

Jihad - Modern Perspective

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The author in his paper titled "Rise and Fall of Nations – The Quranic Prescription,"¹ stated that the interpreters of the Quran have not kept up with the requirements of the changing times. As such some of the interpretations have become regressive and inferior to the social laws practiced by the West. He also stated that the scholars need to come up with a system to keep ahead of others in social justice while still maintaining the spirit of the Quran. The author in this paper will demonstrate how the concept of jihad can be broadened to make it a progressive concept.

"Jihad" is an Arabic term which means "to strive." Throughout the Holy Quran, AllahST urges Muslims to strive in his cause with all of their resources and their being. According to the Prophet, "The root (or uppermost level) of the matter is Islam, its contours (or pillars) are Prayers and its top is striving in the cause of AllahST (Jihad), and at the bottom (or sheet anchor) of all this is holding the tongue in control."²

Unfortunately jihad has become one of the most misunderstood terms both among Muslims as well as non-Muslims. Although the Quran has used the word '*qital*' for fighting³ and '*jihad*' for striving⁴, the two terms have become synonymous and are used interchangeably by the translators. Some scholars even translate jihad as Holy War.⁵ Nowadays the term jihad has also become associated with indiscriminate killing and suicide bombing.

It is true that the Prophet^{SAW} faced a situation where he had to wage war to fight aggression, oppression, tumult, injustice, transgression, and etc.⁶ In those instances a case can be made that the Quran used both '*jihad*' and '*qital*' to exhort the believers⁷, but '*qital*' is a special form of '*jihad*' required in special situation and carries special reward.⁸

Compared to '*qital*,' jihad is, however, a broader term and involves more than waging war. For example:

1. When the Quran exhorted the Prophet^{SAW} to wage jihad against unbelievers and hypocrites,⁹ the Prophet^{SAW} waged war against the warring unbelievers, but never waged war against the Hypocrites. He used the strategy of persuasion, isolation and leaving them alone.¹⁰
2. The Prophet^{SAW} on his return from an expedition stated: "The greatest jihad is the fight against the evil passion of oneself."¹¹ It requires self discipline and not raising of sword, to control desire and passion.
3. The Prophet^{SAW} advised women that jihad for women is performing Hajj and Umrah.¹²
4. To those who had old parents, the Prophet^{SAW} advised to do jihad by taking care of them.¹³
5. The Prophet^{SAW} is also quoted as saying, "The best fighting (jihad) in the path of AllahST is (to speak) a word of justice to an oppressive ruler"¹⁴ It requires courage and not raising of sword, to stand up against an oppressive ruler.

The emphasis on jihad in the cause of AllahST in the Quran almost implies that jihad should be a constant mental preoccupation of Muslims. So what is the cause of AllahST for which Muslims must wage jihad? The Prophet^{SAW} explained: "One who fights to uphold the message of AllahST is the person who carries on jihad in the cause of AllahST." Because the Holy Quran is the message of AllahST, the statement of the Prophet^{SAW} implies that Muslims should be waging jihad to uphold the message of the Holy Quran. For the most part, the message of the Holy Quran deals with:

- belief in AllahST, the Day of Judgment, the angels, the messengers and the books (revelations) and
- human behavior and relations.

Jihad in the cause of AllahST, therefore, stands for striving to uphold the Islamic beliefs and to inculcate and promote human behavior and relations proclaimed in the Holy Quran with the sole intention of pleasing AllahST.

Jihad for Islamic beliefs

Although the Holy Quran makes a strong case for Islamic beliefs, it does not recommend imposing these beliefs on others.¹⁵ Jihad in this respect is limited to propagating Islamic beliefs without resorting to compulsion or coercion. The Holy Quran advises Muslims: "Invite [all] to the way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious"¹⁶

Jihad for self-improvement

Many of the Quranic statements deal with improving personal behavior and attitude. The Holy Quran urges Muslims to help and be kind to parents, spouses, children, neighbors, travelers and subordinates and obey superiors.¹⁷

It advises Muslims to show gratitude to those who have done favors and have been nice¹⁸, return favor in kind¹⁹, repel evil with goodness²⁰, be polite and humble in dealing with others²¹, be patient under hardship²², control anger²³, and have a forgiving attitude toward others.²⁴

It tells them to abstain from despising²⁵, mocking²⁶, and slandering²⁷ others. It prohibits them from acting proud²⁸, showing off²⁹, backbiting³⁰, or spying on others³¹. It challenges them to walk the talk³². It is through the Quranic emphasis on improving personal behavior and attitude that Prophet Muhammad has called self-improvement the biggest form of jihad.

Jihad in a society

The Holy Quran also ordains Muslims to strive as a group to reform society. "Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong".³³ It even asks them to build alliances with people of other faiths for this honorable cause.³⁴ It commands them to eliminate oppression, persecution, lawlessness and injustice.³⁵ The Holy Quran commands Muslims to be just and fair under all circumstances.³⁶

Jihad on a social level is thus striving to create a society which is free of oppression and persecution and where justice and the rule of law prevails. Only by establishing justice can a society achieve peace and prosperity.

Nobel Prize-winning economist Amartya Sen points out that no functioning democracy with political rights has ever experienced a famine. In other words, a functioning democratic society that guarantees social and political rights will deliver justice and ensure the rule of law and will lead to peace and prosperity. Thus, if we want to eliminate poverty, persecution, oppression and injustice, we must promote and establish democracy with political and economic rights.

In this day and age, jihad for Muslims will depend upon the society they are living in. In a society where freedom and democracy prevails, but has pockets of persecution, exploitation or inequality, they must use peaceful and legal means to wage jihad. They can join or support organizations such as those who promote human rights, the right to life, or that help victims of crime. They can join the American Civil Liberties Union, Doctors Without Borders, the United Way or any organizations that address their causes of concern. The nonviolent civil-rights movement launched by Dr. Martin Luther King is a good example of how jihad can be waged in a democratic society.

If in a society where there is neither freedom nor democracy, they could use peaceful means such as demonstrations, sit-ins, boycotts or marches to generate public support for the establishment of democracy with political and economic rights. The democratic movements in Poland and other formerly communist countries and in Nepal are good examples of how jihad could be waged to bring about democracy and freedom in a society.

In a situation where a democratic government has been established, but there are pockets of resistance, Muslims are urged to root out the evil forces, even if it requires fighting. In modern terms, this is called “mopping up.” It is in this respect that the Holy Quran advises: “Fight in the cause of AllahST those who fight you, but do not transgress limits, for AllahST loves not transgressors. And, [if they fight], slay them wherever you catch them and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque [sanctuary] unless they [first] fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, AllahST is Oft-Forgiving Most Merciful. And fight them on until there is no more tumult or oppression and there prevail justice and faith in AllahST; but if they cease let there be no hostility except to those who practice oppression”³⁷

It is also the responsibility of Muslims to root out oppression in other places. It is in this respect that the Holy Quran urges Muslims: “Why should you not fight in the cause of AllahST and of those who being weak are ill treated [and oppressed]? Men women and children whose cry is: ‘Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect; and raise for us from You one who will help!’”³⁸ The following are examples of when war becomes a necessity to wage jihad, only if done in the cause of AllahST.

- US bombing against Slobodan Milosevic to end the persecution of the people of Kosovo.

- US led effort against Saddam Hussein to end the occupation of Kuwait.
- The guerrilla war against Russians to drive them out of Afghanistan.

Because the objective of jihad is to improve the lot of humanity, any activity to bring about an improvement in the society with the intention of waging jihad and pleasing AllahST is a form of jihad. For example:

- Soldiers risking their lives to end persecution,
- firefighters staking their life to save fire victims,
- people volunteering for testing drugs or new medical procedures
- Any philanthropic or research activity that improves the lot of humanity

Almost in any profession, be it a blue collar or white collar, people can earn a living as well as wage jihad, only if they are doing it with the intention of pleasing AllahST. For example, when politicians make laws to solve problems in the society or when garbage collectors collect trash to keep the streets clean and remove harmful objects could all become jihad if done with the right intention.

Jihadists do not accept the status quo. They are constantly thinking about and looking for ways to make the society a little better every day. It is their constant mental preoccupation. That is what the Holy Quran demands from Muslims. It is in this respect that Prophet Muhammad advised Muslims: “When you see something wrong, you should try to fix it. If you cannot fix it, you should speak out against it. If you cannot speak out, then you should at least feel bad about it, but this is the weakest state of belief.” When jihadists see something wrong, they do not waste time stewing over it. They either fix the problem or speak out against it. Jihad is thus striving for excellence in society. Its objective is to improve the lot of humanity with the intention of pleasing AllahST.

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References:

¹ Jawaid, M., "Rise and Fall of Nations – The Quranic Perspective," Jan 20, 2009, unpublished.

² The Prophet said: "The root of the matter is Islam, its contours are Prayers and its top is striving in the cause of Allah (Jihad). Then he asked: Shall I tell you of that which is at the bottom of all this? I said: Certainly, Messenger of Allah. Then he took hold of his tongue and said: Keep this in control." Tirmidhi 1527

The uppermost level of the matter is al-Islam. Its pillar is the prayer and its top is Jihad. He then said: Should I not inform you of the sheet anchor of all this? I said: Allah's Apostle (of course do it). He took hold of his tongue and said: Exercise restraint on it. I said: Apostle of Allah, would we be held responsible for what we say with it? Tirmidhi 29

³ Fighting is prescribed for you and ye dislike it. But it is possible that ye dislike a thing which is good for you and that ye love a thing which is bad for you. But Allah knows and ye know not. (2:216)

To those against whom war is made permission is given (to fight) because they are wronged and verily Allah is Most powerful for their aid (22:39)

O apostle! rouse the believers to the fight. If there are twenty amongst you patient and persevering they will vanquish two hundred: if a hundred they will vanquish a thousand of the unbelievers: for these are a people without understanding. (8:65)

⁴ O ye who believe! do your duty to Allah seek the means of approach unto Him and strive with might and main in His cause: that ye may prosper. (5:35)

And strive in His cause as ye ought to strive (with sincerity and under discipline): He has chosen you and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims both before and in this (Revelation); that the Apostle may be a witness for you and ye be witnesses for mankind! So establish regular Prayer give regular Charity and hold fast to Allah! He is your Protector the Best to protect and the Best to help! (22:78)

And if any strive (with might and main) they do so for their own souls: for Allah is free of all needs from all creation. (29:6)

And those who strive in Our (Cause) We will certainly guide them to Our Paths: for verily Allah is with those who do right. (29:69)

And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle). (47:31)

Only those are Believers who have believed in Allah and His Apostle and have never since doubted but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones. (49:15)

That ye believe in Allah and His Apostle and that ye strive (your utmost) in the Cause of Allah with your property and your persons: that will be best for you if ye but knew! (61:11)

⁵ Karim, F., "Mishkat-ul-Masabih," Islamic Book Service, New Delhi, India, 1989, Chapter XXIII.

⁶ Fight in the cause of Allah those who fight you but do not transgress limits; for Allah loves not transgressors.

And slay them wherever ye catch them and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; (2:190)

Then fight in the cause of Allah and know that Allah hears and knows all things. Then fight in the cause of Allah and know that Allah hears and knows all things. (2:244)

He might test believers and the Hypocrites also. These were told: "Come fight in the way of Allah or (at least) drive (the foe from your city)." They say: "had we known how to fight we should certainly have followed you. They were that day nearer to unbelief than to faith saying with their lips what was not in their hearts. But Allah hath full knowledge of all they conceal. (3:166-167)

And why should ye not fight in the cause of Allah and of those who being weak are ill-treated (and oppressed)? Men women and children whose cry is: "Our Lord! rescue us from this town whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!" (4:75)

Those who believe fight in the cause of Allah and those who reject faith fight in the cause of evil: so fight ye against the friends of Satan: feeble indeed is the cunning of Satan. (4:76)

Then fight in Allah's cause thou art held responsible only for thyself and rouse the believers. It may be that Allah will restrain the fury of the unbelievers: for Allah is the strongest in might and in punishment. (4:84)

Why should ye be divided into two parties about the hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? For those whom Allah hath thrown out of the way never shalt thou find the way.

They but wish that ye should reject faith as they do and thus be on the same footing (as they): but take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks.

Except those who join a group between whom and you there is a treaty (of peace) or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased He could have given them power over you and they would have fought you: therefore if they withdraw from you but fight you not and (instead) send you (guarantees of) peace then Allah hath opened no way for you (to war against them).

Others you will find that wish to gain your confidence as well as that of their people: every time they are sent back to temptation they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands seize them and slay them. Wherever ye get them: in their case We have provided you with a clear argument against them (4:88-91)

But if they violate their oaths after their covenant and taunt you for your faith fight ye the chiefs of unfaith: for their oaths are nothing to them: that thus they may be restrained.

Will ye not fight people who violated their oaths plotted to expel the apostle and took the aggressive by being the first (to assault) you? Do ye fear them? Nay it is Allah whom ye should more justly fear if ye believe!

Fight them and Allah will punish them by your hands cover them with shame help you (to victory) over them heal the breasts of believers. (9:12-14)

Fight those who believe not in Allah nor the Last Day nor hold that forbidden which hath been forbidden by Allah and His apostle nor acknowledge the religion of truth (even if they are) of the People of the Book until they pay the Jizya with willing submission and feel themselves subdued. (9:29)

Allah forbids you not with regard to those who fight you not for (your) Faith nor drive you out of your homes from dealing kindly and justly with them: for Allah loves those who are just.

Allah only forbids you with regard to those who fight you for (your) Faith and drive you out of your homes and support (others) in driving you out from turning to them (for friendship and protection). It is such as turn to them (in these circumstances) that do wrong. (60:8-9)

--- So wrong not yourselves therein and fight the pagans all together as they fight you all together. But know that Allah is with those who restrain themselves. (9:36)

O ye who believe! fight the unbelievers who gird you about and let them find firmness in you; and know that Allah is with those who fear him. (9:123)

To those against whom war is made permission is given (to fight) because they are wronged and verily Allah is Most powerful for their aid (22:39)

And slay them wherever ye catch them and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque unless they (first) fight you there; but if they fight you slay them. Such is the reward of those who suppress faith.

But if they cease Allah is Oft-Forgiving Most Merciful.

And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah; but if they cease let there be no hostility except to those who practice oppression. (2:190-193)

And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah altogether and everywhere; but if they cease verily Allah doth see all that they do. (8:39)

They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah to deny Him to prevent access to the Sacred Mosque and drive out its members. Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein. (2:217)

Therefore when ye meet the Unbelievers (in fight) smite at their necks; at length when ye have thoroughly subdued them bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you some with others. But those who are slain in the way of Allah He will never let their deeds be lost. (47:4)

⁷ Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah they have the hope of the Mercy of Allah; and Allah is Oft-Forgiving Most Merciful. (2:218)

Not equal are those believers who sit (at home) and receive no hurt and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home): unto all (in faith) hath Allah promised good: but those who strive and fight hath He distinguished above those who sit (at home) by a special reward.—(4:95)

O ye who believe! if any from among you turn back from his faith soon will Allah produce a people whom He will love as they will love Him lowly with the believers mighty against the rejecters fighting (jihad) in the way of Allah and never afraid of the reproaches of such as find fault. That is the Grace of Allah which He will bestow on whom He pleases: and Allah encompasses all and He knows all things. (5:54)

Those who believed and adopted exile and fought for the faith with their property and their persons in the cause of Allah as well as those who gave (them) asylum and aid these are (all) friends and protectors one of another. As to those who believed but came not into exile ye owe no duty of protection to them until they

seek your aid in religion it is your duty to help them except against a people with whom ye have a treaty of mutual alliance: and (remember) Allah sees all that ye do. (8:72)

Those who believe and adopt exile and fight for the faith in the cause of Allah as well as those who give (them) asylum and aid these are (all) in very truth the believers: for them is the forgiveness of sins and a provision most generous. (8:74)

And those who accept faith subsequently and adopt exile and fight (jihad) for the faith in your company they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well acquainted with all things. (8:75)

Those who believe and suffer exile and strive with might and main in Allah's cause with their goods and their persons have the highest rank in the sight of Allah: They are the people who will achieve (salvation). (9:20)

Go ye forth (whether equipped) lightly or heavily and strive and struggle with your goods and your persons in the cause of Allah. That is best for you if ye (but) knew. (9:41)

Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the apostle of Allah: they hated to strive and fight with their goods and their persons in the cause of Allah: they said "Go not forth in the heat. Say "The fire of Hell is fiercer in heat." If only they could understand! (9:81)

When a Surah comes down enjoining them to believe in Allah and to strive and fight along with his apostle those with wealth and influence among them ask thee for exemption and say: "Leave us (behind): we would be with those who sit (at home)." (9:86)

But the apostle and those who believe with him strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper. (9:88)

But verily thy Lord to those who leave their homes after trials and persecutions and who thereafter strive and fight for the faith and patiently persevere thy Lord after all this is Oft-Forgiving Most Merciful. (16:110)

Therefore listen not to the Unbelievers but strive against them with the utmost strenuousness with the (Qur'an). (25:52)

O ye who believe! take not My enemies and yours as friends (or protectors) offering them (your) love even though they have rejected the Truth that has come to you and have (on the contrary) driven out the Prophet and yourselves (from your homes) (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure (take them not as friends) holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path. (60:1)

Did ye think that ye would enter heaven without Allah testing those of you who fought (jihad) hard (in His cause) and remained steadfast? (3:142)

Or think ye that ye Shall be abandoned as though Allah did not know those among you who strive with might and main and take none for friends and protectors except Allah His apostle and the (community of) believers? But Allah is well-acquainted with (all) that ye do. (9:16)

Do ye make the giving of drink to pilgrims or the maintenance of the Sacred Mosque equal to (the pious service of) those who believe in Allah and the Last Day and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong. (9:19)

Say: If it be that your fathers your sons your brothers your mates or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline; or the dwellings in which ye delight are dearer to you than Allah or His apostle or the striving in his cause; then wait until Allah brings about His decision: and Allah guides not the rebellious. (9:24)

Those who believe in Allah and the last day ask thee for no exemption from fighting with their goods and persons. And Allah knows well those who do their duty. (9:44)

⁸ And say not of those who are slain in the way of Allah: "They are dead." Nay they are living though ye perceive (it) not. (2:154)

And if ye are slain or die in the way of Allah forgiveness and mercy from Allah are far better than all they could amass.

And if ye die or are slain Lo! it is unto Allah that ye are brought together. (2:157-158)

Think not of those who are slain in Allah's way as dead. Nay they live finding their sustenance in the presence of their Lord.

They rejoice in the bounty provided by Allah: and with regard to those left behind who have not yet joined them (in their bliss) the (martyrs) glory in the fact that on them is no fear nor have they (cause to) grieve.

They glory in the Grace and the Bounty from Allah and in the fact that Allah suffers not the reward of the faithful to be lost (in the least). (3:169-171)

Let those fight in the cause of Allah who sell the life of this world for the Hereafter. To him who fight in the cause of Allah whether he is slain or gets victory soon shall We give him a reward of great (value). (4:74)

Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise): they fight in His cause and slay and are slain: a promise binding on Him in truth through the Law the Gospel and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. (9:111)

Those who leave their homes in the cause of Allah and are then slain or die on them will Allah bestow verily a goodly Provision: truly Allah is He Who bestows the best Provision. (22:58)

And what cause have ye why ye should not spend in the cause of Allah? For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought before the Victory (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward) and Allah is well-acquainted with all that ye do. (57:10)

⁹ O Prophet! strive hard against the unbelievers and the Hypocrites and be firm against them. Their abode is hell an evil refuge indeed. (9:73, 66:9)

¹⁰Maududi, S. A. A., "The Meaning of the Quran," Islamic Publications Ltd., Lahore, Pakistan, 1977, Explanatory Note No. 82 of Surah At-Tawbah.

Shafi, Mufti, "Ma'arif-ul-Quran," Adarah-tul-Ma'arif, Karachi, Pakistan, 1988, Explanation of Verse 9:73.

¹¹ Karim, F., "Mishkat-ul-Masabih," Islamic Book Service, New Delhi, India, 1989, Chapter XXIII, Section 1(e).

¹² Aisha asked Allah's Messenger (peace be upon him) whether jihad was incumbent on women, and he replied, "Yes, jihad which does not include fighting is incumbent on them. It is the hajj and the umrah." (Tirmidhi 2534)

I (Ayesha) requested the Prophet permit me to participate in Jihad, but he said, "Your Jihad is the performance of Hajj." Bukhari 4.127

The Prophet was asked by his wives about the Jihad and he replied, "The best Jihad (for you) is (the performance of) Hajj." Bukhari (4.128)

(the mother of the faithful believers) I said, "O Allah's Apostle! We consider Jihad as the best deed." The Prophet said, "The best Jihad (for women) is Hajj Mabruur." Bukhari 2.595

(That she said), "O Allah's Apostle! We consider Jihad as the best deed. Should we not fight in Allah's cause?" He said, "The best Jihad (for women) is Hajj-mabruur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah)." Bukhari 4.43.

¹³ A man said to the Prophet, "Shall I participate in Jihad?" The Prophet said, "Are your parents living?" The man said, "Yes." the Prophet said, "Do Jihad for their benefit." Bukhari 8.3, 4.248.

¹⁴ Sunan Abu Dawood, No. 4330.

¹⁵ Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah hears and knows all things. (2:256)

If it had been the Lord's Will they would all have believed all who are on earth! Wilt thou then compel mankind against their will to believe!, (10:99)

¹⁶ Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knows best who have strayed from His Path and who receive guidance. (16:125).

¹⁷ It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. (2:177)

Serve Allah and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for Allah loves not the arrogant the vainglorious

(Nor) those who are niggardly or enjoin niggardliness on others or hide the bounties which Allah hath bestowed on them; for We have prepared for those who resist faith a punishment that steepens them in contempt; (4:36-37)

O ye who believe! obey Allah and obey the Apostle and those charged with authority among you. If ye differ in anything among yourselves refer it to Allah and His Apostle if ye do believe in Allah and the Last Day: that is best and most suitable for final determination. (4:59).

¹⁸ And remember! your Lord caused to be declared (publicly): "If ye are grateful I will add more (favors) unto you; but if ye show ingratitude truly My punishment is terrible indeed." (14:7)

¹⁹ Is there any Reward for Good other than Good? (55:60)

²⁰ Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! (41:34)

²¹ And remember We took a covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred and orphans and those in need; speak fair to the people; be

steadfast in prayer; and practice regular charity. Then did ye turn back except a few among you and ye backslide (even now). (2:83)

²² "O my son! establish regular prayer enjoin what is just and forbid what is wrong; and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs. (31:17)

²³ Those who avoid the greater crimes and shameful deeds and when they are angry even then forgive; (42:37)

²⁴ Those who avoid the greater crimes and shameful deeds and when they are angry even then forgive; (42:37)

²⁵ O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (49:13)

²⁶ O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. (49:11)

²⁷ O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it...but fear Allah: for Allah is Oft-Returning Most Merciful. (49:12)

²⁸ Serve Allah and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for Allah loves not the arrogant the vainglorious; (4:36)

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³² O ye who believe! why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not. (61:2-3)

³³ The Quran, Aal-e-Imran (3:104)

³⁴ O ye who believe! violate not the sanctity of the Symbols of Allah nor of the Sacred Month nor of the animals brought for sacrifice nor the garlands that mark out such animals nor the people resorting to the Sacred House seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and of pilgrim garb ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment. (5:2)

³⁵ And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah altogether and everywhere; but if they cease verily Allah doth see all that they do. (8:39)

³⁶ O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily Allah is well-acquainted with all that ye do. (4:135)

O ye who believe! stand out firmly for Allah as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear Allah for Allah is well-acquainted with all that ye do. (5:8)

Allah commands justice the doing of good and liberality to kith and kin and He forbids all shameful deeds and injustice and rebellion: He instructs you that ye may receive admonition. (16:90)

³⁷ The Quran, Al-Baqarah, 2:190-193.

³⁸ The Quran, An-Nisa, 4:75.