

# Jihad in islam essays example

[Sociology](#), [Violence](#)



## **Section I**

Among the many definitions the term (jihad) is the value of the " war against the infidels in the name of principles or beliefs, which is a sort of terrorism and news media has reached to conclusion that term jihad presents radical Islamist ideology (Ford N. p). The last third of the 20th century was marked by large-scale revival of religious trends in the area of the spread of Islam. In our opinion, to a large extent the activation of the Islamic movement and ideological doctrines of Islam due to the fact that many Muslim countries are often subject to military, political, economic and ideological interference by foreign countries. Repeatedly political and religious leaders of Muslim countries in the fight with his opponents called for jihad. According to NBCNEWS, in an article is mentioned regarding 'jihad,' that even if it is accurate to reference the term, it may not be strategic because it glamorizes terrorism (nbcnews. com N. p). In this regard, it should be noted that throughout the history new media, the concept of jihad performed quite contradictory functions based on internal and external policies of the various forces and movements that sought to use it primarily to mobilize Muslims to achieve certain objectives and to justify this or other shares.

## **Section II**

Jihad is an Arabic word, its concept in Islam is a feeling of strong eagerness in the way of Allah, which is usually associated with Jihad of armed struggle, but the concept is much broader. Jihad in Islam is to fight with their spiritual or social vices (for example, lies, deceit, corruption of society and so on). In other words, it is the elimination of social injustice, constant zeal in

spreading Islam, waging war against the aggressors, the punishment of criminals and offenders. In addition, the Arabic word " Jihad" means any effort or hard work, particularly in a work, study and so on. According to the Quran, every Muslim should exercise diligence in approving and protection of Islam, to spend their material means and all strength. In a case of emergency, Muslims must do the armed struggle against the enemies of the faith. Jihad is the pinnacle of Islam, the return of all forces and opportunities for the spread and triumph of Islam - one of the primary duties of the Muslim community. During the period of the national liberation movement, the idea of jihad can be applied to the struggle against colonialism. The concept of military jihad has become a significant value for non-Muslims and has been called " holy war." However, some Muslim authors reject this approach. Among the Muslims jihad is a form of liberation overall mission, but in a number of secular democratic countries and republics jihad refers to a branch of extremism.

As the great Jihad, spiritual, placed much higher " small jihad", i. e. armed struggle. In a confirmation of this Muslim quotes the Prophet Muhammad: " We have returned from the minor jihad to begin the great jihad". Therefore, the Islamic doctrine, there are provisions for the different types of jihad in particular are the following:

Jihad on the battlefield: Jihad of warfare for the protection of life and property, protect the state against aggression is compulsory (Fard) in Islam. Muslims are involved in wars, called the Mujahedeen (Worriers). Muslims Killed in the war is called martyrs and they occupy one of the highest places in Allah and will be put into a paradise. A lively participant in the war called

Gazi.

Jihad against their vices (Nafs, " jihad of the heart") is the individual struggle every Muslim against their vices is the most severe form of jihad, as not having overcome their sinful passions and vices spiritual man cannot fight for the triumph of the ideals of religion. This definition is introduced Al-Ghazali.

Military jihad (holy war): (" Jihad of the sword"): The need for this arises if a country prohibits Muslims to practice their religion in full, if Muslims are oppressed. If the Muslims refer to the Islamic call to representatives of other Religions in their countries of residence, the obstacles encountered by the authorities of these countries; in other words, if the Muslims actually forbidden to bring to the people the word of God and to preach Islam.

### **Jihad with Tongue: Command to approve and ban reprimanded.**

Jihad with knowledge: The study of various sciences, education, and learning leads to improvement of the human person and is opposed to ignorance; however, this is Jihad through the dissemination of accurate knowledge about Islam. Jihad with material: This is sort of Jihad, that means solving problems with money and property.

### **Section III**

Radical Muslim thinker, an ideologist of the organization " Muslim Brotherhood" Sayyid Qutb believed that a jihad - is a form of struggle against the enemies of Islam (Rudolph 1-8). Historian of Islam Daniel Pipes believes " the purpose of jihad is not so much the spread of the Islamic faith, as the expansion of the sphere of influence of the sovereign Muslim power (Bonner

1-34). Thus, jihad by nature unabashedly aggressive and its ultimate goal is to achieve domination of Muslims over the world (Bonner 1-34). Muslims also points out that jihad has always manifested itself in the form of territorial expansion. Researchers write that the trend in the activities of Islamic extremists should be considered " global jihad. According to research, if you have previously focused on the revolution in individual countries or regions in order to change the regime or political system, now the priority is given to fight with the United States, Israel, and European countries (Jackson 1-26). Other researchers divide the world into two parts, the " world war" and " the world of Islam. Their goal is a global terrorist war against those who do not profess their values - the global jihad (Bonner 1-34).

Some Islamic scholars, based on the Hadith, (Sayings of Muhammad P. B. U. H) are divided on the concept of Jihad is which is on the big (spiritual struggle) and small (armed conflict). As already noted, the concept of jihad refers not only to the conduct of war, but in a broad sense means constant action and diligence in the name of the ideals of the Islamic religion (Jackson 1-26).

Jihad is away to serve and worship Allah is as Hajj. An exemplary sentence is very essential for a comprehensive understanding of the concept of " jihad", which includes a variety of methods and techniques of zeal for the cause of Allah (Rudolph 1-8). Thus, jihad can be viewed as a set of practices and trends of service for worship of God, as an individual and mass zealous adherence to the requirements of God and the precepts of His Prophet (peace be upon him) thoughts of the soul, the power of words and the force of arms. In spite of the fact that the concept of " Jihad " is a multipartite,

comprehensive, including various forms of service to Allah (Jackson 1-26). Unfortunately, among Muslim jurists excessive attempt militarization " of jihad, then there is a desire to present it as a struggle between Muslims and" infidels. It expressed the thought of that while Islam will conquer the whole world and humanity will not accept Islam, the war against " infidels" will continue. In this context, it is not even superficially familiar with Islam researchers, attempting to analyze the concept and meaning of " jihad", translates it as holy war. Such statements are very far from the truth and genuine content of jihad and the Quranic teachings. First, it should be noted that, in accordance with the meaning of the Qur'anic teachings, Jihad is any zeal in Allah's way, no matter if it is the study of science, taking care of elders, the preaching of the Holy Quran or committing other good deeds. All of the above-mentioned types are no less sacred character than the armed defense of the interests of Muslims.

In the Quran, there are no expressions of " jihad" or " holy war". Another thing is that those who carried out armed jihad can count on the fact that Allah will grant them a victory or martyrdom for the reward in the next world: " May the fight in the way of Allah those who buy for the short life of the future! In addition, whoever fights in the way of Allah and be killed or victorious, we shall give him a great reward " (Quran, 4: 74) Second, the military aspect is only one aspect of jihad, not only and not dominant in its content. To isolate the military component of Jihad in the Quran state of war, military conflict, battle or confrontation is transmitted by the words " Harb" (" War") and " Kitale" (" battle") (Sura al-Maida, 64, Al-Anfal, 57 ; An-Nisa, 74-77). Here we are talking about the " battle for the way of Allah" to mean just

fighting. In other words, in the Holy Qur'an clearly seen the difference between the "zeal for the cause of Allah" and is a particular case of his "battle in the path of Allah." In addition, in the Holy Qur'an clearly defined the conditions under which comes the need for armed jihad - is the need to ensure freedom of access and freedom of worship to Allah, preserve and protect the identity and dignity, peace and justice: "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory"(Quran 22: 40).

Thus, Muslims are allowed to "jihad sword" in the following particular cases: when repelling aggression, that is, when they wrongfully exposed to aggressive actions against them and expulsion from their homes; when they are protected from the ravages of the places of worship to Allah; when carried out attacks on freedom of religion and performance of religious rites. Fourth, armed jihad in Islam is not offensive and defensive, response and forced the struggle for faith and the rights of Muslims, which must be conducted within certain limits: "And fight in the way of Allah with those who fight you, but do not attack first, - verily, Allah loves not those who commit the first attack! Fight them until there are no more troubles, and will only have faith in Allah. And if they cease, then there is no hostility except to the unrighteous" (Qur'an, 2: 190-193) In another chapter of the Quran we read: "And if they are inclined to peace, then incline to it and you rely on Allah: for He - Hearing, the Knowing" (Qur'an, 8: 61) Total Quranic approach to this issue is reduced, in modern political science terms, to the principle of symmetry, an adequate response. Islam plays a very important role in helping to adapt the Islamic faith to the ever-changing challenges of the

modern era, the various national, economic, political, cultural, and other conditions. Thus, the very origin of the term jihad involves active and creative participation rights in their living conditions and addressing other worldly problems.

## Works Cited

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- Appendix

There are many hadiths related to " jihad." Some of these are a separate publication, and others were published in the collections of hadith called " Kitab al-Jihad." Along with the hadith explains the basic purpose of jihad, there are many hadiths that inform us about how and in what areas should be carried out jihad. For example: " Strive one who fights with his greed" (Tirmidhi, " Phase al-Jihad"); " believer is fighting with the sword, and language" (Musnad 3, 456); " hypocrites fight with all means" (Musnad 3, 124; Abu Dawood, Jihad 17); " the most virtuous Jihad - is telling the truth



when ill Sultan" (Abu Dawood " Malachite", 17; al-Tirmidhi, " Fitei", 13).

Hadith contain information that among the community of the Prophet (peace be upon him) generation is born, not fulfilling the dictates of Allah, his word wrong. Our Prophet (peace be upon him) called to deal with all those ways and means: " Fight them with the sword," " fight with them the language", " fight with them soul." (Muslim, Iman, 80). The young man, entered into an Islamic army before the hike, the Prophet (peace be upon him) chastised: " In the name of father and mother ministry to declare war on their own needs" (Bukhari, " Jihad", 138; Muslim, " Birr"). When Aisha (Allah blesses her) said the Prophet (peace is upon him): " After Jihad - the best of virtues, so why can not we participate in it?" The Prophet (peace be upon him) replied as follows: " For you, this jihad most acceptable - it Hajj."