

## IS JIHAD ONLY FOR THE FOLLOWERS OF THE QUR'AN ?

**B**efore venturing to answer the subject matter question, it is only normal that we comprehend the **purpose of JIHAD** as spelled out in the Qur'an itself. **In this context deliberation** on various verses of the Qur'an, **make known the following:-**

- a. **Jihad is to save the earth from utter corruption, mischief, mayhem, oppression, confusion or disorder [FITNA and FASAD]. [2:251 and 8:73].** All actions taken in the name of Jihad are to be only and only for the cause of Allah and Allah alone aiming at putting an end to persecution of humans from all over the globe **and restoring justice and faith in Allah. [8:39].** No temporal gains must serve as lead for undertaking Jihad. If it were so then it will be classified as FASAD and certainly not JIHAD.
- b. **Jihad is also to rescue the old men, women and children praying for deliverance from oppression [4:75].** In this eventuality, Jihad is initiated on express request of those who are being oppressed and they are not finding ways or means to migrate from the land where oppression prevails.
- c. **Jihad is to avoid destruction of the places of Allah's worship and to restore peace so that the servants of Allah may worship Him with complete devotion and peace of mind. [22:40-41]**

**T**he objects of Jihad mentioned in Para 1 above are realized by all those who profess faith in Allah. Jihad is undertaken in the following scenario:-

- a. **Human life is valued the most [5:32 & 6:151].**
- b. **Significance of peace is emphasized comprehensively [5:15-16; 10:25-26; 14:35; 36:58; 59:23; 97:5].**
- c. **Mischief making is declared as waging war on Allah and His Messenger and is to be punished severely; however, the door of repentance remains open for them before they are overpowered [5:33-34; 7:56].**
- d. **Humans are asked to initiate all possible measures to establish or restore peace for the sake of Allah while exercising utmost restraint from resorting to taking up arms unnecessarily [2:191-192 & 217; 5:2 & 64; 42:43; 48:24-25].**

**I**n the backdrop of above scenario, Allah Almighty allows retaliation only within the given parameters as given below:-

- a. **Believers are not to initiate the hostilities [2:190 & 194].**
- b. **Permission of taking up arms is only when you have been wronged or attacked [42:40-42].**
- c. **Attack with conventional forces is to be retaliated with conventional forces only [2:194].**
- d. **Inflicting punishment on the individual attacker allowed only equal to what the attacker has inflicted while still remaining inclined to mercy [5:45].**
- e. **Jihad once initiated must culminate in achieving the desired results and deter the helpers of the enemies of Allah and your enemies.**

**R**ealization of the objects of Jihad in above setting is achieved as under:-

- a. **Achieving strength required for realizing the goal of Jihad that is establishing peace in the world for the sake of Allah.**
- b. **Waging struggle (ranging from words of mouth to taking up arms) against the friends of devil (4:76) who take up arms to fulfill their nefarious designs.**

- c. **Fighting hypocrites who indulge in incitement to rebellion** and join hands with the attackers on believers (4:91).
- d. **Struggling against** those who indulge in attacking the religion and the believers in **violation of their concluded treaties** (9:12-13),
- e. Waging struggle against those from amongst the **People of the Book** who **disbelieve in Allah and in the Last Day and resort to acting against what Allah has desired** (9:29),
- f. Fighting the **Polytheists, the Unbelievers & the Hypocrites** (9:36 & 73; 66:9)
- g. Moreover, **acting against those who attack and expel believers from their homes unjustly** (22:39-40).

For undertaking Jihad, the believers are **motivated to spend their possessions** (2:195, 245, 261; 3:180; 8:2-4; 9:34-35 & 111) and **sacrifice their self** for the **genuine success in life** (3:169-171). Life over here implies that of this world and that of the Hereafter. Believers are also reminded that **in case they avoid Jihad** they will **face grievous consequence** and others will take their place (9:39).

From the above it appears that the **believers in Allah are the central theme in the scheme of Jihad**. Having grasped the essentials of what has been stated in the above paragraphs, it can be fairly assumed that the readers are now sufficiently equipped to comprehend as to who are those believers that are tasked by Allah to embark on Jihad? Nevertheless, before nearing any conclusions in this regard it will be pertinent that we go through the following verses of Qur'an:-

2. O ye who believe [AAMANO]! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of Allah. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the Inviolable Place of Worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.

Al-Maidah

111. Lo! Allah hath bought from the believers [MU'MINEN] their lives and their wealth because the Garden will be theirs they shall fight in the way of Allah and shall slay and be slain. It is a promise, which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph.

112. (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast [SAA'IH.ON], those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah And give glad tidings to believers [MU'MINEN]!

At-Touba

39. Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory;

40. Those who have been driven from their homes unjustly only because they said: Our Lord is Allah. For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty.

77. O you who believe [AAMANO]! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed [LAcALLA -KUM TUFLIH.ON].

78. And strive for Allah with the endeavor which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor due, and hold fast to Allah. He is your Protecting Friend. A blessed Patron and a blessed Helper!

Al-Hajj

45. Recite that which hath been inspired in thee of the Scripture, and establish worship. Lo! worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth what ye do.

46. And argue not [WA- LAA TUJAADILU] with the People of the Scripture unless it be in (a way) that is better [‘ILLAA BI- ‘ALLATE HIYA AH.SAN], save with such of them as do wrong [Z.ALAMO]; and say: We believe in that which hath been revealed unto us and revealed unto you; our God and your God is One, and unto Him we surrender.

47. In like manner We have revealed unto thee the Scripture, and those unto whom We gave the Scripture aforetime will believe therein; and of these (also) there are some who believe therein. And none deny our revelations save the disbelievers [KAAFIRON].

Ankaboot

Contemplating over the ten verses of the Holy Qur’an mentioned above, after having taken hold of the essentials of paragraphs 1-5 of this piece of writing, one may take to mean these (in addition to so many other aspects pertaining to human’s life) as under:-

- a. The last portion of Verse 2 of Al-Maidah makes it known that Allah permits **NO** transgression because of religious divergence or difference of opinion. On encountering such a situation, believers are advised to suspend the arguments in a fair manner and wait for ultimate judgment by Allah Almighty. Under the circumstances the believers are, however asked to help one another in decency and pious work as against indulging in heated discussions leading to disruption of peace in society. This helps to conclude that **religious differences or irritants are not desired by Allah to become cause of confrontation or fighting**. Such fighting will never qualify as Jihad.
- b. Believers who are ultimately compelled by the friends of devil to undertake fighting in the way of Allah are promised Paradise in the Verse 111 of At-Touba in return of their lives and their wealth. The believers being talked about in this verse are the ones who are identified as such in the Torah, the Gospel and the Qur’an. It is, therefore, a very safe conclusion from this verse that **such believers are not expected to indulge in infighting rather they are desired to undertake Jihad in the cause of Allah together and united so that they may qualify for the supreme triumph**. The qualities of such triumphant believers enumerated in verse 112 of At-Touba are given out in all the Heavenly Books i.e. the Torah, the Gospel and the Qur’an.
- c. The instructions contained in verses 39 & 40 of Al-Hajj grant Allah’s permission to those who have been wronged (attacked and expelled from their homes on account of believing in Allah) of undertaking fighting. One of the objects of allowing fighting or resorting to Jihad is that the places where Allah’s name is mentioned (cloisters and churches and oratories and mosques) are not pulled down. The message over here appears to be that Allah desires the believers resorting to His remembrance in all these places of His worship to fight the destructionists of peace and His worship together and united for His cause. **Jihad therefore is ordained against all those who are bent to put an end to Allah’s remembrance in various places of His worship**. This task is to be executed by all those who mention Allah’s name may be in a cloister, a church, an oratory or a mosque. They all should therefore be united to wage Jihad against the friends of devil.
- d. Verses 77 and 78 of Al-Hajj contain the message of unity for all those who claim to follow the teachings of Prophet Abraham [PBUH]. This unity of thought and belief has to be translated in to striving (conducting Jihad) for Allah with the endeavor worthy of His right. It is very well known that **all people of the Book believe in Prophet Abraham [PBUH]** and should therefore get united in both the thought and action to undertake Jihad for Allah’s cause against all those who aim at disrupting world peace AGAINST THE WISHES OF Prophet Abraham [PBUH].
- e. Verse 46 of Al-Ankabut mentions in very clear terms that the **followers of the Qur’an are not to indulge in argumentation, confrontation or fighting with the People of the Book**. There are only two exceptions to this. One; that it may be in a better way (AH.SAN) and two; it may be only against those who from amongst the People of the Book indulge in wrong. The second exception is clearer but the first one needs elaboration. AH.SAN is the

superlative degree of ‘good’ in Arabic. Here it could imply firstly; possessing the best of the means of arguing or if needed fighting and secondly the host of other best ways of tackling the impending issue. The first implication (with the exception of arguing only) appears to be out of context when viewed in the light of the proceeding and the preceding verses. There can be no denial from resorting to the other best way (s) of tackling the issue which as mentioned in these verses is reciting the Scripture and remembering Allah that is to say reasoning out your viewpoint in the light of the revealed Scriptures while having the fear of Almighty Allah. In this context, however, it must be remembered (as mentioned earlier) that this relaxation is not valid in case of those who from amongst the People of The Book indulge in doing wrong or who are Z’ALIM because in case a Z’ALIM is not checked it is going to result in more and more excesses to the humanity.

From the above discussion, in the light of the deliberations on the Qura’nic verses referred to in the write up and reverting to the titled question, following may be concluded:-

- a. **Allah Almighty desires that the followers of the Torah, the Gospel and the Qur’an act united against the evil forces operating on the earth aiming at disrupting its peace and tranquility. Establishing peace is therefore the common ground amongst the followers of all these Heavenly Books.**
- b. **Jihad is a Divine responsibility of all those humans who claim to be following any of the revealed Scriptures. It is not, as is commonly perceived, the task or duty of the followers of the Qur’an alone.**

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