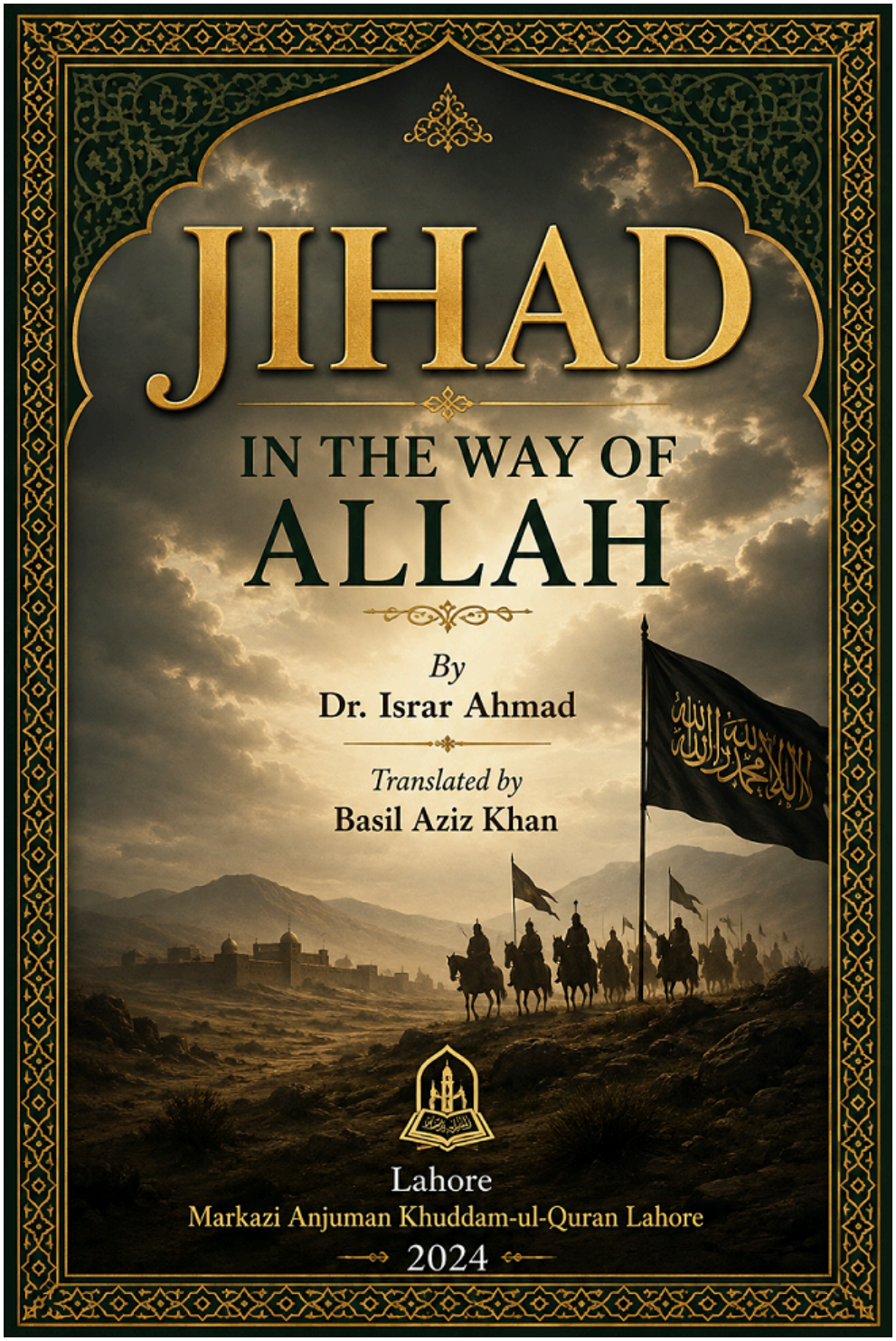


JIHAD IN THE WAY OF ALLAH

ڈاکٹر اسرار احمد

JIHAD

IN THE WAY OF

ALLAH

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Lahore

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CONTENTS

Foreword

1

Preface

2

Jihad for Allah's Cause

7

Misconceptions Regarding Jihad in the Way of Allah 9

(1) Is Jihad the Same as Qital? 9

(2) Is Jihad an Individual Obligation or a Collective Duty? 11

(3) Is Every Muslim Battle Called Jihad in the Way of Allah? 12

Importance of and Prerequisites for Jihad in the Way of Allah

(1) Jihad: a Necessity of True Faith

(2) A Necessity for Success in the Hereafter 17

Difference between Jihad and Qital 18

Linguistics of Jihad 19

Jihad as a Terminology 20

Types of Jihad 23

(1) Jihad for Survival 23

(2) Jihad for Rights 24

(3) Jihad at the Ideological and Systemic Level 25

Stages of Jihad for the Cause of Allah 26

(1) Three Types of Jihad at the First Stage 26

(i) Jihad Against One's Self 26

(ii) Jihad Against the Accursed Satan and His

Invisible Forces 29

(iii) Jihad Against a Corrupt Society 30

(2) Jihad against False Ideals 32

Propagation 34

Quran as an Instrument of Jihad 44

(3) The Highest Stage of Jihad:

Establishing the Religion 48

The Necessary Prerequisite for Establishing the Religion:

An Organized Party **50**

Stages of Establishing the Religion **53**

(1) Passive Resistance **53**

(2) Active Resistance **55**

(3) Conflict **56**

An Alternative to Armed Conflict in the Current Age **58**

The Value of a Martyr in Allah's Sight **59**

The Prophetic Basis of an Organized Party:

the Pledge to "Listen and Obey" **61**

Two Important Points **65**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Foreword

Centuries of Islamic deterioration have not only led to our practical and characteristic downfall, but have also changed our terminologies and ideas about Islam. Many of our ideas have become limited while others have become difficult to comprehend. Rather, they have been intentionally made difficult. The term that has been abused and twisted the most is the term "*Jihad* in the Way of Allah". Firstly, this highly profound term has been made limited in its meaning. Secondly, this sacred term has been disguised by some modernists as something relating to bloodshed. The direst need of today is to clarify the meaning of this profound term and to present it to the public in a clear and comprehensive manner, in order to remove any and all misconceptions.

Dr. Israr Ahmad is a caller who calls towards the Quran, and an activist in the field of establishing Allah's religion (also known as "*Jihad* in the Way of Allah"). He has clearly and reasonably explained the reality of *Jihad* in the Way of Allah in his lectures and elaborated each of its stages. The current Afghani and Kashmiri *Jihad* has ushered this term into the limelight, while certain selfish people are using this sacred term to fulfill their evil agendas. Thus, a few months ago, in September 1999, Dr. Israr Ahmad delivered a detailed lecture on this topic, in Quran Auditorium, Lahore, clarifying misconceptions. This lecture was first published in the November 1999 edition of *Meethaq* and now, it is a privilege for the *Markazi Anjuman* to present it in the form of this book.

Hafiz Akif Saeed

3 April 2000

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Preface

In an attempt to continue expanding the outreach of the philosophy of the Noble Quran as presented and explained by the late Dr. Israr Ahmed, and Maulana Abul ‘Ala Maududi before him, this booklet has been formally undertaken for translation. The subject it tackles is one of utmost importance, and thus plays a pivotal role, in the paradigm of the collective Muslim nation’s status in this world and the next.

In this effort, with Allah’s Help, the same tone and approach as the original has been adopted as much as possible. The inevitability of translated works’ shortcomings had to be considered and adjustments were made accordingly. The body of the booklet flows naturally without the interruption of pauses due to part and chapter divisions. This is in obedience to the original’s source i.e. an oration delivered to a live audience. The wordage is also chosen accordingly.

Additionally, in the form of end notes, references to Prophetic narrations mentioned in this booklet have been added. The foreword is also translated text, as are the verses of the Quran.

Dr. Ghulam Murtaza

Markazi Nazim English Section

Tanzeem-e-Islami

Translated by

Basil Aziz Khan

English Section

Tanzeem-e-Islami

JIHAD FOR ALLAH’S CAUSE

اعوذ باللہ من الشَّیطٰن الرَّجیمo بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِo

I seek refuge with Allah from the cursed Satan.

With the name of Allah, the Extremely Merciful,

the Always Merciful.

قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَ لٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ ؕ (الحجرات:۱۴۱۴)

“The Arabs say that they have believed. Say you have not believed, rather say that you have submitted and faith has not as yet entered your hearts …” (Al-Hujurat:14)

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَ جٰهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ﴿۱۵﴾(الحجرات)

“The believers are only those who believe in Allah and His messenger, and then do not doubt but wage *Jihad* with their wealth and their selves in the Way of Allah. Those are the truthful people.” (Al-Hujurat:15)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿۱۰﴾ تُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ وَ تُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَ اَنْفُسِكُمْ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ﴿۱۱﴾(الصف)

“O you who believe, should I guide you to a trade that shall save you from a painful punishment? Believe in Allah and His Messenger and wage *Jihad* in His way with your wealth and your selves. That is better for you, only if you knew.” *(As-Saff:11)*

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ﴿۴﴾- (الصف)

“Verily Allah loves those who fight in His Way in rows, as if they were a solid structure.” (As-Saff:4)

7

وَعَنِ الْحَارِثِ الْاَشْعَرِيِّ رضى الله عنه قَالَ قَالَ رَسُوْلُ اللهِ ﷺ:-

-((اَنَا آمُرُكُمْ بِخَمْسٍ، اَللهُ اَمَرَنِيْ بِهِنَّ : بِالْجَمَاعَةِ وَالسَّمْعِ وَالطَّاعَةِ وَالْهِجْرَةِ وَالْجِهَادِ فِيْ سَبِيْلِ اللهِ)) (۱)

Al-Harith Al-Ash’ari رضى الله عنه narrated that the Messenger of Allah ﷺ said:

“I command you to five things, Allah سبحانه وتعالٰى has commanded me of them: to be one party, and listen and obey, and migrate, and wage *Jihad* in Allah’s Way.”[i]

وَعَنْ اَنَسٍ رضى الله عنه قَالَ قَالَ رَسُوْلُ اللهِ ﷺ :-

-((اَلْجِهَادُ مَاضٍ مُنْذُ بَعَثَنِيَ اللهُ اِلٰى اَنْ يُّقَاتِلَ آخِرُ هٰذِهِ الْاُمَّةِ الدَّجَّالَ)) (۲)

Anas رضی اللہ عنہ said that Allah's Messenger ﷺ said:

"*Jihad* will continue even after Allah سبحانہ وتعالٰی raises me, until the last part of this nation fights the Antichrist."[2]

[The lecture formally begins.]

Ladies and gentlemen! In today's session (September 1999, Quran Auditorium, Lahore), we will discuss three sub-topics under the broad topic of "*Jihad* in the Way of Allah":

1. What are the misconceptions we harbor regarding *Jihad* in the Way of Allah سبحانہ وتعالٰی?
2. What is the reality behind *Jihad* in the Way of Allah, and what are its stages and its necessary prerequisites?
3. What are the rulings regarding its obligation and necessity?

Misconceptions Regarding Jihad in the Way of Allah سبحانہ وتعالٰی

Our religion usually negates and then affirms. Hence, we negate and then affirm when we say the *Shahadah*, or the witnessing to Allah's oneness, "There is no God but Allah سبحانہ وتعالٰی and Muhammad ﷺ is His Messenger." Likewise, the verse after the verse of the *Kursi* reads:

فَمَنۡ يَّكۡفُرۡ بِالطَّاغُوۡتِ وَ يُؤۡمِنۡۢ بِاللّٰهِ... (البقرة:٢٥٦)

"Then whoever denied falsehood and then believed in Allah …."

Likewise, I will first address the misconceptions regarding *Jihad* in the Way of Allah. These misconceptions initially rose within the Muslims, but then our enemies used them to debase Islam. As far as enemies are concerned, their example is that of a scorpion that stings out of habit and not due to enmity. Thus, our enemies are naturally inclined to attack Islam. But if we provide them the base for that attack, we should blame ourselves first and foremost.

(1) Is Jihad the Same as Qital?

The biggest misconception regarding "*Jihad* in the Way of Allah" among both the general public and the scholars is that "*Jihad*" means "war". Due to which, *Jihad* and *Qital* have been made synonymous with each other. It is noteworthy that under linguistic principles, no two words of a language can have the exact same meaning. Furthermore, "*Jihad* for Allah's Cause" and "*Qital* for Allah's Cause" are two distinct terms used in the Quran. For example, Surah As-Saff is a short Surah which consists of only fourteen verses yet it uses both these terms. Verse 4 contains the term "fighting for Allah's Cause". Allah سبحانہ وتعالٰی says:

9

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ﴿۴﴾ (الصف)۔

"Indeed, Allah loves those who *fight* in His cause arranged in rows, as if they were a reinforced wall."

In verse 11, He says:

تُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ وَ تُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَ اَنْفُسِكُمْ ؕ (الصف)۔

"Believe in Allah and His Messenger ﷺ, and *struggle* in Allah's Way with your wealth and your selves."

Thus, it is a grievous mistake to consider these two terms as synonyms. However, at times these terms are used interchangeably and other times, even the Quran uses them as dissimilar nouns. I will give examples later on, but for now we should be clear that these two are distinct terms in the Quran.

There are three pairs of words that the Quran uses, in which both words of each pair have a relationship of "general" and "specific" among them. For example, "*Mu'min*" (believer) and *"Muslim"* are apparently the same in meaning, in that we can use both words for the same person. But *"Muslim"* is a general term, while "*Mu'min*" is a specific term. This means that every *Mu'min* is certainly a *Muslim*, but every *Muslim* is not necessarily a *Mu'min*. Hence, from the verses that we will discuss today regarding *Jihad* and its obligations, there will be certain verses that distinguish between Muslim and *Mu'min*. Likewise, there is another pair of terms, "*Nabi*" (prophet) and "*Rasool*" (messenger). A Prophet and a Messenger are differentiated in several ways, but what is agreed amongst all is that Prophet is a general term, while Messenger is a specific term. This means that every Messenger is definitely a Prophet, but every

Prophet is not necessarily a Messenger. Similarly, "*Jihad*" and "*Qital*" have a similar relationship of general and specific. *Jihad* is general while *Qital* is specific; which means that any case of *Qital* is unquestionably a *Jihad*, but every *Jihad* is not necessarily *Qital*.

Scholars have devised a rule regarding these three pairs of words. They say that if both words of the same pair appear together, there is necessarily a clear and significant difference in the meaning of each word, indicating that they are brought together for a simultaneous contrast. But, if both words are used separately, they mean the same thing. Hence, if *Muslim* and *Mu'min* are being used in the same place, their meanings must have a difference, and likewise, if *Jihad* and *Qital* are used together, as in Surah *As-Saff*, there must exist a difference in their connotations. But if the two words are being used separately, they are interchangeable. Therefore, Prophet and Messenger will become inter-changeable, *Jihad* and *Qital* will become interchangeable and *Mu'min* and *Muslim* will become interchangeable. (In order to determine the correct meaning of a term,) we have to keep this difference in perspective.

(2) Is Jihad an Individual Obligation or a Collective Duty?

If a builder lays the first brick crooked, the entire wall will emerge crooked, even if it reaches the sky. This is exactly what happened when *Jihad* and *Qital* were assumed synonymous. If *Jihad* means *Qital*, then it is obvious that *Qital* is not waged all the time. And it is a decided principle that *Qital* is a collective duty bar in exceptional cases, such as at the time of the Battle of *Tabuk*, where everyone was obligated to set out for battle. Thus, in general circumstances, *Qital* is not an

individual obligation; rather it is a collective duty. For example, if a hundred men are required, and any such hundred men come out, the obligation has been fulfilled for the rest of the Muslims. Likewise, the funeral prayer for the deceased is a collective duty. If some people offer it, the prayer has been offered on everyone's behalf. But if no one offers the funeral prayer of a Muslim, then everyone is guilty. The same is the case with *Qital*. Also similar were the situations during the rightly guided Caliphate. If a battle was taking place in Syria and ten thousand men were needed, and if ten thousand men came out, then the rest could relax and they *would* remain innocent.

By understanding *Jihad* and *Qital* as synonyms, *Jihad* became a collective obligation. This reduced the value of *Jihad* in our religious ideals and became insignificant in our eyes.

(3) Is Every Muslim Battle Called Jihad in the Way of Allah سبحانہ وتعالٰی?

The second thing which further ignited false ambitions, and what became the reason for the debasement of Muslims, was the idea that every battle fought by Muslims is "*Jihad* in the Way of Allah" سبحانہ وتعالٰی. This misconception gave birth to terrible consequences and completely destroyed the concept of *Jihad* in the Way of Allah سبحانہ وتعالٰی. During times of our imperial rule, kings waged war only for worldly gains so that they could amass wealth, and these battles were also dubbed "*Jihad* in the Way of Allah". Such a conclusion was bound to defame such a sacred term.

Likewise, in the 1950s, Algeria was fighting a war of independence against the French. It is permissible for Muslims to fight for independence, but not every war of independence

is "*Jihad* in the Way of Allah". In spite of this, the war was called "*Jihad* in the Way of Allah". Let me relate to you a personal experience; I was the head of *Jamat-e-Islami*, Montegomery (currently known as Sahiwal), and Allama Basheer Al-Ibrahimi Al-Jazaeri, along with an army officer, Colonel Auda, visited us. We hardly understood his speech on *Jihad* in the Way of Allah سبحانہ وتعالٰی, which was delivered in Arabic, and consequently gathered some charity and presented it to him. Ultimately, this "*Jihad* for Allah's Cause" gave rise to a socialist government. It is surprising how a mango seed can produce a tree other than a mango's. The reality was that this was actually a war of independence, and not a *Jihad* for Allah's Cause. Therefore, when they won independence, the new system was established according to the mindset of the elite.

The same happened with our neighbor, Afghanistan. The war they fought was basically a war of independence. The war took its toll when the Russian army entered Afghanistan. Even the scholars stood by them. This is because according to our jurisprudence, when a non-Muslim nation attacks a Muslim nation, defense becomes an individual obligation. Thus the entire nation came out with defensive spirit. Even we called this a *Jihad* for Allah's Cause and heralded it as such a significant event that youngsters from all over the world participated in it. I believe they had the true spirit of *Jihad* in Allah's Cause, though in reality, it was but a war of independence. This resulted in an internal conflict once the Russian army left. *Jihad* in Allah's Cause can never result in such an internal conflict. In any case, after some time, youngsters from Arabic schools declared that it was a *Jihad* for peace. Since they were Islamic scholars, they established the Islamic system wherever they got control, and this led to the establishment of peace.

Importance of and Prerequisites for Jihad in the Way of Allah سبحانہ وتعالٰی

Both true faith and success in the Hereafter necessitate *Jihad* in Allah's Way. Many verses can be cited regarding its importance, but here, I will only quote two references.

(1) Jihad: a Necessity of True Faith

According to the Quran, *Jihad* for Allah's Cause is an essential part of faith without which it is incomplete. Faith here means real faith, which entails both conviction in the heart and struggle in one's action. Now let us look at verses 14 and 15 of Surah *Al-Hujurat*. In the beginning of the 14th verse, there is a distinction made between *Imaan* (faith) and Islam (submission):

قَالَتِ الۡاَعۡرَابُ اٰمَنَّا ؕ قُلۡ لَّمۡ تُؤۡمِنُوۡا وَ لٰكِنۡ قُوۡلُوۡۤا اَسۡلَمۡنَا وَ لَمَّا يَدۡخُلِ الۡاِيۡمَانُ فِىۡ قُلُوۡبِكُمۡ ؕ (الحجرات:١۴)

"These Bedouins claim that they have believed. (O Prophet!) Tell them that you have not accepted faith, rather say that we have entered Islam (or that we have accepted obedience), while the reality is that faith has yet to enter your hearts."

In the above mentioned verse, Islam was affirmed while their faith was rejected. This is because whoever testifies that there is no God but Allah سبحانہ وتعالٰی and that Muhammad ﷺ is His slave and Messenger "legally" becomes a Muslim. Then the verse mentions how only uttering these words should not give the misconception that you have attained faith because in reality, you have merely accepted Islam. According to the rule that when similar words come together, they have different meanings, both terms came together (in this case) and thus

they have different connotations. Therefore here, Islam and *Imaan* (faith) are two different concepts.

After clarifying the fact that Islam and faith are two different ideas, a question arises as to what is faith then? What is its definition? What are its demands? What are its conditions? In this regard, the following verses can be considered the apex of the definition of true faith. After clarifying that Islam and faith are two different concepts and that your claim to Islam is accepted, while that to faith is not, Allah سبحانہ وتعالٰی says:

اِنَّمَا الۡمُؤۡمِنُوۡنَ الَّذِيۡنَ اٰمَنُوۡا بِاللّٰهِ وَ رَسُوۡلِهٖ ثُمَّ لَمۡ يَرۡتَابُوۡا وَ جٰهَدُوۡا بِاَمۡوَالِهِمۡ وَ اَنۡفُسِهِمۡ فِىۡ سَبِيۡلِ اللّٰهِ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوۡنَ ﴿١۵﴾ (الحجرات)۔

"(True) believers are only those who came to believe in Allah and His Messenger and then never doubted. And they waged *Jihad* in the Way of Allah with their lives and their wealth. Only such people

are truthful."

Notice how both the beginning and the end of this verse use exclusivity. To understand exclusivity, consider the sentence "Zaid is a scholar". If we add "only" to this sentence and say that "only Zaid is a scholar", it negates anyone else from being a scholar. And so in the case being mentioned; only Zaid is a scholar and the rest are not. This is known as exclusivity. "*Innama"* (only) is the word used for exclusivity and in the end "only such people are truthful" uses this exclusivity. Thus, faith has been defined here using exclusivity with two different expressions and thus, this is the most comprehensive definition of faith.

This is the only place in the Quran where the words "then they do not doubt" have been added after faith. This tells us that the faith that is desirable is one which has reached a high level of conviction and is free of all doubts. This is the first condition for attaining true faith. The second is that they should wage

Jihad with their lives and their wealth in the Way of Allah سبحانہ وتعالٰی, and only such people are truthful (in their claim to faith).

Now let us further understand this concept. Islam has five pillars which are firmly determined and cannot be altered. I am mentioning this because some scholars, especially those who became involved in some active *Jihad*, tried to forcibly include *Jihad* among the five pillars of Islam. This was attempted to define its importance, but I believe this to be a mistake. The pillars of Islam are well known and pre-declared. Abdullah-bin-Umar i narrates in an agreed-upon Hadith that the Prophet ﷺ said:

((بُنِیَ الْاِسْلَامُ عَلٰی خَمْسٍ : شَهَادَةِ اَنْ لاَّ اِلٰــهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُــهٗ ، وَاِقَامِ الصَّلَاةِ وَاِیْتَــاءِ الزَّکَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ)).(٣)

"Islam is based on five things: the testimony that there is no God except Allah and that Muhammad ﷺ is His slave and Messenger, the establishment of prayer, the payment of *Zakah*, the performing of the Hajj, and the fast of the month of Ramadan."[3]

We cannot add or subtract from these five pillars.

I have already mentioned that Islam is a general word while Imaan (faith) is specific. Thus, all five pillars will definitely be a part of faith. However, two more things will be added to it. Firstly, the testimony that there is no God but Allah سبحانہ وتعالٰی will have to be supplemented by adding "conviction of the heart", while the deeds will have to be reinforced by adding "*Jihad"* to them. An example may be

that when light passes through a prism, it breaks down into several different colors. Other than the seven fundamental colors, there are two more, ultraviolet and infrared, which are not visible.

Similarly, these five pillars remain as they are. “Islam” is thus the first stage which has these five pillars. Above this

stage is *Imaan* (faith), where two more pillars are introduced, which are: the conviction in the heart and *Jihad* in action. So we can say that true faith has seven pillars: conviction in the heart, verbal attestation, prayer, fasting, Hajj, *Zakah* and *Jihad* in the Way of Allah سبحانہ وتعالٰی. In any case, the above mentioned verse clarifies that *Jihad* in Allah’s Ways is a necessary part of true faith.

(2) A Necessity for Success in the Hereafter

In regards to *Jihad* for Allah’s Cause and its importance, there are two more verses in Surah As-Saff that clearly allude to the fact that there is no success in the Hereafter, and no escape from Allah’s punishment, without *Jihad* in Allah’s Way. Allah سبحانہ وتعالٰی says:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿۱۰﴾تُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ وَ تُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَ اَنْفُسِكُمْ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿ۙ۱۱﴾(الصف)۔

“O you who claim belief! Should I direct you to a trade that would save you from a painful punishment? Believe in Allah and His Messenger (as is the right to believe) and struggle (wage *Jihad*) in Allah’s Way with your wealth and your selves. And this is what is better for you, only if you had knowledge.”

Saying “O you who claim belief” in the beginning of the verse alludes to the fact that there is preexisting faith, but then the statement “believe in Allah and His Messenger ﷺ” shows that that preexisting faith was only at a legal level, and that now, attention must be directed towards actual belief. After that, Allah mentions, “Struggle in Allah’s Way with your wealth and your selves.” Now, we know that there is no success without *Jihad* in Allah’s Way, since this verse negates success for those who do not wage *Jihad*.

Difference between Jihad and Qital

However, note that the same does not apply to *Qital*. This discussion was only regarding *Jihad*. With regards to *Qital*, verse 95 of Surah *An-Nisa* is vital. Allah سبحانہ وتعالٰی says:

لَا يَسْتَوِى الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِى الضَّرَرِ وَ الْمُجٰهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ ؕ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ وَ كُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ﴿۹۵﴾ (النساء)۔

"Those Muslims who stay home without any disability (i.e. they do not participate in *Qital*) are not equal to those who wage *Jihad* in Allah's Way with their lives and wealth (here, *Jihad* means *Qital*). Allah سبحانہ وتعالٰی has given a higher status to those who wage *Jihad* with their lives and wealth, over those who remain seated. Even so, Allah سبحانہ وتعالٰی has promised fair recompense to each one of them (from among those two), but He shall bestow a mighty reward on those who wage *Jihad*, as compared to those who remain behind."

I have already mentioned that during the lifetime of the Prophet ﷺ, only the Battle of *Tabuk* required everyone to fight (since it was an individual obligation). All other battles were optional, where people were merely encouraged to fight and come out for Allah's Cause. Thus, *Qital* was made an individual obligation only for the Battle of Tabuk among all other battles of the Prophet ﷺ. This is why I said that *Qital* does not take place at all times, and when it does, it is only a collective obligation in general, and may only become an individual obligation if everyone is commanded to fight. Thus, *Qital* is *not* an individual obligation. Therefore, those who did not come out for *Qital* were not rejected by Allah سبحانہ وتعالٰی. Even they had a promise of good reward from Allah سبحانہ وتعالٰی. However, those who risked their lives had a mightier recompense.

In contrast, when everyone was obliged to fight and it was said:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمُ انْفِرُوْا فِىْ سَبِيْلِ اللّٰهِ اثَّاقَلْتُمْ اِلَى الْاَرْضِ ؕ اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِى الْاٰخِرَةِ اِلَّا قَلِيْلٌ ﴿۳۸﴾ اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۙ (التوبۃ:۳۹)۔

"O believers! What is wrong with you that when you are called to go out in Allah's Way (for fighting), you cling to the land? Do you prefer the worldly life over the Hereafter? (And if you have chosen this worldly life) Then know that these worldly things will become insignificant in the Hereafter. And if you do not come out (for *Qital*), then know that Allah shall punish you with a painful punishment."

I have compared these two terms for you. And we have come to know that *Qital* is a collective duty. It only becomes an individual obligation once there is a selective military draft. Otherwise, people may only be *encouraged* for *Qital*. Meanwhile, there is no success in the Hereafter without *Jihad* in Allah's Way.

Linguistics of Jihad

Now let us take a look at how this word is constructed and how it gradually becomes a term. Obviously, our religious terminologies are derived from the Arabic language and upon mixing with other words, are then made into formal terminologies. It is common knowledge that the root of the word "*jahada*" is "*Jeem-Haa-Daal*". *Jahada* means to strive or struggle to obtain something. But when this root is passed through the "*mufa'ala*" form, it means a two-sided struggle, or in other words, to struggle *against* something. We always use "against" with the word "struggle", while we use "for" with "strive". Thus *jahada* is a one-sided action; you strive *for* something. While *Jihad* (another way to write *mujahada)* is a two-sided endeavor, where there is someone

in opposition, meaning that both you and the opposing party are struggling. Hence, it is a competition of two struggles, and when two struggles compete, only then is it called a *Jihad*. The same is the case with "*qatal*" and "*Qital*". *Qatal* is a one-sided action. Assume that someone was walking and someone else shot him, while the victim was unaware that someone was going to shoot him. However, *Qital* or *muqatala* (in the form *mufa'ala*) means that two opposing parties were trying to kill each other or two armies were facing each other. The words "*qatl*" and "*juhd*" are common in the Urdu language and thus easy to understand.

Jihad as a Terminology

Now, let us take a look at the meaning of *Jihad* as a context-specific term. *Jihad* first appeared in a Makki Surah, but it only appeared as "*Jihad* for Allah", and not as "*Jihad* in the Way of Allah". The last verse of Surah Al-Hajj says:

وَ جَاہِدُوۡا فِی اللّٰہِ حَقَّ جِہَادِہٖ ؕ۔

"Wage *Jihad* for Allah as is the right to wage *Jihad* for Him."

Likewise, the last verse of Surah *Al-Ankabut* says:

وَ الَّذِیۡنَ جَاہَدُوۡا فِیۡنَا لَنَہۡدِیَنَّہُمۡ سُبُلَنَا ؕ(العنکبوت)۔

“Those who will wage *Jihad* for Us (strive, struggle and work hard), We will continue to open Our ways for them (and We shall continue to guide them).”

Afterwards, the word “way” was added in the *Madani* Surahs and “*Jihad* in the Way of Allah” was used as a term. Likewise, “*Qital* in the Way of Allah” also emerged as a term.

While striving and struggling, a human exhausts two resources: his wealth and his self/ his life. That is why the word *Jihad* is accompanied by the words “your wealth” and “your

selves/your lives”. This means that you spend whatever resources you possess in life, for this cause; to spend your wealth for it and to devote your talents, understanding, intelligence etc. in the path of Allah سبحانہ وتعالٰی.

There is one more term that accompanies the letter “*ba*” (which means “with” in Arabic) in regards to *Jihad*, and that is “*Jihad bil-Quran*” or *Jihad* with the Quran. Thus, the Quran itself becomes the weapon or instrument for *Jihad*. The term “*Jihad* bil-Quran” is in Surah *Al-Furqan*, a Surah that begins with the words:

تَبٰرَکَ الَّذِیۡ نَزَّلَ الۡفُرۡقَانَ عَلٰی عَبۡدِہٖ لِیَکُوۡنَ لِلۡعٰلَمِیۡنَ نَذِیۡرَا ۙ﴿۱﴾ (الفرقان)

“Blessed is the One who sent down the Criterion (*Furqan*) on His servant, so that he may become a warner for all the worlds.”

This Surah is laden with scattered mentions of the Quran. The same Surah says:

فَلَا تُطِعِ الۡکٰفِرِیۡنَ وَ جَاہِدۡہُمۡ بِہٖ جِہَادًا کَبِیۡرًا ﴿۵۲﴾ (الفرقان)

“Thus (O Prophet!), do not obey these disbelievers, and continue waging a persistent *Jihad* against them using this Quran.”

(Dr. Israr Ahmad has a book by the name ’’جہاد بالقرآن اور اس کے پانچ محاذ‘‘. It is a short Urdu booklet, yet it reflects the depth of the author’s knowledge and is highly recommended).

In this regard, we find three additional terminologies in Hadith literature. (1) *Jihad* with the heart; to hate something intensely with your heart, which in turn becomes a *Jihad*, (2) *Jihad* with the tongue: to

speak against an evil, as a progressive step, and (3) *Jihad* with the hand (or by force): to use force against evil and this is the highest stage. These stages have been mentioned in two narrations of *Sahih Muslim*. The first Hadith is narrated by Sa'eed Al-Khudri رضی اللہ عنہ who relates that I heard the Messenger of Allah ﷺ say:

21

((مَنْ رَاٰی مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهٖ ، فَاِنْ لَّمْ يَسْتَطِعْ فَبِلِسَانِهٖ ، فَاِنْ لَّمْ يَسْتَطِعْ فَبِقَلْبِهٖ ، وَذٰلِكَ اَضْعَفُ الْاِيْمَانِ)) (۴).

"Whoever amongst you sees an evil, he should change it with his hand (by force), but if he cannot, then with his tongue (he should speak against it), but if he cannot, then with his heart (he should despise that evil), and this is the weakest level of faith."[4]

This topic has been related in relation to *Jihad* by Abdullah bin Mas'ood رضی اللہ عنہ who said that the Messenger of Allah ﷺ said, "Before me, Allah سبحانہ وتعالٰی sent no prophet except that he had some companions who would hold fast to his ways and obey his commands. Then they were succeeded by a disobedient nation who used to say what they would not act upon and they would act upon that which they were not commanded to do."

((فَمَنْ جَاهَدَهُمْ بِيَدِهٖ فَهُوَ مُؤْمِنٌ ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهٖ فَهُوَ مُؤْمِنٌ ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهٖ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذٰلِكَ مِنَ الْاِيْمَانِ حَبَّةُ خَرْدَلٍ)) (۵)

"Then whoever would wage *Jihad* against them with their hands (by force) would be a believer, and whosoever would wage *Jihad* against them with their tongues would be a believer, and whosoever would wage *Jihad* against them with their heart (he would abhor their actions) would be a believer and after this, there is no faith, even in the slightest."[5]

Usually the words "*Jihad bis-Saif*" or "*Jihad* with the sword" are used for *Qital*. This is the fifth term with the use of "*ba*" or "with". The five are as follows: (1) *Jihadbil-Quran* (*Jihad* with the Quran), (2) *Jihad bil-Qalb* (*Jihad* with the heart), (3) *Jihad bil-Lisaan* (*Jihad* with the tongue), (4) *Jihad bil-Yadd* (*Jihad* with the hand), and (5) *Jihad bis-Saif* (*Jihad* with the sword).

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22

Types of Jihad

"*Jihad* in the way of …" has three types:

(1) Jihad for Survival

Jihad in the way of life is the first and foremost type of *Jihad*. This signifies the *Jihad* to stay alive. Allama Iqbal called this type of *Jihad* "*Jihad-e-Zindagani*" or the *Jihad* for livelihood. He said that a well-established belief, persistent action and the desire to rule the world are the three weapons of a man in his struggle for livelihood. There is another term called "struggle for existence" used in relation to the idea of evolution. Everything has to struggle to stay alive and this struggle leads to a competition between beings of the same species. For example, when a vacancy opens up somewhere, thousands of applicants try for that one spot. Some try to gain an intercession, while others pursue additional methods. This entire struggle is just to make a living. Thus, struggle for life is a necessity for every living organism. Every living thing must struggle to keep itself alive. This concept is similar to the notion "survival of the fittest".

If the one who wages this *Jihad* is a believer, then that *Jihad* is considered a form of worship i.e. if he wages it within the limits set by Allah سبحانہ وتعالٰی. If he works hard to earn his livelihood, then he has been gven the good news of being a beloved friend of Allah سبحانہ وتعالٰی. A believer who earns while differentiating between the permissible and impermissible, and is satisfied with the permissible and avoids all that is impermissible, is in fact engaging in a *Jihad* for survival, and that is a form of worship. However, he needs to partake in another *Jihad*, which shall be mentioned later.

(2) Jihad for Rights

The succeeding, higher type of *Jihad* after "*Jihad* for survival" is the "*Jihad* for rights", and the most significant struggle in terms of one's rights is the *Jihad* for freedom. Freedom is a basic right of every human being, and every Muslim and non-Muslim participates in *Jihad* to attain it. The Third World got freedom from foreign invaders only as a result of hard work, endeavor and *Jihad*. It is noteworthy and strange that all those who lost their lives were called martyrs – even the Hindus used the word "martyr". Those who gave their lives for the cause of freedom are their martyrs. Those who gave their lives in order to achieve freedom in Bangladesh, from Pakistan, are also martyrs in the eyes of the Bangladeshis.

Jihad for freedom is a special kind of "*Jihad* for rights". This is so because to snatch a bite from the tiger's mouth is seldom an easy task. It is not a simple venture to free oneself from those who seize the rights of people. It is not straightforward to win freedom from the capitalists and landlords. Likewise, it is no straightforward task to get freedom from foreign invaders in a country. All this requires *Jihad* – it may even require *Qital*. Any Muslim who takes part in such a *Jihad* is allowed to do so as long as he

stays within the limits set by Allah سبحانہ وتعالٰی, and he will be considered a martyr in case he loses his life. But this martyrdom is not the same as for the one who gives his life in *Jihad* for the sake of Allah سبحانہ وتعالٰی. We need to differentiate between levels of martyrdom but in any case, such a sacrifice is also a type of martyrdom. The Prophet ﷺ even said:

مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيد (۶)

"Anyone who is killed while protecting his wealth is a martyr."[6]

This means that if a believer is attacked by robbers, he has two options, he can either give up his wealth to save his life, or he can stand firm to protect his wealth. In the latter case, he becomes a martyr if he loses his life protecting his wealth.

(3) Jihad at the Ideological and Systemic Level

If you are convinced of a certain ideology while you believe it to be the ultimate truth, and you intensely want it to emerge as the dominant ideal, and that every other notion may be routed, then such is the highest stage of *Jihad*. This *Jihad* is related to the thought, ideology and belief of a person. The *Jihad* would have its foundations rooted in these beliefs. Such a struggle to spread your ideal, and build a society based on it, would be a *Jihad* of ideology. For example, if someone believes in communism, and he is convinced that it is the sole correct way to spend life, then his struggle to establish that system would be called "*Jihad* in the way of communism". "*Jihad* for democracy" would be to struggle against the landlords in order to establish the democratic system.

Similarly, struggling to associate with Allah سبحانہ وتعالٰی is called "*Jihad* for shirk". Even the Quran mentions in two places that if your parents wage *Jihad* against you so that you may associate with Allah سبحانہ وتعالٰی, then to obey them is prohibited. The words of Surah *Luqman* and Surah *Al-'Ankabut* are almost entirely similar, and proclaim that if your parents wage *Jihad* against you to make you associate with Allah سبحانہ وتعالٰی something you have no knowledge of, then not to obey them. When young men having polytheist parents came to believe, they were pressurized to return to their old religion. Such a pressure and struggle is in fact a *Jihad* for polytheism, disbelief and falsehood. Thus, the Quran says:

اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَ الَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ الطَّاغُوْتِ (النساء:۷۶)

“Those who have believed, they fight for Allah سبحانہ وتعالٰی and those who have disbelieved, they fight for false gods.”(An-Nisa:76)

Even Abu Jahl and his comrades came out on the field of *Badr* as warriors, but their *Jihad* was a *Jihad* in the way of Satan, polytheism and false gods. Meanwhile, the Prophet ﷺ and his companions were waging a *Jihad* in the Way of Allah.

Just now, the term “*Jihad* for Allah’s Cause” has been explained. The third type of *Jihad* is the *Jihad* on the basis of an ideology or system and in Islam, that ideology is that of faith. Faith forms the basis of its system. The struggle to establish this system is called “*Jihad* in the Way of Allah”.

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Stages of Jihad for the Cause of Allah سبحانہ وتعالٰی

There are three stages of *Jihad* for Allah’s Cause:

(1) Three Types of Jihad at the First Stage

(i) Jihad against One’s Self

We have already stated that the person who is waging *Jihad* for his survival while keeping away from what is impermissible, and settles with the permissible, is engaging in a form of worship. The first stage of *Jihad* in the Way of Allah سبحانہ وتعالٰی is to submit oneself to the commands of Allah سبحانہ وتعالٰی. This means to become a true Muslim, to obey Allah سبحانہ وتعالٰی, to embody Allah’s commands, and to establish the institution of the Caliphate for one’s own betterment.

Keep in mind that this stage is not only the first stage, but also the most important one. That is because other stages will be constructed on top of this one. Other stages can only come into existence if the first stage is set up. The strength of the succeeding stages completely depends upon the strength of the first stage. Having said that, the first stage of *Jihad* in Allah’s Cause is the *Jihad* to become obedient to Allah

سبحانہ وتعالٰی, and the foremost *Jihad* for this purpose is the *Jihad* against one's "*Nafs Al-Ammara*", or one's basest self.

The light of faith is developed in the heart. Just like Allah says:

مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ (النور:۳۵)۔

"The example of His light is like a lamp in a niche."

According to Abdullah bin 'Abbas i, the words "in the heart of the believer" are to be understood here. To reiterate, it would mean "the example of His light in the heart of the believer". The light of faith in the heart of a believer consists of two portions, one is the light of his natural disposition and the other is that of revelation. This is what Allah سبحانہ وتعالٰی means when He says "light upon light" (نُورٌ عَلٰی نُور).

Human beings also have animal instincts which are extremely potent. The need to stay alive is immense, and to stay alive, one needs food. And these needs are not merely for survival, but there exist pleasures in them as well. We have taste buds to enjoy food, and in order to continue our lineage, we have sexual desires. According to Freud, the sexual desire is the strongest desire in man and has the greatest effect on his actions. Our animal instincts desire their fulfillment, while they do not differentiate between right and wrong. They desire a full stomach, a delicious meal and the fulfillment of sexual desires. All these desires are blind and do not separate right from wrong. This phenomenon is described in Surah Yusuf where the Quran says, "The (animal) self serves to incite

evil," which indicates that the animal within us forever pulls us towards evil. A man's *Ruh* pulls him towards good, while his (animal) self pulls him towards evil. Thus, we have a battleground set within us where the good and evil are fighting it out against each other. Maulana Room says that my soul is nothing less tha(((n that of Pharaoh. Pharaoh said, "Does the kingdom of Egypt not belong to me, and the agricultural system under my control? I have the power to restrict or grant water to whomsoever I will." Likewise, the inner-self of a person proclaims that I am my own master; I can do whatever I like. I do not care about what God commands. I do not distinguish right from wrong, or the permissible from the forbidden. It (the self) only wants its own satisfaction. The only difference is that Pharaoh had an army and man-power, and thus he could claim "I am your lord, the highest", however, since I do not possess any of that, I cannot make that claim.

Now let us take a look at a Hadith where the *Jihad* against the *Nafs*, or self, is declared to be the "best *Jihad*" or "*Afdhal Al-Jihad*". Abu Dhar Ghifari رضی اللہ عنہ narrates that the Messenger of Allah ﷺ said:

((اَفْضَلُ الْجِهَادِ اَنْ تُجَاهِدَ نَفْسَکَ وَ هَوَاکَ فِیْ ذَاتِ اللهِ تَعَالٰی)) (۷).

"The best *Jihad* is that which you wage against yourself and your desires, in order to make them obedient to Allah."[7]

Here, we need to understand the difference between being the "best" and being the "highest". The highest stage is the third stage, but the best is the first because other stages can only be built upon it, once it is strong and well established. If the first stage is weak and you start adding upon it other stages, the entire structure will collapse. In one narration, the Messenger of Allah ﷺ made a distinction between the "better" and the "beautiful". We all know that the better faith is that of the companions رضی الله عنہم, and that even the lowest from

among the companions had better faith than any w*ali* or friend of Allah سبحانہ وتعالٰی. The Prophet ﷺ asked the companions, "Do you know who has the strangest faith?" Meaning that do you know whose faith is the most beautiful, strange and pleasing? The companions replied that it is the faith of the angels who are in the presence of Allah سبحانہ وتعالٰی. The Prophet ﷺ said, "Why will they not believe while they are in the presence of Allah سبحانہ وتعالٰی. Such a faith does not come from struggle." Then the companions replied that it is the faith of the Messengers! The Prophet ﷺ said, "How will they not believe while they receive revelation." Then the companions gathered the courage to say, "We, then our faith is the most beautiful!" The Prophet ﷺ said, "How could you not believe while I myself am present amongst you." Then the Prophet ﷺ declared:

((اِنَّ اَعْجَبَ الْخَلْقِ اِلَیَّ اِیْمَانًا لَقَوْمٌ یَکُوْنُوْنَ مِنْ بَعْدِیْ یَجِدُوْنَ صُحُفًا فِیْهَا کِتَابٌ یُؤْمِنُوْنَ بِمَا فِیْهَا)) (۸).

"In my opinion, the most beautiful (and pleasing) faith will be of those who will come after me (they will not have experienced my companionship). They will find pages from (Allah's) book and they will come to believe in the truth therein."[8]

Hence, the strangest faith is of those who will come after the companions. The better faith is still that of the companions j. Likewise, the highest form of *Jihad* is that of the final stage of *Jihad*, which is *Qital*, while the best kind of *Jihad* is the *Jihad* against one's self.

(ii) Jihad against the Accursed Satan and His Invisible Forces

Satan entices our animal instincts. He incites and beautifies evil for us and thus, he is our enemy. The Quran says:

اِنَّ الشَّيۡطٰنَ لَـكُمۡ عَدُوٌّ فَاتَّخِذُوۡهُ عَدُوًّا‌ ؕ (فاطر:۶)

“Indeed, Satan is an enemy to you, so you should also consider him an enemy.”

In Surah *Al-Kahf*, Allah سبحانہ وتعالٰی criticizes:

اَفَتَتَّخِذُوۡنَهٗ وَ ذُرِّيَّتَهٗۤ اَوۡلِيَآءَ مِنۡ دُوۡنِىۡ وَ هُمۡ لَـكُمۡ عَدُوٌّ‌ ؕ بِئۡسَ لِلظّٰلِمِيۡنَ بَدَلًا ﴿۵۰﴾

“Do you leave me for Satan and his descendants (his comrades) and make them your friends (and allies), even though they are your enemy? The wrongdoers are making an immensely fruitless trade.”

Have they left my friendship for the sake of Satan, the accursed? The Quran says regarding Satan:

اِنَّهٗ يَرٰٮكُمۡ هُوَ وَ قَبِيۡلُهٗ مِنۡ حَيۡثُ لَا تَرَوۡنَهُمۡ‌ ؕ (الاعراف:۲۷)

“Satan and his comrades keep an eye on you (and attack you) from places where you cannot see them.”

An invisible Satan (jinn) accompanies every person who invites him to evil. In one hadith, it is narrated:

((اِنَّ الشَّيْطَانَ يَجْرِىْ مِنَ الْاِنْسَانِ مَجْرَى الدَّمِ)) (۹)

“Satan accompanies the man as closely as the blood that flows within him.”[9]

This can have two dimensions. Since devils are Jinns and Jinns are made of fire, which is quite subtle, it is possible that the Jinns actually enter upon us without our realization. The other dimension is that they entice our *Nafs* and since our *Nafs* controls us, they can successfully interfere in our actions. And Allah سبحانہ وتعالٰی knows best!

(iii) Jihad against a Corrupt Society

A corrupt society pressurizes individuals into committing evil. We all know that flowing with the crowd is undoubtedly convenient, while going against it is extremely difficult. It is

quite possible that you attempt to move against the crowd for a couple of steps, but then a wave emerges to oppose you, and you are pushed back several steps. Therefore, openly declaring and practicing righteousness in a corrupt society is not a simple task. It is not straightforward to declare that:

اِنِّیۡ وَجَّہۡتُ وَجۡہِیَ لِلَّذِیۡ فَطَرَ السَّمٰوٰتِ وَ الۡاَرۡضَ حَنِیۡفًا (الانعام:۷۹)

“I have turned my face towards the Originator of the Heavens and the Earth.”

in a society that is lost in worldly pleasures.

Such a person will have to engage in a constant struggle against the society and it is possible that initially, he will even have to engage in *Jihad* against his own family. Surah *At-Taghabun* (verse 14) says:

یٰۤاَیُّہَا الَّذِیۡنَ اٰمَنُوۡۤا اِنَّ مِنۡ اَزۡوَاجِکُمۡ وَ اَوۡلَادِکُمۡ عَدُوًّا لَّکُمۡ فَاحۡذَرُوۡہُمۡ ۚ (التغابن:۱۴)

“O believers! There are enemies for you from among your own wives and children. Therefore, be wary of them.”

Wealth and children are also dubbed a test. Therefore, all this will begin from home, and only then can it spread into relatives and tribes. The society where you will have to live will have its own anti-Islamic rites and rituals. But how can you avoid your own people? This gives rise to peer-pressure. Now, you have two options. The easier option is to go with the flow i.e. blend into the society and adopt its culture. This way all friction and resistance will dissipate. Resistance only occurs when you move against the flow. But if you go with the flow, the path becomes simple and unchallenging. Whereas, the only way you will be engaged in *Jihad* is once you fight against it and stand up against evil.

This was the first type of *Jihad* in the Way of Allah سبحانہ وتعالٰی, in which I explained to you the three sub-types it contains.

(2) Jihad against False Ideals

The second type of *Jihad* in the Way of Allah سبحانہ وتعالٰی is *Jihad* against false beliefs and ideals. Human being is a civilized animal who dwells in a society. One who believes in Allah سبحانہ وتعالٰی and the Last Day, and has submitted to the will of Allah سبحانہ وتعالٰی, will naturally call others to good as well. It is natural that one who has waged that internal *Jihad* will then engage in the external *Jihad*. If this *Jihad* is not manifesting itself externally, then it means that there is a problem somewhere inside. If you are sitting next to a fire but you don't feel any heat, this means that there is, in reality, no fire. It may just be an illusion of a fire. Such is the case with electric heaters, where you can see an illusion of burning coal, but the heat is being emitted from somewhere else. Similarly, a human's character has to have an effect on its surroundings. We have three different evidences for this:

1. It is a necessity under natural law. Heat is bound to come from a furnace. Thus, if the furnace of faith is burning within you, its effects are bound to shape your character.

2. It is necessary for such a person to be considerate of others, just as the Messenger of Allah ﷺ said:

((لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى يُحِبَّ لِاَخِيْهِ مَا يُحِبَّ لِنَفْسِہٖ))[١٠].

"None of you can come to believe unless he prefers for his brother what he prefers for himself."[10]

Therefore, share whatever Allah سبحانہ وتعالٰی has given you from the blessing of faith with your brother, relatives, nation, tribe, and then ultimately, with the entire humanity, because this is instinctive for someone who is considerate of others.

1. It is a part of your sense of shame that you wage *Jihad* against something that you consider to be opposite to what you think is the truth, and thus you begin propagating the truth. Propagation is the first stage of *Jihad* on the ideological level. Here, let us look at this hadith that makes one shudder. Prophet ﷺ said:

((اَوْحَى اللهُ عَزَّوَجَلَّ اِلٰى جِبْرَائِيْلَ عَلَيْہِ السَّلَامُ اَنِ اقْلِبْ مَدِيْنَةَ كَذَا وَكَذَا بِاَهْلِهَا، قَالَ فَقَالَ: اِنَّ فِيْهَا عَبْدَكَ فُلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ، قَالَ فَقَالَ: اِقْلِبْهَا عَلَيْہِ وَعَلَيْهِمْ ، فَاِنَّ وَجْهَہٗ لَمْ يَتَمَعَّرْ فِيَّ سَاعَةً قَطُّ)) [١١].

“Allah revealed unto Gabriel علیہ السلام to destroy certain cities along with their people. Upon revelation, Gabriel علیہ السلام replied that the city also contains your slave who has never disobeyed you, even for an instant. (Notice that these words are of Gabriel علیہ السلام, and how they testify to the God-consciousness of this person. This is an angel’s testimony, and not that of a public defender. And this testimony is being presented in the presence of Allah سبحانہ وتعالٰی, where even Abu-Jahl dare not lie.) Thereupon, Allah سبحانہ وتعالٰی commanded Gabriel علیہ السلام to destroy this person first because he never felt any discomfort (because of the societal sins) for my sake.”[11]

How will you react to someone who ridicules your mother? If you are strong enough, will you let him walk away? No way. Even if you are weak, at least your blood will boil with anger. Whereas, if the laws of Allah سبحانہ وتعالٰی are being broken and taken as frivolity, while falsehood reigns supreme and the believer merely keeps praying to Allah سبحانہ وتعالٰی, then he is the biggest criminal of all. This is exactly what Iblis wants. He wants to keep you engaged in indoor worship. Allah سبحانہ وتعالٰی was especially angry at this person because others were unaware of Allah سبحانہ وتعالٰی. They had no

connection with Him and knew nothing about the Truth, but this worshipper of Allah سبحانہ وتعالٰی, this obedient servant, never even felt the slightest of discomfort for the sake of Allah سبحانہ وتعالٰی! If you believe in Allah, you must have a sense of duty towards Him. You must *feel* for the religion you believe in.

Propagation

There are many terminologies for *Jihad* against false beliefs and ideals. For example, “*Dawat-o-Tabligh*” (calling and preaching) is one of them. Both these words have a beautiful connection. When you preach, you take your speech to others, whereas when you call, others come running to you. Both of them are two sides of the same coin. Similarly, other terms that are used are “calling to good and stopping from evil” and “counseling and advising”. In this regard, the most comprehensive term is “testifying against the people”, which means to preach in such a thorough manner that you are able to stand on the Day of Judgment and testify in front Allah سبحانہ وتعالٰی that: O Allah! I delivered your Message. It was originally the responsibility of the Prophets and Messengers, but after the sealing of Prophethood, it has become the responsibility of the Muslim *Ummah*. Allah سبحانہ وتعالٰی says in the last section of Surah *Al-Hajj*:

اَللّٰهُ يَصْطَفِیْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّ مِنَ النَّاسِ ؕ (الحج:۷۵)

“Allah chooses His messengers from the angels and from humans as well.”

Messengers are the chosen people of Allah سبحانہ وتعالٰی. They would receive Allah’s Message through angels and then deliver this Message to the people. When people forgot the Message, another Messenger would rise to remind them of it. The angel and the Prophet, both were Allah’s Messengers; one was an

angel, while the other was human. This cycle continued up until Muhammad ﷺ, who was the final Messenger. The Messenger Angel is Gabriel, while the human Messenger is Muhammad ﷺ. Gabriel علیہ السلام took the message from Allah سبحانہ وتعالٰی and delivered it to Muhammad ﷺ, while Muhammad ﷺ took it from Gabriel علیہ السلام and delivered it to his nation. Now, it is the responsibility of his nation to deliver it to the entirety of humanity. This is how Muhammad ﷺ is the final Messenger who was sent for the all humankind. The Quran says:

وَ مَاۤ اَرۡسَلۡنٰکَ اِلَّا کَآفَّۃً لِّلنَّاسِ بَشِیۡرًا وَّ نَذِیۡرًا (سبا:۲۸)

“And (O Prophet!) We have not sent you except for the entire humanity; as a giver of good news and a warner.”

Even before this verse was revealed, the Prophet ﷺ had already mentioned it in one of his sermons. Once, the Prophet ﷺ invited Banu Hashim for a meal, the sermon he delivered then had the words:

((وَاللهِ الَّذِیْ لَا اِلٰـہَ اِلَّا ھُوَ، اِنِّیْ لَرَسُوْلُ اللهِ اِلَـیْـکُمْ خَاصَّۃً وَاِلَی النَّاسِ کَافَّـۃً)) (نہج البلاغۃ)-

“By Allah سبحانہ وتعالٰی, the One other than whom there is no God, I am the Messenger of Allah, sent especially towards you, and generally towards the entire humanity.”

Who is responsible now for delivering this Message? The Messenger of Allah ﷺ himself will testify against his nation and say, “O Allah! I delivered to them the Message you sent unto me.” This is why on the occasion of the final Hajj, the Prophet ﷺ took the testimony from a gathering of more than a hundred thousand people, saying, “O People! Have I delivered (Allah’s Message) or not?” In reply, the companions replied, “Yes! We testify that you ﷺ have fulfilled the right of

Prophethood, and that you have fulfilled the right of trust, and that you have fulfilled the right of counsel.”

This testimony was repeated thrice. After this, the Prophet ﷺ looked towards the Heavens and said:

((اَللّٰهُمَّ اشْهَدْ! اَللّٰهُمَّ اشْهَدْ!)) -

“Oh Allah! You bear witness as well! O Allah! You bear witness as well!”

Then, the Prophet ﷺ said:

-((فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ)) (١٢)

“Now, it is the responsibility of those present here to deliver it to those who are absent.”[12]

This included all humans present at the time, as well as those who were absent, and all those to come till the Day of Judgment. The responsibility is that of testifying against humanity, for which this nation (*Ummah*) was prepared. Thus, in Surah Al-Hajj, we have already heard the verse:

اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّ مِنَ النَّاسِ ؕ (الحج:٧٥)

“Allah chooses Messengers from the angels and from humankind as well.”

He says in the last verse:

وَ جَاهِدُوْا فِى اللّٰهِ حَقَّ جِهَادِهٖ ؕ هُوَ اجْتَبٰىكُمْ ...(الحج:٧٨)

“And wage *Jihad* for Allah سبحانہ وتعالٰی as is the right to wage *Jihad*. He has chosen you (as the nation to carry out his mission).”

Previously, Prophethood only had two dimensions, that of a human Messenger and a Messenger Angel, but now, the third dimension is that of this *Ummah*, which has to fulfill the obligation of testifying against humanity. Hence, the last part of this verse says:

لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَ تَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ (الحج:٧٨)

“So that the Messenger may become a witness against you and you may become a witness against humanity.”

In Surah *Al-Baqarah*, it is clearly stated that this is the core responsibility of this *Ummah*:

وَ كَذٰلِکَ جَعَلۡنٰکُمۡ اُمَّۃً وَّسَطًا لِّتَکُوۡنُوۡا شُہَدَآءَ عَلَی النَّاسِ وَ یَکُوۡنَ الرَّسُوۡلُ عَلَیۡکُمۡ شَہِیۡدًا ؕ (البقرۃ:۱۴۳)

"And this is how we made you the middle *Ummah*, so that you may act as a witness against the people, and the Messenger act as a witness against you."

It is obvious that such a mission requires hard work along with the sacrificing of wealth, life, and time. It is not a simple task to deliver this message.

There are three further stages of *Jihad* in the Way of Allah سبحانہ وتعالٰی which have been mentioned in Surah *An-Nahl*. Allah سبحانہ وتعالٰی says:

اُدۡعُ اِلٰی سَبِیۡلِ رَبِّکَ بِالۡحِکۡمَۃِ وَ الۡمَوۡعِظَۃِ الۡحَسَنَۃِ وَ جَادِلۡہُمۡ بِالَّتِیۡ ہِیَ اَحۡسَنُ ؕ اِنَّ رَبَّکَ ہُوَ اَعۡلَمُ بِمَنۡ ضَلَّ عَنۡ سَبِیۡلِہٖ وَ ہُوَ اَعۡلَمُ بِالۡمُہۡتَدِیۡنَ ﴿۱۲۵﴾ (النحل)

"(O Prophet!) Call towards the Way of Allah سبحانہ وتعالٰی with wisdom and excellent counsel, and argue in the best manner. Your Lord knows better who is astray and who is on the right path."

This verse mentions three types of people in society, and how it is important to take into consideration the mental capacities of each type while delivering the Message. Thus, this is not an undemanding task. People think it is unchallenging to deliver the message. It is not as simple as delivering a sermon; narrating some stories and then adding the statement "our responsibility is only to deliver" at the end. The Quran states three levels of the deliverance of the message:

(1) According to the Quran, the highest and most profound way to convey the Message is through wisdom and intelligence. This wisdom has been misunderstood to mean "practical wisdom", where people are observed and their psychology is taken into account. That may also be required, but the wisdom here is in contrast to "good counsel", and thus it means calling people through logical arguments and evidences. The Quran itself demands from its opponents to bring forth evidences:

قُلۡ ہَاتُوۡا بُرۡہَانَکُمۡ اِنۡ کُنۡتُمۡ صٰدِقِیۡنَ ﴿۱۱۱﴾(البقرۃ)

"Say, bring forth your evidence if you are indeed truthful."

The opposition also has the right to demand evidence from Islamic preachers and seek answers for their objections.

In this regard, note that the human society consists of a sector that can be considered as the “brain”. It is just like the human brain, which only weighs about two percent of the total anatomy, yet controls the entire body. The whole body works according to its instructions. The brain decides what to hold and what to leave. It will decide to pick up a piece of wood and then suddenly change this decision once it realizes that it was a snake and not wood. All such decisions are controlled by the brain. The brain controls our upcoming actions. Similarly, a Muslim society can be considered a living being. One of its sectors is the brain. It consists of the intelligentsia, or the intellectual elite – the people of sound thinking. They decide the flow of society and how things should run, whereas, the rest of the nation is like the hands and feet.

Every revolutionary movement is first accepted by the more intelligent sector of society and then propagated throughout the rest. This sector is unaffected by mere sermons and

reminders. This is because they already have several ideas and values in their minds. Some believe in Darwinism, some in Marxism, some in logical positivism, while others believe in existentialism. All such “isms” need to be dealt with and undone through logic and evidences. Their brain is a barrier in the way of reaching their heart. Such ideologies have taken the form of hurdles in their minds. Thus, you will first have to break through these barricades. For this purpose, you require people who can engage with them on a similar intellectual level. This can only be possible if one is knowledgeable of their ideologies and knows how to logically critique them. In such a situation, logical arguments will work better than religious arguments. This is because they do not believe in religious texts. Unless this is executed, you cannot hope to convince the intelligentsia.

Not everyone in a nation changes. However, in order to change the majority of the people, this intelligent sector needs to bring forth a strong nucleus of people who believe in Allah سبحانہ وتعالٰی, the Last Day and Prophethood, with a strong conviction resting on logical grounds. Such a group will be able to oppose such ideologies. Examples of such opposition in the past have been books written by Imam Ghazali and Imam Ibn Taimiyyah called *Tahafat Al-Falsafa* (تہافۃ الفلاسفہ) and *Ar-Radd-‘ala- Al-Mantaqiyeen* (الردّ علی المنطقیّین)respectively. But in order to achieve this, we will first have to bring forth personalities such as Imam Ghazali and Imam Ibn Taimiyyah, and that is a life-long struggle. In order to find out where things went awry, we will have to step out of our daily lives and study history. Falsehood itself is non-existent. Falsehood always develops on top of some truth. Falsehood cannot survive without some form of truth that it opposes. Falsehood targets a truth, re-decorates

it, and then prospers on it. It is your job to distinguish the right from wrong, and to determine how much of each are present. Allah سبحانہ وتعالٰی says to the Prophet ﷺ:

قُلۡ ہٰذِہٖ سَبِیۡلِیۡۤ اَدۡعُوۡۤا اِلَی اللّٰہِ ۟ عَلٰی بَصِیۡرَۃٍ اَنَا وَ مَنِ اتَّبَعَنِیۡ ؕ (یوسف:۱۰۸)

“(O Prophet!) Say that O people! This is my way. I am calling towards Allah سبحانہ وتعالٰی. I am seeing the path clearly myself, and so are my companions.”

I am not wandering blindly in the dark.

It is not an easy task to attain belief through evidences, and then, it is no easy task to analyze all your ideas in light of this belief. You will have to fully dedicate yourself to it. This is a life-long mission. We already have precedents in front of us. When Karl Marx was writing his book *Das Capital*, he had to face hunger. Any form of creative work has always been accompanied by hunger and poverty. You cannot do anything innovative in the comfort of an air-conditioned office while you receive expensive salaries and luxuries. Research work can no doubt be done as such, but revolutionary work requires a lot of sacrifice and grit.

(2) The next stage after calling through wisdom is that of good counsel. The target audience of this stage is the public, whose brains are like empty shells which you can fill up with anything that you wish. The public has no evil intentions, but neither do they have any knowledge of different ideologies. Such people will accept anything you say, as long as you talk emotionally and sincerely. Anything you say will go directly from your heart to their heart.

The second condition for this is that you yourself have to be an example of what you preach:

وَ مَنۡ اَحۡسَنُ قَوۡلًا مِّمَّنۡ دَعَاۤ اِلَی اللّٰہِ وَ عَمِلَ صَالِحًا وَّ قَالَ اِنَّنِیۡ مِنَ الۡمُسۡلِمِیۡنَ ﴿۳۳﴾ (حٰم السجدة)

“Who is better in speech than the one who called towards Allah سبحانہ وتعالٰی, did good and said that I myself am from those who obey.”

Do not try to impose your idea on them, instead be humble and say that I am a common Muslim. Such a good counsel effortlessly sways the general public and is surprisingly effective. But the society will not change as a whole unless the intelligentsia forms that strong nucleus. Even if the general public changes, and starts practicing the religion, society will never change as a whole until the intelligentsia forms a concrete foundation and convinces the masses of the truth.

The third stage of propagation is that of good argument. The Quran says, “And argue with them in a decent way,” with whom? Muslims aren’t the only preachers in society. You will have to debate with other active preachers from other faiths such as Christianity, Qadiani, and Baha’i etc. These people are professional preachers who are paid to preach. They are well-prepared and well-trained. You will have to debate them in order to silence their call; otherwise, the public may get affected by their message. In our culture, we are taught the art of debating on such occasions. In such debates, we are not taught to convince the opposition, rather we are taught to silence them. Some people use this Quranic verse for such an encounter:

وَ لَا تُجَادِلُوۡۤا اَہۡلَ الۡکِتٰبِ اِلَّا بِالَّتِیۡ ہِیَ اَحۡسَنُ ۟ۖ اِلَّا الَّذِیۡنَ ظَلَمُوۡا مِنۡہُمۡ ...(العنکبوت:۴۶)

“Debate the People of the Book in a decent manner, except those who are the wrongdoers among them.”

This tells us that sometimes we may need to assume a harsh stance while debating them. As a result, the art of debate started developing in our culture. The last century of colonialism in our subcontinent was very defeating for the Muslims. During that time, India was flooded by missionaries. Funder was one such priest who had successfully defeated Muslims in all their debates, from Calcutta to Delhi. He created a lot of panic. When he reached Delhi, he stood on the stairs of a *Jami’ah* Masjid and declared, “I have walked all the way from Calcutta and no Islamic scholar has been able to challenge me. I have defeated multitudes of scholars and now I challenge the entire scholarship of India to face me, if anyone so dares.” Imagine the devastating effect on the public had no scholar stood up at that moment. On the one hand, we were politically enslaved, while on the other, our scholars had been silenced by this priest. They had no arguments to offer. As for the public, they had absolutely nothing to offer. They had no clue what the Quran and Hadith contained, and they did not have even a passing acquaintance with the Arabic language. They relied on the scholars, and had no scholar stepped up, we would have witnessed a mass conversion to Christendom here. Alas, we thank Allah سبحانہ وتعالٰی that Maulana Rehmatullah Keranwi رحمۃ اللہ علیہ stepped up and debated him. He defeated the priest who then had to flee from India. That man had some self-respect such that he refused to stay here. He then decided to make Turkey his next station.

Maualana Rahamat-Ullah Keranwi had gone for Hajj at the time when the Hejaz was under the Ottoman Empire. There, he received the request to travel to Turkey where scholars were being silenced by the same person whom he had defeated in India. When he realized that Rahmat-Ullah

Keranwi was on his way, he ran away from there as well. As a reply to the Christian objections, Maulana wrote a book called *Izhar-ul-Haq* (the proclamation of truth). He himself translated the book and wrote additional notes for it. Mufti Taqi Uthmani also wrote some commentary on this book. Hence,

sometimes you need to debate the opposition in a concrete manner as a part of preaching, but the general rule of preaching is to present your call in a beautiful way.

You will have to work hard for each of the three stages of "preaching" or "*Jihad* against false ideas and ideals" that I have described to you. For this, you yourself will have to seek knowledge and then spread it. You can only preach once you yourself are convinced about Islam. You can only call others if your own belief is based on solid evidences. Therefore, you need to work hard, strive, struggle, prepare, and seek knowledge for this mission. In this regard, we should remember the following Hadith where the messenger of Allah ﷺ said that:

((مَنْ جَاءَهُ الْمَوْتُ وَهُوَ يَطْلُبُ الْعِلْمَ لِيُحْيِيَ بِهِ الْإِسْلَامَ فَبَيْنَهُ وَبَيْنَ النَّبِيِّيْنَ دَرَجَةٌ وَاحِدَةٌ فِي الْجَنَّةِ)). [١٣]

"Whoever meets death while seeking knowledge with the intention of reviving Islam, then there would only be a difference of one degree between the Prophets and him in paradise."[13]

Notice that such a person has not practically begun his struggle, he only *intends* to revive Islam and make it dominant, and that since he wants to struggle for its domination, he needs to seek knowledge. He can only preach once he has gained knowledge. Such a person has been given such an exceptional glad tiding!

Quran as an Instrument of Jihad

Quran is the only tool that can be used for *Jihad* in the Way of Allah سبحانہ وتعالٰی; the stages of *Jihad* against one's self and for preaching. Even for striving against your own self, you need the "sword" of Quran. If Satan can intrude your thoughts, so can the Quran. A poison isolated in a specific part of the body can be treated with a targeted cure. But if the entire body is affected, you need something that can travel within the entire body and such a treatment can only be the Quran. (poetry) In his poetry, Iqbal says that it is difficult to vanquish the devil because he is lost in the depths of the heart. However, it is better for you to convert him to Islam using the Quran. In this poetry, he has presented two Hadiths of the Prophet ﷺ. In one of them, the Prophet ﷺ said that every human has a satanic companion. Someone asked if he (the Prophet) too had a Satan. The Prophet ﷺ replied that he too had a Satan, but he had made him (the Satan) a Muslim. Another meaning intended by the Prophet ﷺ is also that he was safe from his harm and that he could not cause him any suffering.

The other hadith is that Satan flows inside a human like blood. Allama Iqbal has presented these two narrations in the poetry above. He says that destroying the devil is a difficult task because he dwells deep

in the heart. Blood runs because of the heart, and just like blood, he flows within the human. Therefore, it is better that you change him into a Muslim, and he can only become a Muslim by your using the Quran as your tool!

The Quran is a cure for the diseases of the heart and soul, such as jealousy, pride, hatred, animosity, love of wealth and lust for power. Surah *Yunus* says:

يٰۤاَيُّهَا النَّاسُ قَدۡ جَآءَتۡكُمۡ مَّوۡعِظَةٌ مِّنۡ رَّبِّكُمۡ وَ شِفَآءٌ لِّمَا فِى الصُّدُوۡرِ ۙ وَ هُدًى وَّ رَحۡمَةٌ لِّلۡمُؤۡمِنِيۡنَ ﴿۵۷﴾ قُلۡ بِفَضۡلِ اللّٰهِ وَ بِرَحۡمَتِهٖ فَبِذٰلِكَ فَلۡيَفۡرَحُوۡا ؕ هُوَ خَيۡرٌ مِّمَّا يَجۡمَعُوۡنَ ﴿۵۸﴾ (یونس)

“O People! A reminder has come to you from your Lord. It is a cure for the diseases of the heart, and those who accept it shall receive guidance and mercy. O Prophet ﷺ, say that it is a bounty and a grace from Allah سبحانہ وتعالٰی that He sent this. Thus, it is a thing that people should rejoice in. It is better than all that they gather.”

Therefore, the Quran is a “weapon” for *Jihad* against Satan and also for *Jihad* against one’s self (desires). No doubt, the Quran is a fountain of wisdom. Dive deep into the Quran and ponder over it! Maulana Room says, in his poetry, that for how long will you keep reading the Greek philosophies. Turn your gaze towards the wisdom of the Quran and faith as well! Quran says:

ذٰلِكَ مِمَّاۤ اَوۡحٰۤى اِلَيۡكَ رَبُّكَ مِنَ الۡحِكۡمَةِ ؕ (بنی اسراء یل:۳۹)

“(O Prophet ﷺ!) These are from wisdom that your Lord has revealed unto you.”

The apex of what the Prophet ﷺ taught was this exact wisdom, “he recites His verses on them and purifies them and teaches them the Book and the Wisdom.” The four elements of the prophetic revolution have been mentioned four times in the Quran, out of which three times, their mention is in the same sequence, whereas the fourth time, it is mentioned with a slight difference in their sequence; where Prophet Abraham and Ishmael supplicate:

رَبَّنَا وَ ابۡعَثۡ فِيۡهِمۡ رَسُوۡلًا مِّنۡهُمۡ يَتۡلُوۡا عَلَيۡهِمۡ اٰيٰتِكَ وَ يُعَلِّمُهُمُ الۡكِتٰبَ وَ الۡحِكۡمَةَ وَ يُزَكِّيۡهِمۡ ؕ (البقرة:۱۲۹)

“O our Lord! Raise a Messenger from among them who will recite your verses upon them, and teach them the Book and the Wisdom, and purify them.”

However, in the other three instances, the order is as such: (1)recitation of the verses (2) purification (3) teaching the book (4) teaching wisdom. Thus, on another occasion in Surah Al-Baqarah, Allah سبحانہ وتعالٰی says:

كَمَآ اَرۡسَلۡنَا فِيۡكُمۡ رَسُوۡلًا مِّنۡكُمۡ يَتۡلُوۡا عَلَيۡكُمۡ اٰيٰتِنَا وَ يُزَكِّيۡكُمۡ وَ يُعَلِّمُكُمُ الۡكِتٰبَ وَ الۡحِكۡمَةَ (آیت ۱۵۱)

“Just like we sent amongst you a messenger from within yourselves, who recites Our verses upon you, and purifies you, and teaches you the Book and the Wisdom.”

Then, in Surah Aal-e-Imran:

لَقَدۡ مَنَّ اللّٰهُ عَلَى الۡمُؤۡمِنِيۡنَ اِذۡ بَعَثَ فِيۡهِمۡ رَسُوۡلًا مِّنۡ اَنۡفُسِهِمۡ يَتۡلُوۡا عَلَيۡهِمۡ اٰيٰتِهٖ وَ يُزَكِّيۡهِمۡ وَ يُعَلِّمُهُمُ الۡكِتٰبَ وَ الۡحِكۡمَةَ ۚ (آیت ۱۶۴)

“Allah definitely showed his favor to the believers when he raised a Messenger from amongst them who recites His verses upon them, and purifies them, and teaches them the Book and the Wisdom.”

Similarly, in Surah Al-Jumu’ah, Allah سبحانہ وتعالٰی says:

هُوَ الَّذِىۡ بَعَثَ فِى الۡاُمِّيّٖنَ رَسُوۡلًا مِّنۡهُمۡ يَتۡلُوۡا عَلَيۡهِمۡ اٰيٰتِهٖ وَ يُزَكِّيۡهِمۡ وَ يُعَلِّمُهُمُ الۡكِتٰبَ وَ الۡحِكۡمَةَ (الجمعۃ:۲)

“He is the one who raised amongst the unlettered people a Messenger from among them, who recites His verses upon them, and purifies them, and teaches them the Book and the Wisdom.”

Unfortunately, our state today is that we have ignored wisdom to such a level that we have even abandoned the Quran, which

is the most profound source of wisdom, and furthermore, for a long time, we have considered Greek philosophy as true wisdom. It became prevalent amongst us, and even our scholars were affected by it, except for a very few. Only few people can see the truth clearly. The Imam Ghazalis and Ibn Taimiyyahs are only born once, and the Shah Wali-Ullahs are not born daily either. We have generally considered Greek philosophy to be the only source of wisdom. Therefore, Aristotle has been prevalent in the Muslim world for centuries. Who were Ibn Sina, Farabi, Alkindi and Ibn Rushd? They were all inspired by Aristotle. (poetry).

Quran is *the* source of wisdom, a source of good counsel and a source for providing arguments for debate. It contains arguments to counter disbelievers, polytheists, atheists and materialists. Thus, the first

and the second stage of *Jihad* in the Way of Allah سبحانہ وتعالٰی require Quran as their "tool".

The second important point is that no party or organization is required for these two stages. They can be completed individually. A person can wage *Jihad* against his self and his Satan individually. He does not require a group of people. Similarly, a person can preach to the masses as a servant of Allah سبحانہ وتعالٰی, and this can also be done alone. The best example of this is the Prophet Noah علیہ السلام, who kept calling his people for nine hundred and fifty years, proving that these deeds can be done individually. However, if like-minded people are found while at the first stage, who are also engaged in the same *Jihad*, then their companionship should be adopted. Just like the Quran says:(التوبۃ:۱۱۹) كُوْنُوْا مَعَ الصّٰدِقِيْنَ "Be with the truthful." But who are these people? The Quran says:

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَ جٰهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ﴿۱۵﴾ (الحجرات)

"Indeed the believers are only those who came to believe in Allah and His Messenger ﷺ, and then did not fall into doubt, and waged *Jihad* in the Way of Allah with their wealth and their selves. These are the truthful people."

Therefore, if you try to seek such truthful people and start accompanying them, they will definitely have a positive impact on your character, although these people do not have to be part of an organized party. Similarly, the *Jihad* of preaching can be waged individually. Shah Waliullah did this work individually without any associations or institutions. However, if there are any associations, schools or research institutions for such work, that would be helpful. There is also a need of publishing institutions to spring into action that can publish translations of the Quran in different languages, as well as publish notes on it.

(3) The Highest Stage of Jihad: Establishing the Religion

The highest stage of *Jihad* in the Way of Allah سبحانہ وتعالٰی is the *Jihad* at the systemic level and that is the *Jihad* to change the system. This is *Jihad* against falsehood in order to assert the religion or system of Allah سبحانہ وتعالٰی. Several terminologies have been used for this in the Quran. One of the terminologies is "*Takbeer-e-Rabb*" or "Glorifying the Lord". Allah سبحانہ وتعالٰی says: وَرَبَّكَ فَكَبِّرْ "And declare the greatness of your Lord", which means that establish the system which declares Allah's greatness, and thus you should declare the greatness of your Lord. Magnify your Lord. What does this mean? The Lord is already great, so how do we magnify Him? There is no doubt in His greatness, but it is that His greatness is not being acknowledged. Impose His greatness! In the beginning of Surah *Al-*

Muddatthir, the second verse mentions the second stage of *Jihad* in the Way of Allah سبحانہ وتعالٰی, while the third verse mentions the third stage of it:

یٰۤاَیُّهَا الْمُدَّثِّرُ ۙ﴿۱﴾قُمْ فَاَنْذِرْ ۙ﴿۲﴾وَ رَبَّكَ فَكَبِّرْ ۙ﴿۳﴾ (المدثر)

"Oh one who is lying in a wrapped up garment! Stand up and warn! And declare the greatness of your Lord!"

Which means preach warningly and then establish the greatness of your Lord.

In this regard, the second term is "*Iqamat-e-Deen*" or "establishing the religion/system". Allah سبحانہ وتعالٰی says:

اَنْ اَقِیْمُوا الدِّیْنَ وَ لَا تَتَفَرَّقُوْا فِیْهِ (الشوریٰ:۱۳)

"Establish the religion and do not divide regarding this."

"*Takbeer-e-Rabb*" and "*Iqamat-e-Deen*" are similar terms.

The Quran declares the purpose of the Prophet ﷺ on three instances in the following words:

هُوَ الَّذِیْۤ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَى الدِّیْنِ كُلِّهٖ... (التوبۃ:۳۳، الفتح:۲۸، الصف:۹)

"It is He (Allah سبحانہ وتعالٰی) who sent His Messenger (Muhammad ﷺ) with *Al-Huda* (the Quran) and the true religion, so that He can render it supreme over all religions."

In this regard, Surah Al-Anfaal (verse 49) says:

وَ قَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ یَكُوْنَ الدِّیْنُ كُلُّهٗ لِلّٰهِ (الانفال:۳۹)

"Fight them (the disbelievers and the polytheists) until there is no more corruption and the entire system is established according to the rules of Allah سبحانہ وتعالٰی."

This may be called an "Islamic Revolution" in modern terms. This is why Abul-Kalaam Azaad called for the establishment of the Kingdom of God. When Maulana Abul-A'ala Maududi began his struggle and

established the Jama'at-e-Islami, his target was also the establishment of the Kingdom of God. The same was the goal of Allama Mashriqi and the Khairi brothers.

The anti-Bhutto movement of PNA used the term "the system of Mustafaﷺ". Similar terms are "the system of Islam" and "the system of Caliphate". In other words, the saying goes, "Our slogans are different, O Allah سبحانہ وتعالٰی! But your beauty is the one and the same."

One of the most important terms in this regard is the biblical term "Kingdom of Heaven on Earth". The words of the Lord's Prayer are:

"The Kingdom Come,

Thy will be done on earth as it is in Heaven."

There is a famous saying of the Prophet Jesus علیہ السلام, "Repent, for the Kingdom of Heaven is at hand." This is a reference to Muhammad ﷺ, since the Heavenly Kingdom was established through Muhammad ﷺ. In any case, there are several terms for this concept.

The Necessary Prerequisite for Establishing the Religion: an Organized Party

After stating the stages of establishing the religion, let us take a look at its necessary requirements. The "weapon" for the first two stages of *Jihad* in the Way of Allah سبحانہ وتعالٰی is the Quran, and these stages do not necessitate an organized party. However, the third stage requires an organized party based on the same call. This party cannot merely be based on national patriotism. It should constitute people who have willingly accepted to be a slave of Allah سبحانہ وتعالٰی and know for certain that they are sent as witnesses upon people. This necessity of an organized party is as important as the condition of ablution before prayer. This party should consist of those people who have accepted Islam knowingly and rationally, and have already waged *Jihad* against their own selves, and have

completely surrendered to the commands of Allah سبحانہ وتعالٰی and His Messenger ﷺ. Such people should gather to form an organized party. If this condition is unfulfilled, then this stage cannot be called *Jihad* for the sake of Allah سبحانہ وتعالٰی. It could be a *Jihad* for freedom, or any other *Jihad* that may be wrongly called *Jihad* for Allah سبحانہ وتعالٰی.

As for a party, the Messenger of Allah ﷺ said: يَدُ اللهِ عَلَى الْجَمَاعَةِ "The hand of Allah سبحانہ وتعالٰی is with the party"[14] and: بِالْجَمَاعَة عَلَيْكُمْ "You are obliged to belong to a party"[15]. Umar رضی اللہ عنہ said:

اِنَّـهٗ لَا اِسْلَامَ اِلَّا بِجَمَاعَةٍ وَلَا جَمَاعَةَ اِلَّا بِاِمَارَةٍ وَلَا اِمَارَةَ اِلَّا بِطَاعَة (سنن الدارمی)

"Indeed there is no Islam without a party (congregation), and there is no party without a leadership, and there is no sense in leadership without obedience."

Some people claim that the entire *Ummah* is a party. If that is the case, then who is their leader? There is no party in the absence of a leader. Allama Iqbal, a caller towards the unity of this *Ummah* had to admit that in these times, a Muslim *Ummah* does not exist on this Earth, rather several Muslim nations coexist. Likewise today, there are several Muslim countries, and they have rights because of being a Muslim country. Just like the Hadith says, that Muslims have rights over other Muslims. These rights still hold true, however, the Muslims are *not* a single nation in the world. Regarding this, Umar رضی اللہ عنہ said, "There is no party (nation) without a leadership"

The best Hadith in this regard is that of Harith Asha'ri رضی اللہ عنہ. The Prophet ﷺ said:

((اَنَا آمُرُكُمْ بِخَمْسٍ ، اللهُ اَمَرَنِىْ بِهِنَّ ، بِالْجَمَاعَةِ وَالسَّمْعِ وَالطَّاعَةِ وَالْهِجْرَةِ وَالْجِهَادِ فِىْ سَبِيْلِ اللهِ)) (١٦).

"(O Muslims!) I command you to five things, of which Allah سبحانہ وتعالٰی has commanded me: (1) remaining as a party (2) listening (3) obeying (4) migrating and (5) waging *Jihad* in the Way of Allah."[16]

This means that the party should be one that listens and obeys. This party must go through the process of migration and *Jihad*. The Messenger of Allah ﷺ was asked about migration: "O Messenger of Allah ﷺ! Which migration is the best?" He replied: اَنْ تَهْجُرَ مَا كَرِهَ رَبُّكَ (١٧) "(The best migration is) that you leave everything that Allah سبحانہ وتعالٰی dislikes."[17] It was asked, "Which is the best *Jihad*?" To which he said: اَنْ تُجَاهِدَ نَفْسَكَ فِىْ طَاعَةِ اللهِ "(The best *Jihad* is) that you wage *Jihad* against yourself and make it compliant with Allah's commands." At this point, migration and *Jihad* unite. Leaving everything that Allah سبحانہ وتعالٰی dislikes and striving to make yourself compliant with Allah's commands are one and the same thing. In other words, migration and *Jihad* are two sides of the same coin. Leaving the impermissible is migration and making yourself compliant with the fact that it is impermissible is *Jihad*. At this stage, migration and *Jihad* fuse together. This third stage of *Jihad* (which itself is comprised of three sub-stages) reaches its pinnacle when one leaves his household, family and everything else, and migrates to a Muslim land for the sake of Allah سبحانہ وتعالٰی. This stage was fulfilled in the migration to Medina for the

Prophet's ﷺ revolutionary struggle. Migration was an obligation on Muslims, while those who did not migrate were declared hypocrites, and they had no rights over the Muslims according to the verse:

وَ الَّذِيْنَ اٰمَنُوْا وَ لَمْ يُهَاجِرُوْا مَا لَكُمْ مِّنْ وَّلَايَتِهِمْ مِّنْ شَيْءٍ حَتّٰى يُهَاجِرُوْا (الانفال:۷۲)

"As for those people who have become Muslims but have not migrated, you have no responsibility to help them until they migrate."

Without migration, you have nothing to do with them. You have no rights to give them, nor any responsibilities regarding them. Therefore, such a migration is necessary. On the other hand, the highest stage of *Jihad* in the Way of Allah سبحانہ وتعالٰی is *Qital* or fighting, and thus, the higher we go, migration and *Jihad* separate.

Stages of Establishing the Religion

An organized party is a must for the third stage of *Jihad* in the Way of Allah سبحانہ وتعالٰی; which is establishing the religion. The party is basically the starting point of *Jihad*. It should constitute those people who have already been through the previous stages of *Jihad* in the Way of Allah سبحانہ وتعالٰی, meaning that they should have already waged *Jihad* against themselves, and made themselves completely obedient to Allah سبحانہ وتعالٰی. The party shall then further train its members. Then, this party shall engage in the second stage of *Jihad*, and that is preaching.

(1) Passive Resistance

Moving forward, the party will begin its struggle for establishing the religion and its first stage will be that of passive resistance. This is so because its surroundings will inevitably to oppose it. They will initially be targeted verbally, and then physically. They will be insulted. Even the Prophet ﷺ was insulted. He was called a madman, a poet, a magician and a bewitched person. They even claimed that he had a foreign slave in his house who dictated to him, and that he had learned the Old and New Testament from him, which he then presented to them as revelation from Allah سبحانہ وتعالٰی. The Prophet ﷺ had to bear many such insults.

After verbal insults, a new period of physical torture began. Even the Prophet ﷺ became a target. The youngsters and slaves were especially targeted. The masters deemed it their right to do whatever they liked with their slaves. Likewise, the youngsters were at the mercy of their elders. Uthman رضی اللہ عنہ was the beloved of his tribe, Banu Umayyah. He was rolled up in a mattress by his uncle and exposed to smoke, which suffocated him. The mother of Sa'd bin Abi Waqas رضی اللہ عنہ went on an indefinite hunger protest. Musa'b bin U'mair رضی اللہ عنہ was exiled unclothed from his home. This is why Uthman رضی اللہ عنہ migrated to Abyssinia with his wife (the daughter of the Prophet). Everyone knows how the slaves were treated. But the command at the time was not to retaliate. This is because you need time right now. You are lacking in numbers and your base is limited. If you resist, you will be crushed. You need time as of now. Be patient and do not retaliate, even if you are chopped up or roasted. Do not retaliate even in self-defense. This is called passive resistance. This stage continued in Makkah for at least eight years. The first four years are not included since physical torture began from the fourth year. Therefore, there was no retaliation in response to any torture for eight years, and all of it was absorbed like so.

The biggest advantage of passive resistance is that the silent majority starts to sympathize with the revolutionists. People start saying things like, "look how Umayyah bin Khalaf was so brutal to Bilal رضی اللہ عنہ. Even animals are treated better than this. Did Bilal steal something or flirt with his daughter? No. He only says that there is no God except Allah سبحانہ وتعالٰی, and that Muhammad ﷺ is His Messenger." The silent majority is no doubt silent, but it is neither deaf nor blind. Even though they cannot speak up, because they do not have the courage to do so, they are not blind, deaf or dumb. They are observing. As a result, they

start sympathizing with the members of the revolutionary party. "The true victors are those who conquer your heart!" The period of passive resistance in any revolutionary struggle is extremely effective and decisive, and it is here where future success can be solidified.

(2) Active Resistance

Now, when the leadership believes that we are strong enough, and have sufficient manpower, and our members are well-trained, and that they have achieved control over their selves, and that their intentions are pure, and that they are solely acting for Allah سبحانہ وتعالٰی, and that they have become organized and disciplined enough to listen and obey, and are ready to sacrifice anything, it is now that passive resistance changes into active resistance and the system of falsehood is openly challenged. It can be challenged in several ways. The Prophet ﷺ targeted their trade-routes, and thus put a check on their economic progress. On the other hand, he put a check on their political system by signing pacts with different tribes. Therefore, those tribes that were allies of the *Quraish* were now allies of the Prophet ﷺ

or became neutral. This expanded the political impact of the Prophet ﷺ, while it lowered the political impact of *Quraish*. When things become tense, wars become inevitable, and thus the Battle of Badr was set up when their army of one thousand set out. This was no doubt initiated by the Prophet ﷺ. It was so because those who are to establish the religion of Allah سبحانہ وتعالٰی have to challenge falsehood in order to clash against it. They seek to uproot the tree of falsehood, so first, they need to start shaking it. Only then can they be successful in uprooting it.

Things should start getting clearer now. Today, the era of Allama Shibli is a thing of the past, where authors of the *Seerah* (the lifetime of the Prophet) have to offer excuses to the Europeans. The West used to spew propaganda that Muslim history was filled with bloodshed, and that Islam was spread by the sword. Upon such objections, our scholars defended by saying that war was forced upon the Prophet ﷺ, and that he only fought in self-defense. But this is completely false. The religion of Allah سبحانہ وتعالٰی came to dominate, whereas the Prophet ﷺ came to enact that domination. (Truth is bound to dominate, while it cannot be dominated). You will have to bear the domination of falsehood while you are powerless, but if you accepted the domination of falsehood after coming to power, then your religion and faith are discounted. In this regard, passive resistance followed by active resistance is the second stage of the third level of *Jihad*.

(3) Conflict

When you challenge the system of falsehood and harm people's interests, they will surely rebound and defend their system. Therefore, they will attack you with full strength and a conflict will ensue.

This conflict can take on two forms. One form is that which we can observe during the lifetime of the Prophet ﷺ, which was *Qital* in the Way of Allah سبحانہ وتعالٰی, for which the command was:

وَ قَاتِلُوْا فِیْ سَبِیْلِ اللّٰهِ الَّذِیْنَ یُقَاتِلُوْنَكُمْ (البقرۃ:۱۹۰)

"And fight in the Way of Allah سبحانہ وتعالٰی those who fight you".

Allah سبحانہ وتعالٰی says:

اُذِنَ لِلَّذِیْنَ یُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا (الحج:۳۹)

"Permission is being given to those who are being fought because they are victims."

And He says:

وَ قٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ يَكُوْنَ الدِّيْنُ لِلّٰهِ (البقرة:۱۹۳)

“And keep fighting them until there is no more trial and religion/ system belongs totally for Allah سبحانہ وتعالٰی.”

And for the last time, He says:

وَ قَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ يَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ (الانفال:۳۹)

“And keep fighting them until there is no more trial and the religion/system totally becomes for Allah سبحانہ وتعالٰی”

It means that the whole system should become subservient to the commands of Allah سبحانہ وتعالٰی. And in the context of love, Allah سبحانہ وتعالٰی says:

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ﴿۴﴾(الصف)

“Allah loves those who fight in His way in rows, as if they were a strong structure.”

Iqbal conveys his message from this verse by saying: (poetry). He expresses love for those youngsters who aim high. About this highest station, Iqbal says (poetry.) That slavery and love are two different things. The lover of Allah سبحانہ وتعالٰی is the one who enters the field in order to establish the religion of Allah سبحانہ وتعالٰی and sacrifices everything he possesses. He feels ashamed if the religion of Allah سبحانہ وتعالٰی becomes dominated by falsehood, just like Abu Bakr رضی اللہ عنہ said, “Will the religion be changed while I am still alive?”, expressing that such could not happen while he was present. “If no one else proceeds against the withholders of Zakat, I will charge single-handedly.” (poetry) O Allah! You expect total obedience from the angels. Therefore, the angels said, “We already praise, glorify and declare your holiness. We act upon your commands, but you require something else

from this man of clay.” And what is that? (poetry) “Although you are self-sufficient, but you care so much about yourself that you want your friends to testify to your Oneness through their blood. Your friends should give this testimony through sacrificing themselves.”

In any case, *Qital* in the Way of Allah سبحانہ وتعالٰی is a two-sided endeavor. One of its aspects is explained in Surah *At-Tawbah*:

اِنَّ اللّٰهَ اشْتَرٰی مِنَ الْمُؤْمِنِیْنَ اَنْفُسَهُمْ وَ اَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ؕ یُقَاتِلُوْنَ فِیْ سَبِیْلِ اللّٰهِ فَیَقْتُلُوْنَ وَ یُقْتَلُوْنَ ۟(التوبۃ:۱۱۱)

“Indeed Allah has purchased the lives and wealth of the believers in exchange for Paradise. They fight in the Way of Allah where they kill and are killed themselves.”

An Alternative to Armed Conflict in the Current Age

Armed conflict in the lifetime of Prophet ﷺ was a two-sided battle. But in the current age, we may have a one-sided version. You can consider this as an opinion resulting from independent reasoning *(Ijtihad)* (Dr. Israr Ahmad’s رحمۃ اللہ علیہ book *Manhaj-e-Inqilab-e-Nabwi* discusses this topic extensively in its final chapter. This book is worth researching. It is a must read in order to understand the method of bringing about revolution in the current age). Our times are different from the times of the Prophet ﷺ in several ways. Today, governments are overly powerful and they support the false systems. If a country is run by landlords, the government consists of landlords, whilst in capitalist states, governments are run by capitalists. If you try to change the system, those in the government will exhaust all their resources against you. They control the armed forces, the air force, the police, and the paramilitary forces, whereas the public is unarmed. Therefore, any clash is so lopsided that it becomes impractical. However,

it is still permissible and should be applied against a corrupt leader wherever it may be practical. No one says that it is impermissible. This was only the statement of Ghulam Ahmad Qadiani who declared *Qital* to be haram (impermissible). It will be undertaken wherever it is practical and feasible, but the governments are sufficiently well-armed, while the public is unarmed. Therefore, the public will have to show its power through organized protests against the government. This movement will be peaceful, non-cooperative and based on civil disobedience, which will ultimately take the shape of an unarmed revolt. This revolt will be one-sided. It will consist of people who are ready to give their lives, while not harming any others. Even though *Qital* is a two-sided event, you still have to risk your life. Therefore, whoever risks his life, has in fact participated in a *Qital*. If a *Qital* is one-sided and unarmed, its members will have to face gunshots from the police and the army, alongside their aggression as well as imprisonment. If people are ready for this, then that means they are ready to testify for the Oneness of the Allah سبحانہ وتعالٰی, and struggle for the domination of His religion with their blood. In this manner, civil disobedience and unarmed protest are an alternative form of armed conflict.

The Value of a Martyr in Allah's Sight

In order to understand *Qital* in the Way of Allah سبحانہ وتعالٰی, let us take a look at a narration (Hadith) from *Sahih Muslim*. Abu Hurairah رضی اللہ عنہ narrates that the Prophet ﷺ said:

((مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهٖ نَفْسَهٗ مَاتَ عَلٰى شُعْبَةٍ مِنَ النِّفَاقِ)) (١٨).

"The (Muslim) who dies in such a state that he never got to fight in the Way of Allah سبحانہ وتعالٰی nor did he desire for it, has died in a state of hypocrisy."[18]

It is possible that a Muslim does not get the opportunity to fight in his lifetime. Such was the condition of those

companions who passed away in Makkah without fighting. But according to this Hadith, every Muslim should at the very least have a desire to fight (engage in *Qital*) in the Way of Allah سبحانہ وتعالٰی.

The Prophet ﷺ himself had a deep longing to sacrifice his life while waging *Qital* in the Way of Allah سبحانہ وتعالٰی. The Hadith goes:

((لَوَدِدْتُ اَنِّیْ اُقْتَلُ فِیْ سَبِیْلِ اللهِ ثُمَّ اُحْيَا ثُمَّ اُقْتَلُ ثُمَّ اُحْيَا ثُمَّ اُقْتَلُ ثُمَّ اُحْيَا ثُمَّ اُقْتَلُ)) (١٩).

"I long to be killed in the Way of Allah then be resurrected, then be killed, then be resurrected, then be killed, then be resurrected, and then be killed again."

The phrase "be killed" has been repeated four times in this Hadith. Such was the desire of the Messenger of Allah ﷺ, who wished to be killed repeatedly in the Way of Allah سبحانہ وتعالٰی. All of us need to ponder on whether we desire for the same or not? If we do not, how can we then relate ourselves to the Messenger of Allah ﷺ?

The status of the one killed in the Way of Allah سبحانہ وتعالٰی is presented as follows in the Quran:

وَ لَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِیْ سَبِیْلِ اللهِ اَمْوَاتٌ ؕ (البقرة:١٥٤)

"And do not call those who are killed in the Way of Allah dead."

وَ لَا تَحۡسَبَنَّ الَّذِیۡنَ قُتِلُوۡا فِیۡ سَبِیۡلِ اللّٰہِ اَمۡوَاتًا ؕ بَلۡ اَحۡیَآءٌ عِنۡدَ رَبِّہِمۡ یُرۡزَقُوۡنَ ﴿۱۶۹﴾ (آل عمران)

“And do not consider those who are killed in the Way of Allah dead, rather they are alive. They are being provided for in the presence of their Lord.”

The one killed in the Way of Allah سبحانہ وتعالٰی is alive. A martyr does not have to face Judgment and enters Paradise directly. This is the

status of being killed in the Way of Allah سبحانہ وتعالٰی. This martyrdom follows the person at every stage until the situation of *Qital* in the Way of Allah سبحانہ وتعالٰی, on the ninth stage. (Here, Dr. Israr Ahmad has briefly pointed towards the philosophy of martyrdom, which is an important topic in the wisdom of religion. He has delivered a detailed speech on the topic of “The Philosophy of Martyrdom in the Quran”, which is available as an audio cassette. People of insight can and should refer to it). Some people skip directly to it, and consider it as *Jihad* and *Qital* in the Way of Allah سبحانہ وتعالٰی.

The status of being killed in the Way of Allah سبحانہ وتعالٰی is achieved by those who fight (a two-sided war) in the Way of Allah سبحانہ وتعالٰی. This status is also shared by those who present their lives in a one-sided war. For example, Yasir and Sumayya رضی اللہ عنہا were killed during the phase of passive resistance, before the stage of fighting (two-sided war) even began. Those who received martyrdom either before or after the two-sided war began, achieved the same status. In either case, you cannot wage *Jihad* in the Way of Allah سبحانہ وتعالٰی with all its stages without an organized party.

The Prophetic Basis of an Organized Party: the Pledge to “Listen and Obey”

The question that arises now is that what will the basis of organizing this party be? An answer that is prophetic, effective, and established is that of the pledge to listen and obey. The Prophet ﷺ took this pledge from his companions. Even though he was the Messenger of Allah, and whoever believed in him had to obey him, he still took a pledge before the stage of *Qital*. We have no other precedent from the life of the Prophet ﷺ except for the system of the pledge of

allegiance. The party spontaneously came into existence once the people believed him to be a Messenger, and those who believed in him, joined him. Those who believed him to be the Messenger of

Allah were to follow him, obey his commands, listen to him and act accordingly. Therefore, there was no need of a pledge in the beginning. Consequently, the Prophet ﷺ took the pledge at the last stage. In the Quran, Hadith or in our thirteen century long history, we have no other basis of forming a party except for the pledge to listen and obey. For this, we have an agreed upon narration from Ubaidah bin Samit رضی اللہ عنہ, who says:

بَايَعْنَا رَسُوْلَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِى الْعُسْرِ وَالْيُسْرِ ' وَالْمَنْشَطِ وَالْمَكْرَهِ وَعَلٰى اَثَرَةٍ عَلَيْنَا وَعَلٰى اَنْ لاَّ نُنَازِعَ الْاَمْرَ اَهْلَهٗ وَعَلٰى اَنْ نَقُوْلَ بِالْحَقِّ اَيْنَمَا كُنَّا لَا نَخَافُ فِى اللهِ لَوْمَةَ لَائِمٍ (٢٠)

"We pledged to the Messenger of Allah ﷺ that we will listen to your every command and accept it, whether it is difficult or easy, whether we want to act on it or we have to force ourselves, whether you prefer others over us. Whoever you appoint as our leader, and bestow this responsibility, we will not fight them (we will be cooperative with them and obey them). We will speak the truth wherever we are (though we will definitely express our opinion). We will not fear any objections from those who object. (We will not keep silent on the basis of the fear that people will object and mock)."[20]

This is the *Hizbullah* (the party of Allah سبحانہ وتعالٰی) about which it is said:

أُولٰٓئِكَ حِزْبُ اللهِ ؕ اَلَآ اِنَّ حِزْبَ اللهِ هُمُ الْمُفْلِحُوْنَ ﴿٢٢٪﴾ (المجادلة)

"That is the party of Allah سبحانہ وتعالٰی. Listen! Indeed, the party of Allah سبحانہ وتعالٰی, it will be successful."

Furthermore:

فَاِنَّ حِزْبَ اللهِ هُمُ الْغٰلِبُوْنَ ﴿٥٦٪﴾ (المائدة)۔

"Then, indeed the party of Allah سبحانہ وتعالٰی, it is the one that will dominate."

Thus, the party of Allah سبحانہ وتعالٰی is promised domination in this world (if they have fulfilled these conditions) and this very party of Allah سبحانہ وتعالٰی is also promised success in the Hereafter. Surah *Al-Mujadilah* mentions this success while Surah *Al-Maidah* mentions the domination.

The pledge to listen and obey taken by the Prophet ﷺ was unconditional, but after him, this pledge would be conditional, pivoting upon righteousness. This is because the obedience to the Prophet ﷺ was unconditional and all his commands had to be obeyed, since he could not make a mistake. He was

protected by Allah سبحانہ وتعالٰی, and only acted and said what was revealed to him. According to the Quran:

وَ مَا یَنۡطِقُ عَنِ الۡہَوٰی ؕ﴿۳﴾اِنۡ ہُوَ اِلَّا وَحۡیٌ یُّوۡحٰی ۙ﴿۴﴾ (النجم)

“And he does not speak from his desire. This is a revelation given to him.”

In worldly matters, he ﷺ would consult his companions. Sometimes, his companions would say that if it is a revelation, we shall listen and obey, but if it is your personal opinion, kindly grant us permission to suggest something. The Prophet ﷺ would allow them to express their opinions. But any command from the Prophet ﷺ was obeyed because that had to be obeyed unconditionally. But after the Prophet ﷺ, even Abu Bakr h does not have the status that could demand unconditional obedience. The procedure after the Prophet ﷺ

will be such that commands will be obeyed within the restriction of the Quran and Sunnah (the way of the Prophet). Any command within the limits of the Quran and Sunnah will be obeyed, and anything outside them will be unacceptable. The political system of an Islamic state would have to stay within these limits and any organizational party would also have to observe them. Therefore, the pledge of Tanzeem-e-Islami is based on this very Hadith, just the words “only in righteousness” have been added. Meaning that:

اِنِّیْ اُبَایِعُکَ عَلَی السَّمْعِ وَالطَّاعَۃِ فِی الْمَعْرُوْفِ ... الخ

“I pledge to you to listen and obey your command (only) in righteousness …”

Any party that works towards establishing the religion, which is the third stage of *Jihad* in the Way of Allah, will have to be based upon the pledge of listening and obeying. As already mentioned, the pledge to listen and obey is taken from the text of the Quran and Hadith, and it is also an established practice from the way of the Prophet ﷺ. The Muslim Ummah has been using it ever since. Every collective task has been done based on a personal pledge in the last thirteen hundred years of Muslim history. The prophet ﷺ took a personal pledge. Abu Bakr and Umar رضی اللہ عنہما took the pledge as well. And when the Caliphate was deviating, Husain رضی اللہ عنہ stood up and the people took the pledge on his hand. The matter of Kufis breaking the pledge is another story, but its curse was not (God forbid) on Husain رضی اللہ عنہ. When Abdullah bin Zubair رضی اللہ عنہما came forward, pledge was taken on his hand. When the Caliphate changed into kingship, the basis of pledge still remained intact. The Sufi convention of personal purification was also based on a pledge of righteousness. All movements against foreign invaders in the Muslim world in the last century were based

on pledges, whether it be the Mahdi Sudani movement in Sudan, or Senussi's movement in Libya, or the movement of the two martyrs in India.

Under the influence of the West, today, pledges are usually given to the law, rather than to personalities. This means that a party has a constitution and you pledge to the constitution that you will obey it, and obey the ruler appointed according to the constitution. This is the constitutional pledge which I consider permissible in Islam, but in my opinion, the personal pledge proven from Islamic texts and the *Sunnah* is way better.

Two Important Points

Last two points of note:

1. The *Jihad* in the first two stages is a *Jihad* in the Way of Allah سبحانہ وتعالٰی, only if the goal lies in the third stage. If you do not aim to establish the religion, then these undertakings will not be considered *Jihad* in the Way of Allah سبحانہ وتعالٰی. It may be that personal purification becomes a ritual in the first stage such that it continues generation after generation. Similarly, if preaching is not done in order to establish the religion, then it is not *Jihad* in the Way of Allah جل جلالہ. (An arrow without a target goes nowhere.) Therefore, the target from the start should be the establishment and domination of religion. This target should remain in front of us from the get go. This is because the entire struggle is proceeding stage by stage for this purpose.

2. What should the priorities be for a believer living under the system of falsehood? Except for a few pockets of exception, the entire Muslim nation is living under the system of falsehood. For example, you can say that

punishments for certain crimes were implemented in Afghanistan, Saudi Arabia, Iran and Sudan, according to their understanding, but the rest of the Muslim *Ummah* remained under the system of falsehood. Even if the entire population consists of Muslims, the system is still that of falsehood. In such a condition, the Quran has given its decision that those who do not give verdicts according to Allah's guidance, those are the disbelievers, those are the wrongdoers, and those are the aggressors (disobedient). (This topic has been discussed in verses 40 to 50 of Surah *Al-Mai'dah*, and the verses

quoted are its highlights. This is a strange concept in the Quran, and it should be studied deeply). According to Iqbal, disbelieving is nothing but placing your trust in idols and distrusting Allah سبحانہ وتعالٰی. In such a condition, if one does not abhor falsehood, and doesn't have a strong intent to wage *Jihad* against it, and the mission of one's life has not been set to establishing the religion of Allah سبحانہ وتعالٰی, then such a life, in my opinion, is a life of hypocrisy. In such a case, financially expanding and creating property and wealth is not allowed. In such a condition, a believer may be able to do nothing, but he must remain under protest because he is forced to live such a life. In such conditions, he must live as a struggler and must engage in constant *Jihad*. At the very least there should be intense hatred for the system. There must not be satisfaction in that system. It must not be served. There must not be any reconciliation with it. Rather, there must be a struggle against it, and the person must consider it his obligation. *This Jihad* is an obligation on every single believer. There is no escape from Allah's punishment without this *Jihad*, and there is no faith without it. And this is the very *Jihad* about which the Messenger of Allah ﷺ said:

((اَلْجِهَادُ مَاضٍ مُنْذُ بَعَثَنِیَ اللّٰہُ اِلٰی اَنْ یُّقَاتِلَ آخِرُ ھٰذِہِ الْاُمَّۃِ الدَّجَّالَ)) (۲۱)

"*Jihad* (in the Way of Allah سبحانہ وتعالٰی) remained a constant since the time Allah raised me, and it will continue all the way till the last part of my nation fights against the Dajjal."[21]

Therefore, note that the twelve year *Jihad* in Makkah was also a *Jihad* in the Way of Allah سبحانہ وتعالٰی. *Qital* only started after fifteen years – on the battlefield of Badr. The Prophet ﷺ began this *Jihad* all alone, and later, those who believed in him engaged in this same *Jihad*. Twelve years of passive resistance allowed it to proceed stage by stage. Then, there came a couple of years of active resistance. This was followed by armed conflict, meaning *Qital* in the Way of Allah سبحانہ وتعالٰی.

In any case, *Jihad* has been going on since Allah سبحانہ وتعالٰی raised His Messenger ﷺ, and it will continue until the last part of this *Ummah* (nation) fights against the Antichrist. The *Jihad* against the Antichrist will be the *Jihad* of the final stage, which is *Qital*. This would be a huge war which has been called the "*Malhama-tul-'Uzma*" (The Great Slaughter) in Hadith. And this event is not that far at all. The global stage is being prepared for it, and its signs can be easily observed by people of insight.

So this was all about constant *Jihad*, constant struggle, the obligation and necessities of *Jihad* in the Way of Allah سبحانہ وتعالٰی, and its stages. May Allah سبحانہ وتعالٰی enable us to act upon them.

I say this and I seek Allah's forgiveness for myself and for all of you, and for the rest of the Muslim men and women.

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