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Modern Orientalist methods in confronting Islam: the call to prohibit jihad as a model

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Abstract:

Orientalists interested in the matter of Jihad discussed it a lot raised objections and suspicions, tried to distort the concept of jihad, and tried to that the goal of Muslims spread Islam, and that fighting is not an end in itself, but it is a way to remove obstacles through advocacy, but they misunderstood. The method followed in the research study is the "inductive approach" to collect information on the subject of slanders about the order of jihad revealed in the holy Quran, and analyze suspicions about it in Islam. The objectives of the research are:

- 1- Disclosure and clarification of the methods of orientalists for Muslims, especially the method of calling for the prohibition of jihad.
- 2- Proving that the interest of orientalists in the matter of Jihad and raising objections and suspicions is based on rejection of the clear right supported by evidence, and their reliance on weak or placed narrations and hadiths.

Keywords: orientalists, Muslims, calling for the prohibition of jihad.

Introduction:

Jihad is a very broad and vast terminology and one of the greatest acts of the Islamic Law. The main source and origin of the doctrine of Jihad in the way of Allah is the Holy Quran and Sunnah. The Holy Quran and sunnah both are a revelation (Wahi), but the orientalists and orientalism call it the writing of Muhammad (SAW) itself. They have deliberately, in a planned manner, created confusion in the interpretation of the Holy Quran and holy hadith. According to most orientalists, there is a contradiction in the Quran and sunnah about Jihad highlighting the incoherence in its doctrines. They are of the view that the jihad-related verses of the Quran command its followers to terrorize, kill, and plunder turning them into terrorists, torturers, and plunderers. In this research paper, the accusations of the orientalists have been responded to, supported by logic and proof from the Holy Quran, Sunnah of the Holy Prophet (SAW), and historical evidences. It is also proved that the reason behind such accusations of the orientalists is their lack of knowledge and biasness. Orientalists are ignorant of the purpose behind the prophet hood of Hazrat Muhammad (SAW), the one on whom the Quran was revealed, and if they understand this purpose, they will realize there is no contradiction in the teachings of the Holy

Quran related to Jihad. In reality, jihad promotes world peace by abolishing violence and terrorism and this is proved through the present research.

Orientalists gathered Western scholars, including Jews, Christians, and atheists. They studied oriental languages from Arabic, Persian, Hebrew, Syria, and others, and many of them had the advantage of studying the Arabic language and extensive information on its sciences to take this study as a means to meet many slanders and falsehoods in the vicinity of Islamic-Law to trivialize the Islamic call and reduce its impact on life. It is known that these suspicions, slanderous objections, and falsehoods try to underestimate the importance of Islamic culture, its role in spreading science and knowledge, and in moving Europe from the Middle Ages - the ages of ignorance and darkness - to the outskirts of the modern era.

We should show the danger of Orientalism and its efforts and goals in fighting Islamic Law and confusing its call, and we must reveal the weapons used in its blatant and hidden war, and how we avoid its evil, and respond to the plot of the enemies of Islamic Law in their directions, and this is what we try in this research and by God success

Definition Orientalism:

Orientalism is done by "East", it is said: "The sun rose: it rose, and its door is victory and entered", and East: it took in the direction of the East, and the East: the sun is the point of sunrise, and an eastern tree: the sun rises from sunrise to midday. Dr. "Ishaq Musa Al-Husseini" decides that "the word: (Orientalism) and its derivatives generated, used by the modernists from the translation of the word Orientalism, and then they used the name actually, they said: Orientalism, and not in foreign languages verb synonymous with the Arabic verb, and auditors affect the use of (Arabi) for a student Arabic corresponding to the word Arabism, but the word "Oriental" and the word "Orientalist" have become very common, and it is okay to use them in our research this.ⁱ

The term "Orientalism" and what is derived from it towards "Oriental" is one of the modern nomenclatures, although its meaning is old, as will appear when referring to the origin and history of Orientalism.ⁱⁱ

The researchers' definitions of the term Orientalism include what is characterized by the nature of generalization in explaining its concept, in terms of the study of the sciences of the East - in general - and its religions and languages... etc., such as what was mentioned by "Al-Zayyat", "R. Barthes", and the encyclopedia "Al-Munjid".

Some of them are of a personalized nature, i.e. their allocation to the Islamic East and Islamic civilization, as stated in the "Facilitated Encyclopedia of Contemporary Religions and Sects", and as mentioned by Malik bin Nabi.

Ahmed Hassan al-Zayat says: "Orientalism today means the study of the history of the East, its nations, languages, literature, sciences, customs, beliefs, and myths, but in the Middle Ages it was intended to study Hebrew because of its connection to religion, and the study of Arabic because of its connection to science, for while the East from below to far was immersed in the lights of civilization and science radiated by the lights of Baghdad and Cairo"ⁱⁱⁱ

What is meant by Orientalism?

Orientalism is the other side of the Christianization coin, the names varied and the goal is the same, and Christianization is apparent and Orientalism is hypocrisy, or fire under the ashes. Ostensibly, according to Western scholars, it means studying everything related to the affairs of the East from all religious, cultural, social and other aspects, they attributed themselves to the Islamic East, and claimed that all their interest is focused on knowing the various Islamic and

Eastern trends and studying them accurately, in order to benefit their nations if they return to them while pretending that they are neutral in their studies, and that they want to reach the facts without any other consideration.

But this concept of Orientalism is a lie, they really want to study everything related to Islam and Muslims, and strike the correct corrective movements in particular, in the service of their religion and their governments that aspire to colonize the countries of the Islamic world, and they are a helper to the missionaries in their call, and honest spies for the colonizers, and a vanguard for them, as it was clear to Muslims too late in many countries.^{iv}

The truth about orientalists:

Orientalists spies of the West many people, they thought that the task of orientalists is actually limited to those noble goals and useful areas, and that they are not spies of the West or the vanguards of colonialism and its introductions in the homes of Muslims, but when the Islamic peoples looked at the real acts issued successively by orientalists they knew for sure that the task that orientalists are engaged in was not to seek the truth, knowledge and neutrality in that, but they are really spies for their peoples and rulers, and that their mission is to see all the conditions of Muslims and study them Comprehensive, and knowing the extent of the strength of Muslims and their places of weakness, and contribute to the dispersal of their word, and sow the causes of conflict, and the rhythm of strife among them, and the pursuit of every reform movement, and direct bad propaganda against it, and revive heresies and superstitions among Muslims, and reprint the books that contain them, and praise them, such as books of superstitious Sufism, and the books of Ibn Arabi, Al-Hallaj and other advocates of misguidance, as their mission is to revive pre-Islamic strife and nationalities, and other pre-Islamic heritage and pre-Islamic civilizations, and weave plans and conspiracies, should not pay attention to the decorations of their sayings and propaganda false that they On the fence”^v

The different methods of Orientalists, against Islamic –Law:

- 1- Resurrecting old differences, and reviving the buried likeness, and this is clearly shown in their digging up of differences that occurred between Muslims, and the matter ended up, and no longer need to re-dispute them, whether they are doctrinal or jurisprudential issues or otherwise, so those send resemblance around them, and propose solutions, and make comparisons between them, and exploit the problem of the Kharijites, as they exploited the issue of disagreement between Sunnis and Shiites as a starting point, and what happened between Ali and Muawiyah Allah be pleased with them as a starting point, and what happened between the Umayyad state and the Abbasid political matters And dryness, examples of the brutality of Muslims by their claims.
- 3- One of their methods is to distract Muslims from literary and theoretical trends, and to divert their attention from the trend to experimental sciences so that the Islamic world remains away from the causes of scientific progress.
- 4- One of their methods: stirring up sectarian strife among Muslims, and one of the recommendations of Western heads of state and their intellectuals was to pay attention to stirring up sectarian strife, and exploiting it, to distract Muslims from going to serve their religion and their countries, and in order to find room for intervention, and on top of sectarian strife is the exploitation of Christians in any Islamic country to provoke unrest and strife in it, and the exploitation of wars, and the battles that occur between Muslims and Christians, and later handing them the reins of power, weakening Muslims, and excluding

them from important centers of government, as they did in Lebanon, Abyssinia, Eritrea and other Muslim countries.

- 5- One of their methods: interference in the regimes in the Islamic world, and there is no doubt that the reader knows that there were periods when Muslims were Westerners were in control of the regimes in Islamic countries, but Muslims woke up and ignited violent resistance to take them out by force, until they did so, but the Westerners returned from behind the curtain so as not to arouse the feelings of peoples again, the intervention this time was on Western life, and they were raised in their schools, these returned while looking at life Islamic in complete disgust, and they want to change the situation, even with a nose cut, so these were more severe on their people than those after they left their religion and sold their consciences, and the West does not hide this method, but they are publicly proud and praise that they are the ones who raised the governments of most Islamic countries
- 6- One of their methods is also to eliminate the bond between Muslim families, so the advocates of evil came from the missionaries and orientalists to encourage Islamic societies to disintegrate and disregard religious values, and to renounce modesty, using all their means of seduction.
- 7- One of their methods: the metamorphosis of the Muslim woman, who cannot find her true status only under Islam, so they showed false interest in her in the appearance of their propaganda, so they called for her liberation and equality with men, and mastered in propaganda, so they deceived her from her chastity until she became meat on the annexation, and deceived her from her husband's house, so she went out alienating him, and deceived her from her children, so she handed them over to the ignorant nanny with them, and she went out to toil and work, after they removed every sweat pulsating with modesty in her.

8- Cealling for the prohibition of jihad:

Among the methods of Orientalist, calling for prohibition of Jihad. The religious call began in Makkah blessed when Allah sent his Messenger guidance and the religion of truth to show it to the whole religion, it was a pure religious call to unify Allah and respond to polytheism and worship non-Allah of idols, idols, and others who make them a god without Allah, so this call was answered by a group of Quraysh, and they believed the Messenger, may Allah God bless him and grant him peace, and they strengthened his buttons and supported him, and they won the first entry into Islam.

It is noticeable that the first to convert to Islam were young people. As for the elderly and the weak in terms of age, the elderly did not respond to his call, and it was a shame for the elderly to change what it is from the legacy of his tribe, parents, and grandparents, so they were influenced by their custom and tradition of seeing the truth and right, but they were

When Allah His Messenger cherished emigration and victory, the people became divided into three categories: the believers, the disbelievers, and the hypocrites.

The call to Islam proceeded through this in several stages, the first of which was the stage of prophecy, Aisha Siddiqa (may Allah be pleased with him) says: "Na Ahmad: Na Yunus from Ibn Ishaq said: Al-Zuhri told me about Urwa from Aisha who said: The first thing that the Messenger of Allah (peace and blessings of Allah be upon him) started from prophecy when he wanted to Allah his dignity and the mercy of the servants by him, he did not see anything except that it came as the morning break, he stays on that mashallah he stays, and he loved solitude for him, so there was nothing he loved to be empty alone."^{vi} "Na Ahmad: Na Yunus from Yunus ibn 'Amr from Abu Maysarah 'Umar ibn Sharhabil that the Messenger of Allah (peace and blessings of

Allah be upon him) said to Khadija: If I go alone, I hear a call, and by Allah, I feared that this would be the case, and she said: Muadh Allah would not have Allah do that to you, so Allah you to perform honesty, reach the womb, and believe the hadith, when Abu Bakr entered Allah have mercy on him. And not the Messenger of Allah Allah peace be upon him, then Khadija mentioned his hadith to him, and she said: O Ateeq, go with Mohamed to Warqa, and when the Messenger of Allah Allah peace be upon him entered, Abu Bakr took his hand: He said: Go us to Warqa, and he said: Who told you? He said: Khadija, so they went to him and told him, and he said: When I am alone I hear a call behind me.^{vii}

Concept of Orientalists about jihad and militant:

Orientalists stood on the fact that jihad backwardness and brutality, and contrary to urbanization, and their tails in Islamic countries repeated the same false idea, while killing Muslims with poisonous bombs, cannons, rockets and machine guns that eat green and dry is considered mercy and civilization, while Islam does not allow killing anyone except to be worthy of killing, either because it is a tyrant who stands in the face of Muslims, and prevents the spread of Islam, and carries weapons as well, and refuses Islam or jizyah or other things that require Killing him, then it is permissible to remove him and remove his harm, and Muslims did not weaken and face insults until they left jihad. Among their methods: stirring up and reviving pre-Islamic strife to complement what was made by the missionaries, the missionaries and orientalist were interested in provoking and reviving pre-Islamic strife eliminated by Islam, and considered it a disease that must be treated from the call to nationalism, ethnicity, patriotism and populism, and their attempt to distract Muslims by it, and they pretend that the achievement of nationalism is the one that unites peoples and composes hearts, and they have believed them"^{viii}

Meaning of jihad:

Jihad is a meritorious struggle or effort in Islamic Law. The exact meaning of the term *jihād* depends on context; it has often been erroneously translated in the West as “holy War.” Jihad, particularly in the religious and ethical realm, primarily refers to the human struggle to promote what is right and to prevent what is wrong.

In the Quran and hadith *jihād* is a term with multiple meanings. During the Makhah period (c. 610–622 CE), when the Prophet Muhammad (SAW) received revelations of the Qur’ān at Mecca, the emphasis was on the internal dimension of jihad, termed patience (*sabr*) as Allah says in Quran: “يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ”^{ix} this verse refers to the practice of “patient forbearance” by Muslims in the face of life’s vicissitude and toward those who wish them harm.

The Qur’ān also speaks of carrying out jihad by means of the Qur’ān against the pagan of Makhah during the Makhah period^x, as Allah says in the holy Quran: “فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ” □ □ جهادا كبيرا (الفرقان): 25:52 implying a verbal and struggle against those who reject the message of Allah. In the Medinan period (622–632), during which Muhammad received Qur’ānic revelations at Madinah, a new dimension of jihad emerged: fighting in self-defense against the aggression of the Makhah persecutors, termed *Qital*. In the later literature—comprising Hadith, the record of the sayings and actions of the Prophet; mystical commentaries on the Qur’ān; and more general mystical and edifying writings—these two main dimensions of jihad, *ṣabr* and *qital*, were renamed *jihād al-naḥs* (the internal, spiritual struggle against the lower self) and *jihād al-sayf* (the physical combat with the sword), respectively. They were also respectively called *al-jihād al-akbar* (the greater jihad) and *al-jihād al-aṣghar* (the lesser jihad).^{xi}

The Summery of the Arguments:

The Jihad is a very broad and vast terminology and one of the greatest acts of the Islamic Law-. The main source and origin of the doctrine of Jihad in the way of Allah is the Quran and Sunnah. The Quran and Sunnah the speaking of Allah Almighty, but the orientalist and orientalism call it the writing of Muhammad (SAW). They have deliberately, in a planned manner, created confusion in the interpretation of the Quran and Sunnah. According to most orientalist, there is a contradiction in the Quran and hadith about Jihad highlighting the incoherence in its doctrine. They say that the Jihad related verses of the Quran command its followers to terrorize, kill, and plunder turning them into terrorists, torturers, and plunderers. In this research paper, the accusations of the orientalist have been responded to, supported by logic and proof from the Quran and hadith of the Prophet (SAW) and historical evidence. It is also proved that the reason behind such accusations of the orientalist is their own lack of knowledge. Orientalist are ignorant of the purpose behind the prophet hood of Hazrat Muhammad (SAW), the one on whom the Quran was revealed, and if they understand this purpose, they will realize there is no contradiction in the teachings of the Holy Quran related to Jihad. In reality, jihad promotes world peace by abolishing violence and terrorism and this is proved through the present research.

JIHAD in the concept of Modern Orientalist:

It is commonly assumed in the West that jihad refers exclusively to aggression, and that assumption should not come as a surprise: militant Muslim groups use the word to describe violence in the name of Islam, and Western media, policymakers, and opinion leaders dutifully call such violent extremists “jihadists.” Orientalist scholars and Muslim militants both claim that the Qur’an commands Muslims to wage offensive warfare—which they call “jihad”—against non-Muslims until Islam occupies the whole world. In an influential essay, the Orientalist scholar Emile Tyan asserts that “the fight (jihād) is obligatory even when they (the unbelievers) have not themselves started it.”^{xii} Similarly, the radical twentieth-century Islamist ideologue Sayyid Qutb maintains that the objective of Islam is “to win over all humanity to the worship of the one God; whoever resists this hegemonic mission of Islam, as conceived by Qutb, must be ruthlessly fought until death or capitulation.”^{xiii}

Widespread misuse of the term creates confusion and misunderstanding about a core concept in Islam. The Arabic word jihād means struggle, exertion, or effort, and the frequently encountered Arabic phrase al-jihād fī sabīl Allāh means “struggling/striving in the path of God.” Some Western scholars and pundits argue that the concept of internal, nonviolent jihad is a recent and deliberately misleading interpretation lacking a basis in the Qur’an. Rice University professor David Cook, a prominent advocate of this perspective, goes so far as to insist that only Muslim and non-Muslim apologists in the West emphasize the notion of internal or spiritual jihad in order “to present Islam in the most innocuous manner possible.”^{xiv}

These claims can be refuted by going back to the Qur’an, the central revealed text of Islam, and examining verses that are relevant to the concept of jihad. A review of the exegeses of these verses shows that while juridical literature progressively conflated jihad with fighting, the Qur’an employs a separate word for combat: qitāl. In the Qur’an, fighting is a conditional response to aggression and is only one aspect of human striving in the path of God. Verses that exhort Muslims to fight their enemies must be interpreted carefully and contextually. In spite of what hawkish commentators and Muslim militants claim, the verses do not provide a carte blanche for Muslims to attack non-Muslims. Furthermore, throughout the Qur’an, jihad’s

nonviolent aspects are encapsulated in the term *ṣabr*, or patient forbearance, to connote an individual striving to fulfill God's commandments in all aspects of life.

According to the Qur'an, early Muslims were prohibited from fighting during the Meccan period (before 622 CE), even as they endured harsh persecution by pagan Arabs for embracing Islam. Their jihad, or struggle, during this period was nonviolent. A verse revealed in Mecca states, "Do not obey the unbelievers and strive against them mightily with it (wa jāhidhum bihi jihādan kabīran)" (Qur'an 25:52). Nearly all premodern and modern exegetes agree that "it" in this context refers to the Qur'an; therefore, jihad in this case is a spiritual and intellectual undertaking in which the Qur'an is used as a *ḥujjah* (proof) against those who oppose it.^{xv}

Research summary:

- 1- Islam means peace safety and security-. It also means submitting one's will to Allah (SWT). The word Salaam is also an attribute of God. In this context, it means 'The Giver of Peace'.
- 2- If the enemy of Islam and Muslims offers peace, it should be accepted, but if they want fighting its will be also accepted as Allah says in the Glorious Qur'an:” وَإِنْ جَنَحُوا لِلسَّلَامِ فَإِن جَنَحُوا لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ“، الانفال (61:61) (“But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things)”) ^{xvi}
- 3- It is clear from the foregoing discussion that Jihad is a vast concept that encompasses various spheres of activity, all directed towards the betterment of self and society. Regardless of how legitimate a cause may be, Islam does not condone the killing of innocent people. Terrorizing the civilian population, whether by individuals or states, can never be termed as jihad and can never be reconciled with the teachings of Islam.
- 4- Orientalists stand on passion and intolerance of opinion and religion, and the rejection of the truth, and stand on weak narratives and hadiths, or placed, and amputation of texts at times, and distortion of facts at other times, and the turmoil of orientalist opinions about revelation indicates their turmoil, and their failure to reach an appropriate opinion that satisfies him and settles on it, and their adoption of weak and flimsy narratives.

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- ⁱ (3) al hussaini, ishaq mus al hussaini, Rasayel fi al adyan wa al farq wa al mzahid , by Muhammad Al-Hamad - p. 171
- ⁱⁱ The Philosophy of Orientalism and its Impact on Modern Arabic Literature, Dr. Ahmed Smailovich, p. 30. Dar Al-Maaref - Egypt, quoted in: Orientalism: Its Origin, Development and Objectives, Dr. Ishaq Musa Al-Husseini, vol. 1.
- ⁱⁱⁱ History of Arabic literature. p. 512. Dar Nahdet Egypt. Cairo.
- ^{iv} The intellectual doctrines of Ghalib Al-Awaji 1/393-454
- ^v Introduction to the book "Biography of the Prophet in the Light of the Qur'an and Sunnah" by Dr. Mohamed bin Mohamed Abu Shahba (1/14-39).
- ^{vi} Al musnad al musanif al mualil, Bashar awad maarouf, al sayed abu al maati al noori Muhammad Mehdi al musalimi dar al gharab al islami edition 1st 1434, 39:261
- ^{vii} Kitab al siyar wa al maghazi, Mohamed bin Ishaq bin Yasar al-Muttalib with al-Wala'a, al-Madani (d. 151 AH), Dar al-Fikr – Beirut, first edition 1398 AH / 1978 AD, p. 132
- ^{viii} Al- serah al nabavya, Abd al-Malik ibn Hisham ibn Ayyub al-Humairi al-Ma'afari, Abu Mohamed, Jamal al-Din (d. 213 AH), United Technical Printing Company, 1:216
- ^{ix} Al- Quran:3/200
- ^x Al-Quran :25/52
- ^{xi} Al-Zamakhsharī, al-Kashshāf ‘an ḥaqā’iq ghawāmiḍ al-tanzīl wa ‘uyūn al-aqāwīl fī wujūh al-ta’wīl, ed. ‘Ādil Aḥmad ‘Abd al-Mawjūd and ‘Alī Muḥammad Mu‘awwad (Riyadh: Maktabat al-‘Ubaykān, 1998), 4:199.
- ^{xii} Emile Tyan, “Djihād,” in Bernard Lewis et al, Encyclopedia of Islam: New Edition (Leiden: E.J. Brill, 1983, vol. 2, p. 538.
- ^{xiii} Sayyid Qutb, Ma‘ālim fī al-ṭarīq (Beirut: Dār al-shurūq, 1982), 65–66.
- ^{xiv} ² David Cook, Understanding Jihād (Berkeley: University of California Press, 2009), 166.
- ^{xv} For some of these views, see Asma Afsaruddin, Striving in the Path of God: Jihad and Martyrdom in Islamic Thought (Oxford: Oxford University Press, 2013), 16–8.
- ^{xvi} [Al-Qur’an 8:61]