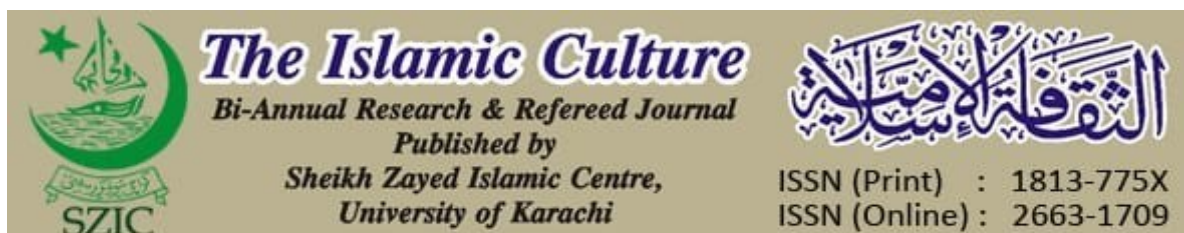


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THE ANALYTICAL STUDY OF “وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ” WITH A NEW APPROACH ACCORDING TO THE NEED OF CURRENT ERA

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Abstract

The purpose of this paper is to introduce Jihad in a new light, with a new perspective based on the needs of the current era. Islam is a dynamic religion.¹ The Almighty Allah declared Islam the last revealed religion, and there is no need for any other revelation or prophecy. Only Islam is a religion accepted to the Almighty Allah, as stated in the holy Quran: “Whoever seeks a way other than Islam, it will never be accepted from them, and in the Hereafter they will be among the losers.” It was also declared that Islam will be the dominant religion, but unfortunately, Islam is oppressed in the current world. The only reason is that the Muslims forgot the Jihad. Here in this paper, Jihad, according to me, isn’t limited to a specific field of Qital (قتال) only. Muslims need to do jihad in every field and in every walk of life. According to the dynamic quality of Islam, it is the need of today that Muslims be aware of each field of life. There are different types of wars running in the modern world, like educational war, scientific war, political war, and economic war. In this current scenario, the Muslim world has a very low contribution. So in the light of Quranic verse (وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ) Today’s Muslims must excel in every aspect of life and govern the entire world; this is only possible if the Muslim world takes the place of the world’s developed and strong educational, scientific, political, and economic nations; otherwise, Islam will be in decline.

Keywords: Jihad, Education, Science, State, Economics, Analytical Study.

1. Introduction

Islam is a religion of total submission to one God. Islam will be in full swing and will remain dominant if the Muslims of today adhere to it firmly and don’t leave it at any stage. Today, Islam is limited to a few specific actions and functions. Every individual has their own Islam based on their own desires and will. Islam is kept aside from modern education, scientific inventions, politics, and economics. Islam has a life of strangers and loss due to the poor behaviour of Muslims. If the Muslims pay great attention to the scriptures such as the Quran and Hadith, they will find guidelines very easily. As previously stated, no one has understood the Holy Quran in its entirety until now, as the era of the messenger and its followers has passed.³ It means that the Quran’s quality is that it is applicable to all eras because the Quran contains guidelines for all times. Muslims today must study the Holy Quran in light of the current state of the world. It is obligatory for Muslims to develop educational, political, scientific, and economic

systems that do not depart from the basic tenets of Islam and rule over the world. If the Muslims of today do it and struggle for it, then they will be the real jihadis according to the will of the Holy Quran; otherwise, they shall forfeit their lives. It is necessary today to compete with the rest of the world in all aspects of life in order for Islam to triumph.

2. Literature Review

The topic which I selected, is basically a small part of Ayah from Surah “*Al-anfaal*”. In this regard no one has written separately in the essence of the mentioned topic but some of the mufasssireen and translators has shed light over this Ayah in the importance of Jihad. Likely *Shahabuddin Muhammad Bin Abdullah Al-husaini al-alosi* gave explanation of “وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ” in his Tafsir *Roholmani* that it is compulsory for Momin that he prepare himself for the fight against non-muslims and got the meaning of word قُوَّةٍ, firing against enemy in the battlefield. *Muhammad Siddique Khan Al-Qanoji* mentioned the word قُوَّةٍ in the meaning of weapons in his Tafsir *Nil Al-Maram fi Tafsir Ayat-e-Alahkam*. *Abu jafar al-tabri* mentioned the word قُوَّةٍ in the meaning of well-prepared power against the enemies of Islam as well as well-prepared weapons against them in his Tafsir *Jami-ul-bayan fi Taweel Al-Quran*. *Imam Fakhruddin Al-RAzi* stated in his Tafsir *Mafateh Al-Ghaib* that to prepare well against the enemies with an aim to invite them toward Iman and to afraid them not to harm the Muslims. While some of the modern Mufasssirin and Mutarjemin has shed a better light over the mentioned part of Ayah, likely *Sayyed Jabril Tantavi* gave an explanation in his Tafsir *Al-waseet* that: It is critical for the Muslim Ummah to prepare various means of power, including anything that strengthens them. They must have disciplined military power as well as the ability to manufacture all of the weapons required for the day. They must develop all means of jihad to defeat enemies and ensure that the Muslim Ummah lives in safety and peace. He also sees Jihad as a means of defending Islam, ensuring religious freedom, and ridding the land of oppression and tyranny. . *Mufti Muhammad Shafi* elaborate the word قُوَّةٍ in well-defined form. He stated in his Tafsir *Marif-ul-Quran*: to gain power, to compete the enemies of Islam, which includes all the requirements of Jihad. Further he writes: Because the means of power differ with space and time, the Quran expressed it in general rather than specific terms. According to current space and time, it is critical for the Muslim Ummah to learn about nuclear weapons, their invention, and preparation. As the basic meaning of jihad is to secure Muslims and Islam, and it is different according to different situations, that’s why the Holy Prophet said: "Fight against polytheists with your money, yourselves, and your tongues." This hadith expresses that Jihad may differ according to different situations; sometimes it may be done with weapons and sometimes with tongues, and a pen is also included in the Jihad by tongue. Generally, the meaning of Jihad is to invade non-Muslims and enemies of Islam, and this Jihad is of different types according to the need of the situation occurring.

In the lights of above mentioned views, especially of *Jibril Tantavi* and *Mufti Muhammad shafi* it is the need of today that Muslim do their Jihad in the scenario of this current era. If Muslims looks at the current stage of life, they will see clearly that what are the requirements of Jihad today? So I will go in further detail in my paper to mention the basic needs of Jihad in this current era of the world.

3. Research Methodology

In a productive and analytical manner, I wrote this paper in response to modern thought's need for Jihad. I received assistance from several Tafseers ^{A1} and Tarajeem ^{A2}. I also got help from the writings of some modern scholars. The bibliographies can be found at the bottom of each concern page. I gave the definitions of some terminologies that I felt were necessary. I gave the biographies of those individuals whose personalities I expressed in the main body of my paper.

4. Jihad in the Modern World

I do not, and will not, ignore the jihad in terms of Qital Fi Sabil Lillah. It has its own importance and great value in its own right. But today is the era of strong education systems, scientific inventions, political systems, and economic systems to lead the world. The Muslim Ummah has come to a halt, having produced no inventions or a system to govern the world.

According to this paper, jihad is critical in all fields of education, sciences, politics, and a well-organized economic system in order to lead the world and strengthen and flourish the religion of Islam as a living religion acceptable to all of humanity. It is upon the Muslim Ummah to be united and do their best in their own fields for the betterment of Islam and not only for their own status and desires. All of these are possible only if all Muslims accept each other in different fields.

So the paper is focusing only on the struggles mentioned to do better for Islam and to awaken the Muslim Ummah for the betterment of Islam. Such that, Struggle for the best education; struggle for the best sciences; struggle for the best Islamic state; struggle for the best economic system.

a. Struggle for the Best Education

The very first revealed verses of the Quran speak about the inspiration of education, which shows the great importance of education for humanity. According to the Quran:

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ).⁴

Read, 'O Prophet, ' in the Name of your Lord Who created— created humans from a clinging clot. Read! And your Lord is the Most Generous. Who taught by the pen.

These verses show that we should read for Allah and for the sake of Allah because He is the Creator of the Whole Universe and He is the Sustainer of It Alone. No one can coexist with Him in his work. The Lord and Sustainer Allah gave knowledge to humans and considered them the best creation of the universe, and all this is due to the power of education or knowledge given to them.⁵ So in the light of these verses, it is clear that gaining education is a necessity for Muslims for the betterment of Islam. Every Muslim must be well-educated in any desired field, but with the goal of furthering Islam. They are also required to know well about the Creator of the universe, Almighty Allah. They may also need to know the basic tenets of Islam in a better way and other contemporary knowledge as well.

There are two types of education in the Muslim world: madrasah-based education and university-based education. These two systems are like the same poles of a magnet that repel each other. They are not attempting to find fixed and shared ground between them.⁶ Both types of education have their own points of view. The Madaris scholars are in a fixed position, and stagnation has been induced in the Muslim world in the past for political purposes, due to which the critical thinking and intellectual ability of the Ummah have gone into exile. On the other hand, university scholars have developed their education on an intellectual and rational basis, and a large number of them have gone against Islam, putting Islam in a fixed position and stamping Islam only through prayers, fasting, and pilgrimage. This situation is also found in Madris. When they first came out to society, they ignored Islam and its sharia and instead introduced Islam based on their own desires and benefits. This is a very crucial and heartbreaking situation in the Muslim world. The Uluma of Madaris are also blaming the university education system as a materialist education system, and according to them, the real education is of Madaris, but they are ignoring that the Quran contains an invitation toward these other contemporary knowledges that they are blaming.

On a stormy rainy Sunday in 1909, Inayatullah mashriqi^{A3} met with Professor James jeans^{A4} who was hurrying toward church and looked very disturbed; when Inayatullah asked him what had happened to you, he replied, "I am afraid of Allah when I look deeply at Allah's creation." So Inayatullah recited the Quranic Ayah:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ)⁷

“Of all of Allah’s servants, only the knowledgeable ‘of His might’ are ‘truly’ in awe of Him. Allah is indeed Almighty, All-Forgiving”. it means that one cannot know about God through Madrasa education system only, it is also possible to study the created universe of Allah from different angles. Knowledge of every field is necessary with great achievement in it. So it is why Quran differentiates the literate and illiterate.

(هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ)⁸

“Say, ‘O Prophet, ‘Are those who know equal to those who do not know?’ None will be mindful ‘of this’ except people of reason.”

On the other hand, the university scholars blame the Madaris people as traditionalists and awkward members of society. Today, these people have less value in the Muslim world. This is due to the lack of ability that they lost as Ijtihad. They are in a fixed position and are not playing their role as social scientists or doctors of society, which is required. Basically, they are not devoted only to the mosque; they need to come and lead the society in each aspect of life; they need to inspire the nation to get such types of contemporary education that are required and also inspire them for their contribution to the Muslim societies in all aspects of life. If these two types of education systems do some better for the current world, the other nations will label it Muslim as a whole without any distinction between madrasas and universities. So it is necessary today for both systems to accept each other, and in order to look ahead for the betterment of Islam in the current world, both should seek and provide education for the current needs of Islam without regard to any specific field. If the Muslim Ummah comes together, there is a chance that Islam will gain momentum.

b. Struggle for Best Science

Science provides information about the measurable universe. Science is based on empirical and experimental studies of the universe. Science does its work rationally; it uses both the faculties of observation and reasoning to find any fact in the universe.⁹ Reason is a well-deserved and precious gift to humans from Almighty Allah.

As stated in the Holy Quran:

(أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا)¹⁰

“Do they not then reflect on the Quran? Or are there locks upon their hearts?”

Human beings are required to use their intellectual faculties to explore the universe, and that exploration of the universe is basically science. Basically, here I mean to explore the universe to learn about its creator, Allah. As quoted below from the Holy Quran:

(وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ).¹¹

“And He has subjected for your benefit the day and the night, the sun and the moon. And the stars have been subjected by His command. Surely in this are signs for those who understand.”

Allah has exploited the entire universe for humans and given them the ability to explore the universe in order to learn about the mechanisms involved, which Allah created. All the controlling mechanisms of the whole universe and the lives of living things are under the control of Almighty Allah alone; no one is a partner with him in all the above activities. All this exploitation and knowledge of the universe is under the control of Almighty Allah. So the Muslim should do science for the need to know Allah and for the benefit of human beings.¹² As a Muslim, it is required that they use their energies to study the universe and make discoveries in order to help and improve the lives of humans and to learn about the creator Allah. Muslims require science today because, in this day and age, they are unable to compete with other nations, and they are also in poor condition, with no other options for communicating their ideas to other nations. They are in need of coming out of this current position of stagnation. As stated in the Holy Quran at another place:

(يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنَّ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ).¹³

“O assembly of jinn and humans! If you can penetrate beyond the realms of the heavens and the earth, then do so. ‘But’ you cannot do that without ‘Our’ authority.”

The above ayah refers to learning about the universe, and it is claimed that all scientific work done here is under the control of only one Mighty Allah.¹⁴ Our inventions are not inventions, but rather discoveries that have already occurred and are unknown to us until they are discovered.¹⁵ All these are evidences that the universe is the only creation of Allah, and all living things and human beings and their discoveries are under the control of Allah. As these things are explored, the belief in God takes a firmer position. It demonstrates that He is the only all-knowing and all-powerful being in the universe.¹⁶ Allah has created the universe in well-established systematic order and it is without any fault in it. As stated in the Holy Quran:

(الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ. ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِمًا وَهُوَ حَسِيرٌ).¹⁷

“He is the One` Who created seven heavens, one above the other. You will never see any imperfection in the creation of the Most Compassionate.1 So look again: do you see any flaws?”

Allah has created the seven skies without any supporting pillars, and there are suitable distances among these skies so that they do not collide with each other. All of these controlling positions are under his control. There are no flaws or dispositions in the universe; everything is under the sole control of God. Humans are incapable and powerless to find any flaw or error in the universe created by Almighty Allah.¹⁸

Science has its own place in Islam; Islam is not prohibiting human beings from attempting scientific discoveries. It is critical to attempt all sciences within the specific domain of Islam. One must have a firm belief in Almighty Allah, and he must have an idea of pure tawheed. The Muslim nation must have its own intellectuals in all fields, such as health sciences, geosciences, physics, chemistry, mechanical sciences, electronics, space sciences, etc., because all those are needed today. What would Islam's current position be if the Muslim world produced such intellectuals, who are leaders in all scientific fields? Is Islam going to be the oppressed or dominant religion of the world? Indeed, in the current era, Islam is only a religion by name and limited only to fasting, prayer, and Hajj, has no value in current life, and is kept aside. It's a critical and heart breaking situation. Islam is a revealed, dynamic religion to guide and rule over the world in all aspects of life. To keep Islam alive as a religion in the current world, the Muslim nation needs to pay attention to the sciences and create new ideas, theories, laws, and discoveries.

c. Struggle for Best Islamic State

In the current era, basically, politics is being used to create governments and introduce laws and regulations to govern states and their different departments. Islam is a religion that has its own setup and its own laws and regulations to run a government in a given country. There is a great need for Islamic government, as stated in the Quran:

(الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ).¹⁹

“They are those who, if established in the land by us, would perform prayer, pay alms-tax, encourage what is good, and forbid what is evil. And with Allah rests the outcome of all affairs.”

This ayah gives an indication of how a Muslim leader governs the government of a country. The chosen leaders will be in charge of ordering salat, zakat, al-maruf, and the prohibition of al-munkir. "All of their power will be used to establish goodness in a country and to eliminate badness from a country."²⁰ Human beings are God's successors on earth, and they are responsible to do their best for the benefits of Islam for the sake of Allah, as mentioned in the Quran:

(وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ).²¹

“Remember` when your Lord said to the angels, “I am going to place a successive`human` authority on earth.” They asked`Allah`, “Will You place in it someone who will spread corruption there and shed blood while we glorify your praises and proclaim your holiness?” Allah responded, “I know what you do not know.”

In an Islamic state the sharia have a position of upper hand, all the rules and regulations will be under the teachings of sharia provided by religion Islam.²² These evidences demonstrate that Muslim nations cannot separate state and religion, but must work within the domain of Islam. So there is no need for Muslims to borrow laws from western states and run their states under the laws given by the west; Islam has its own setup of laws to govern a state. It is a necessity today that Muslims adopt their own laws under the teachings of Islam. It is obligatory for them to fight for states in which Islam is the dominant religion and all deeds are submitted to the creator of the universe: the one Lord, Allah. An Islamic state is a state where sovereignty is subordinated to the Almighty Allah. God revealed the divine laws to human beings through selected messengers.

The Holy Prophet (PBUH) was a ruler chosen by Almighty Allah. So He influenced people's minds by telling them that the kingdom belonged only to Almighty Allah, the Lord of the Universe. The prophet performed well as governor in Medina and Makkah, and he implemented Islamic laws. All the daily matters were solved under the teachings of Islam. To run a state, honest administration is required, as is bureaucracy, which people fear from Allah.²³ If the Muslim states follow Sharia, they will flourish because Islam is a religion, last revealed, that is beneficial for humankind in all walks of life, and Islam is the only acceptable religion to Allah, as stated in the Quran:

(إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ)²⁴

“Certainly, Allah’s only Way is Islam. Those who were given the Scripture did not dispute`among themselves` out of mutual envy until knowledge came to them. Whoever denies Allah’s signs, then surely Allah is swift in reckoning.”

It is the responsibility of the Muslim Ummah to establish self-governing states in which Almighty Allah is the legislator and all laws and regulations are governed by Islamic teachings. The current Muslim leaders must follow Islam in full, not partially, in all matters of state and in all walks of life. They must show the world the true face of Islam in a way that benefits all humanity. So that the other states are compelled to accept and follow the true religion of Islam.

d. Struggle for Best Economic System

Today, the Muslim states are following western laws for economic purposes. They are not using the laws given to them by Islam. "Islam is a religion having the best and most well-disciplined system advised for economic purposes." Islam is a religion with a space for market force and market money. As a dynamic religion, Islam has the capability to guide people of all time in all walks of life. As a result, the economy has a special place. Islam allows Muslims to engage in economic activities, but there are some rules and regulations for doing so. Private ownership is not prohibited in Islam, but it must be governed by Divine laws. Islam is strictly against interest, gambling, and other dealings like that because these are the crimes of society and produce imbalance among the individuals of society."²⁵ As stated in the Holy Quran:

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ)²⁶

“They ask you`O Prophet` about intoxicants and gambling. Say, “There is great evil in both, as well as some benefit for people—but the evil outweighs the benefit.”I They`also` ask you`O Prophet`

what they should donate. Say, "Whatever you can spare." This is how Allah makes His revelations clear to you 'believers', so perhaps you may reflect."

Gambling is a great abuse, and a man lost his wealth, disturbing the family system, and there is a chance of spreading hate among the people who are engaging in it. So the Quran explains Halal, Haram, Beneficial, and Unbeneficial in the people's economic system".²⁷ while in the matter of interest the Holy Quran stated as:

(الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَتُومُونَ إِلَّا كَمَا يُتُومُ الَّذِي يَتَحَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ. يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ)²⁸

"Those who consume interest will stand 'on Judgment Day' like those driven to madness by Satan's touch. That is because they say, "Trade is no different than interest." But Allah has permitted trading and forbidden interest. Whoever refrains—after having received warning from their Lord—may keep their previous gains, and their case is left to Allah. As for those who persist, it is they who will be the residents of the Fire. They will be there forever. Allah has made interest fruitless and charity fruitful. And Allah does not like any ungrateful evildoer."

Basically, interest is the excess wealth that is received by the creditor from the debtors. The Almighty Allah gives permission for halal economy and trading and prohibits interest in all economic matters. "There is blessing in permitted economic relations given by Islam, while there is torment in matters of interest among people."²⁹

The current era is based on an economic system and on trading among different nations, which is controlled by interest. The loan system among nations is fully controlled by the process of interest. Once a nation takes a loan, then it is very hard for them to give back the loan to the creditor. "It is a great cruelty on the people." Most of the trading among people and nations is performed via banks, which is subject to the system of interest. Banking is considered the only safe system for trading and economic purposes. So it is necessary today to create a banking system that is free of interest in order to carry out an economic system in accordance with Islamic teachings. This act is possible and has a place because Islam is a dynamic religion that produces possibilities and guidance for any matter in any era. "There in Islam a system of Muzarabat via bank."³⁰ It is also possible to produce a banking system of interest-free loans to provide loans without interest. Interest is forbidden in Islamic loan and trading systems. Islam considers the loan system a blessing because it is a type of help when others need it. Wealth is provided to the needy as a loan from other Muslims.³¹ Quran Also stated in this Regard as:

(يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ).³²

"O believers! Bow down, prostrate yourselves, worship your Lord, and do 'what is' good so that you may be successful."

From Abu huraira (RA)

(من يسر على معسر يسر الله عليه في الدنيا والآخرة).³³

"Whoever makes it easy for a person in difficulty, Allah will make it easy for him in this world and the Hereafter."

This above Quranic Ayah And hadith invite the Muslim Ummah to give loan to the needy-one and also to help each other, when in need.

There is also a well-established system of zakat in Islam, which is introduced for the help of needy people and to circulate wealth among people. Because there is a system given by the West that is full of interest and breaks the spinal cord of trading and economics, Islam allows Muslims to introduce an economic system that is full of benefits for humans and free of all interest matters. The Muslim states

of today are in great need of establishing an interest-free economy and trade system, as well as an interest-free banking system. They are required to follow the teachings of Islam that have been given to them, and they are especially in need of Ijtihad in all of the problems that the people of today face. If they try to benefit the world with free-interest systems and follow Islamic economic teachings, they will flourish; if they run their economic systems as the westerners have given them, they will suffer and be on their backs rather than making progress and having successes.

5. Conclusion

The Almighty Allah, the creator of the universe and human beings, selected the religion Islam for the benefit of mankind and stamped Islam as the only acceptable religion to him. Islam is the most important religion for the benefit of all humans because it is eternal. Islam has delivered a well-deserved gift in the form of ijthihad to the Muslim ummah. This ijthihad is playing a very important role in solving any rising problem in the lives of Muslims. Ijtihad does his work in the light of guidance taken from the Quran and Sunnah of the prophet Muhammad (PBUH). My paper's conclusion is given below.

I have taken a piece of ayah from Surah Al-anfal from the Holy Quran and it is as follows: (وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ). I tried my best to explain this piece of Quranic ayah according to my own superficial knowledge. In this paper, I only forced over the four major tools that are today's requirements to give their own ideology to the world and influence all of the current world's nations, and they are compelled to adopt themselves according to the given ideology. As a Muslim, it is necessary to adopt and provide well-established systems of education, science, politics, and economics to the current world, and to do their best Jihad in these four mentioned systems in order to flourish Islam on the world map.

It is upon the Muslim Ummah to look back at their borrowed education system from the West. Madrasa education and western education are the two types of education. Both of them repel each other on foot. No one is ready to accept the other one. Muslims of today are in great need of learning to accept each other and give value to each other as well. Being a Muslim ummah, they are in need of experts in all disciplines of education. They will thrive and be the world's guides if they pool their efforts.

Muslim women in the modern era also need to pay close attention to the sciences. Non-Islamic nations of the world have introduced all of life's conveniences, including nuclear weapons, health sciences, industrialization, and agriculture. If all these were done by the Muslim Ummah, they would be the rulers of the world instead of slaves. So the need of the day is to focus on sciences and technologies and invent new ways in these fields to assist the Muslim Ummah in particular in defeating other nations and leading the world.

The Muslim states of today have adopted their government system on the basis of western politics, which shallows their governance. While they have a good tool in Islamic teachings to take guidance from them to govern their countries, they need to struggle in the Islamic domain for politics and to establish Islamic-based governments. Where the legislator is the creator, Almighty Allah, and He is the law giver. They need to give a well-developed system of justice and safety to their citizens and spread the true face of Islam in this regard to the rest of the world. If they do so, then other nations will be forced to follow Islam and adopt Islamic-based governments in their countries. In this way, they will be recipients, while Muslims will be givers.

Today, the most valuable thing in the world is the economy of a given country; the most economically developed country is the most valuable country in the eyes of other nations. Every developed country has its own developed economic system based on interest. In this regard, the Muslim Ummah is following them. As a result, their countries collectively have very low economic systems when compared to other nations around the world. There is also a cruel system of huge taxes in operation in these developed countries, which has stressed their nations, as well as a bad banking system that is collapsing the wealth of nations. Islam has a well-developed economic and trading system. Which is free from interest and huge taxes and has a well-developed system of muzarabat and zakat. It is upon the Muslims of the current era to pay attention to their religion, Islam, and to leave the blind following of other nations. They are free to earn wealth, but within the sharia domain. They need to struggle for

Islamic economics and Islamic banking under the guidance of Islamic sharia. Once they succeed, they will flourish, and other nations will be compelled to follow them.

Combining struggle for education, science, governments, and economy with taking the guidance, sharia, laws, rules, and regulations from the religion Islam is one of the best types of jihad in the current world scenario with firm belief in Tawheed, prophecy, and the life hereafter because Islam is for every space and time, chosen for human-beings by the creator Almighty Allah, and our success in both of our lives is in our total submission to Allah.

6. Suggestions

The researchers are suggested to look at the current established education systems in Muslim countries, evaluate all their mechanisms, and introduce new ways that are beneficial for the Islamic and contemporary lives of the Muslim Ummah. It is upon all of the intellectuals of Muslim countries to inspire the scientists to use their energy for the benefits of the Muslim Ummah. As a Muslim nation of any country, to participate in the selection of leaders according to their own established election system, and to select those leaders who have the ability to run a state, and the selected leaders are well-educated, disciplined, and aware of Islamic politics as well as contemporary political systems around the world. To study both Islamic and established non-Islamic economic systems, the Muslim Ummah must work together. To make every effort to investigate new economic, trading, and banking methods in light of Islamic teachings.

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- ³Wahid Uddin Khan, "Mazhab awr jadeed challenge", (maktaba al-risalsa publisher, New Delhi, 2011), 166
- ^{a1}: Those whom explain the Holy Quran in Arabic language are named Mufassirin and those whom explained in other languages are named Mutarjimin,
- ^{a2}: The explanation of Quran in Arabic language named as tafseer while the explanation of Quran in other language named as tarjama, see the book Tafseer wo al-mufassirin page: 1⁹, written by Husain zahabi.
- ⁴Quran. Surah Al-Alaq, Al-Ayah: 1 to 5.
- ⁵Imam Fakhruddin Al-razi, "Tafseer Mafateh-ul-Ghaib", (Dar Ehya-ul-turas Publisher, Beirut Labnan), Vol.32, 215-219.
- ⁶Taha Jabir Alvanani, "Issues in contemporary Islamic thought", (IIIT publisher, USA), 4.
- ⁷Wahid Uddin Khan, "Mazhab awr jadeed challenge", (maktaba al-risalsa publisher, New Delhi, 2011), 181-182.
- ⁸Al-Quran. Surah Zumor, Al-Alaya: 9
- ^{a3}: Inayatullah Mashriqi was mathematician, logician political theorist and Islamic scholar. He remained as a student for 5 years from 1907-12 at Cambridge University and was inspired of professor James Jeans. Died in 1963 AD.
- ^{a4}: James Jeans was mathematician and astronomer and well-known scientist of his time. He taught at Cambridge. Died 1946 AD.
- ⁹Lord North Bourne, "Introduction to the study of religion", (Suhail academy Publisher 1981, Lahore)
- ¹⁰Al-Quran. Surah Muhammad, Al-Ayah: 24
- ¹¹Al-Quran. Surah Al-Nahal, Al-Ayah: 12
- ¹²Imam Fakhruddin Al-razi, "Tafseer Mafateh-ul-Ghaib", (Dar Ehya-ul-turas Publisher, Beirut Labnan), Vol.20, 185-186.
- ¹³Al-Quran. Surah Al-Rahman, Al-Ayah: 33
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- ¹⁶Imam Fakhruddin Al-razi, "Tafseer Mafateh-ul-Ghaib", (Dar Ehya-ul-turas Publisher, Beirut Labnan), Vol.29, 362.
- ¹⁷Al-Quran. Surah Al-Mulk: Al- Ayah: 3 and 4
- ¹⁸Imam Fakhruddin Al-razi, "Tafseer Mafateh-ul-Ghaib", (Dar Ehya-ul-turas Publisher, Beirut Labnan), Vol.30, 581-82.
- ¹⁹Al-Quran. Surah, Al-Hajj, Al-Ayah: 41
- ²⁰Abu Al-ala Maudodi, "Tafheem ul Quran", Vol.3, 234.

²¹Al-Quran. Surah Al-Baqarah, Al-ayah: 30

²²Gulam Ali Malik, “khelafat wo malukeyyat par iterazat ka tajzea”, (Islamic publication limited Lahore), 30.

²³Abu al-ala Maudodi, “System of Government under the Holy prophet”. (With discussion on the method of implementing it in Pakistan today) a recorded interview given to radio Pakistan 8th and 10th march 1978, Published in hard form by Islamic publications (pvt). Limited Lahore, 2 to 17.

²⁴Al-Quran. Surah Al-Imran, Al-Ayah: 19

²⁵Mufti Taqi Usmani, “Introduction to Islamic finance”,(Muftitaqiusmani.com), 10

²⁶Al-Quran. Surah Al-Baqarah, Ayah: 219

²⁷Muhammad Sabuni Ali, “Safwat-o-tafaseer”, (Dar Al-sabuni le-taba wa al-nashar wa Al-tawzei, Cairo), Vol.1, 136.

²⁸Al-Quran. Surah Al-baqara, Ayah:. 275-76

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