

Importance of Religious Education and Motivation in State Defense: A Perspective of Islamic Republic of Pakistan

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Abstract

The demand for a separate homeland by Muslims in the Subcontinent was an outcome of their intent and emotions, their cultural and political identity, whose origins were entrenched in the Islamic welfare state of Madina which was founded by Holy Prophet Mohammad (PBUH) and was further developed and strengthened by Khulafa-e-Rashideen. In this perspective, Pakistan movement was started on the basis of Islamic ideology. It was an obvious result of a long and terrible struggle for the Muslims of Sub- continent that Pakistan came into being as the first Islamic State, after the state of Madina, which emerged as an ideological state based on Islam. Armed Forces of Pakistan being the Defense Forces of an Ideological Islamic State must inherit the legacy of spirit of Islam that needs to run through the very vein of every soldier. Keeping this background in view, this research article will elaborate the co-relation of Islam and existence of Islamic Republic of Pakistan by pointing out historical realities. The way by which Islam educates and motivates its followers for Jihad and State Defense will also be elaborated by referring Verses from Holy Quran. This research work will also elaborate that how religious motivational education and instructions are playing a role of multiplying force in strengthening this spirit and acting as a hub around which, all the elements of state defense of Pakistan are strongly knitted; and how this is constructing a belief system that is enhancing the potential of soldiers even to sacrifice their precious lives.

Keywords: Islamic Ideology, State Defense, Holy Quran, Religious Education, Pakistan.

Introduction:

The meaning of educating/teaching may vary depending on the understanding of the expounder and the criteria under which it is being elaborated. By discussing it in Islamic perspective, some defined it as "TARBIYYA" (Development of character) and other scholars elaborate it as religious education with stress on Quranic Knowledge accompanied by relevant religious teachings and values.

The root word for "Tarbiyya" is "رب" which means sustainer, master, cherisher etc. Imam al-Raghib al-Asfahani defines the word "رب" as;

الرب في الاصل لتربية و هو انشاء الشيء حالا فحالا حد التمام¹

"The actual meaning of word "رب" is to nourish something i.e. to create it then to train and teach it to the ultimate levels."

"Tarbiyya" (To train) is also defined as to teach and provide practice to a soldier, child or an animal in a way that desired standard of response and behavior, efficiency or physical condition are achieved.²

"Tarbiyya" is a basic human need and the Almighty has managed suitable means for this purpose to justify this human want by enabling the man to differentiate between good and bad, right and wrong. As Allah says in the Holy Quran:

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا³

"And inspired it (with discernment of) its wickedness and its righteousness."

The term "Motivation" has been derived from a Latin word "Movere" which means "to drive, to move, or to drive forward etc."⁴

"Motivation" can also be elaborated as a source to stimulate, inspire and induce individuals to execute to their best capacity. It is a psychological state which can neither be forced on individuals or groups nor be injected. It is something intrinsic and takes birth from inside to boost up willingness to do some work or to perform given duty or mission. It is a well-known fact that Islam motivates its followers through the process of "Tarbiyya" by satisfying and molding inner self of the individuals.

Motivation is a force that gives hope, courage, confidence, steadfastness, loyalty and energy; the elements that work as a fuel to achieve highest aims of State Defense. Intrinsic and extrinsic motivations have been multiplying and decisive forces behind the military expeditions and wars. Religious motivation being the core intrinsic motivation is distinctive and important than all other types of motivations especially when it is studied in the context of the military history of Islam. Defense of city state of Madina by highly motivated pious companions of Holy Prophet (PBUH) is a clear and very early example of it.

Co- relation of Religion (Islam) and Pakistan:

Historical Perspective:

The British ruled the Subcontinent for almost two centuries which came to an end in 1947. Resultantly, Pakistan came into being as an independent Islamic state in the Sub-Continent primarily as a homeland for Muslims. The partition of Subcontinent witnessed one of the most bloodstained courses of human migration. It took over a million lives as a result of communal violence and nearly 14.5 million natives were displaced as they moved to India or Pakistan purely based on religious differences.

In 1956, under the injunctions of constitution of Pakistan the name of the state was declared as "The Islamic Republic of Pakistan" which emphasized the Muslim identity of the nation and a motherland established for the followers of Islam. In the constitution of 1973 (Article 2), Islam was declared as the religion of the state. It was also suggested in the constitution that such initiatives should be introduced which ease out Muslims to live according to the teachings of Islam which are based on the commands of Holy Quran and Sunnah of Holy Prophet (PBUH). Moreover, Islamic studies was declared as a compulsory subject for Muslim students to enlighten them with the basics of Islam.

Keeping in view the above ground realities, historical facts; the need and importance of Islamic education and religious motivation for the defense of such ideological state can never be neglected.

Vision of Quaid e Azam Muhammad Ali Jinnah:

The debate about character and nature of state of Pakistan is more intense today as compared to the past. A group still claim it as a theocratic state. A few groups are expression of this stance, however many mainstream religious groups call for the rule of Shari'a. Others argue that Islam has nothing to do with the state affairs or is should be confined to the Mosque only. In this debate, there is no voice stronger than Quaid e Azam. The founder of Pakistan Muhammad Ali Jinnah is highly ranked among the greatest leaders of the modern world who led his people to independence and managed a motherland where they could live their lives by practicing the teachings of the Holy Quran and enjoy the joys of their culture and civilization.

On 23rd March, 1940 while addressing 27th session of All India Muslim League, Quaid affirmed that Hindus and Muslims were different in their philosophies, customs and even in literature. They cannot marry or even dine with each other and bears totally different ideas of life. They derive inspiration from different sources of history with different epics, heroes, and different experiences. Even their victories and defeats overlap.⁵

On October 11, 1947 while addressing officers of defense forces, he explained resolve of Pakistan by declaring that words that the creation of Pakistan for which Muslims struggled for the last decade has become a fact, but it's not the achievement of final goal. The main purpose of this struggle was to achieve a state where we could live our lives freely and in complete accordance of the Holy Quran and where principles of Islamic social justice could find free play.⁶

During his concluding address in All India Muslim Leagues' Session on 26 Dec 1946 at Karachi, he declared Holy Quran and Sunnah of Prophet (PBUH) as basis for Pakistani Nationhood and claimed that Quran as a great divine Book and a sheet-anchor of Muslim India. The Quaid was sure that as we move on there would be more and more oneness – one Allah, one Qibla, one Prophet and hence one nation.⁷

While Addressing Hostel Parliament of Ismail Yusuf College (Bombay), Dated: 1st February 1943 he commented that the modern democratic form of government was not suitable to the kind of the Indians. He cleared that a true democracy in line with Islamic injunctions is needed replacing parliamentary government of Congress and the Western types.⁸

Quaid delivered his message to Frontier Muslim Students Federation Conference in Peshawar by saying that the aim to achieve Pakistan was to get freedom and independence and mainly to establish *Muslim ideology* which has to be preserved.⁹

To summarize, it's obvious that Quaid e Azam projected Pakistan as modern democratic Muslim state with a religious practice of minority rights, human rights, women's rights, and the rule of law. It is crystal clear that the inspiration of Quaid's vision was based on the glorious life of Holy Prophet (PBUH) and attempt to live up to this ideal focusing particularly to the norms like integrity, justice and the protection of minorities.

How Islam Educates and Motivates For Defense (Jihad) Of an Islamic State:

The term Defense may be defined as a tendency or move to compel any aggressor, opponent or enemy to retreat in order to protect, safeguard or secure life, property, freedom, belief, honor etc. from being spoiled. This term also provides a legal authority as a human right that permits a man to defend himself his property or belongings in a condition of absence of any suitable law enforcement agency or away from its jurisdiction.

Defense is a Natural Right:

Defense of self, life, property, respect etc. is a natural phenomenon which the Almighty has induced in every living being and it belongs not only to man but also to every creature. Every living species, is programmed to strive for its existence by fulfilling the requirements of its life either by influencing other beings to remove the hindrances which threaten its course of life or to break through barricades which avert it from benefitting itself through its surroundings. On the contrary, if a living organism is unable defend, its destruction would be the outcome. This is the only justified reason and a natural phenomenon that Almighty has provided all creatures with the means of defense by enabling them to defend themselves for survival. Therefore, the right of defense is much native, and mankind as a whole has accepted it. Opposition to an aggressor is considered as legitimate in every society and region.

Islam, being the most practical religion in the world, has commanded the man to exercise the right of defense when and as situation occurs. Islam considers this right as guarantee for justified existence of humanity. Holy Quran evidently clears this fact as:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ.¹⁰

The part of above verse precisely intimates defense as a force to avert corruption and mischief.

Meaning of Defense (Jihad):

The origin of the Arabic word “جهاد” (jihad) which means “to struggle, to strive and to put efforts.” The word *Jihad* has been repeatedly used in the Holy Quran elaborating different meaning depending on the context.

The Makkan period (610–622):

This is the initial period when Holy Prophet Muhammad (PBUH) declared Prophet-hood after receiving revelation of the Quran at Makka. During this time span, the emphasis was on purely internal dimension of jihad which is صبر which motivates newly converted Muslims to the practice of patience to face all atrocities of Kuffar. Under this context, the Quran also mentions to carry out jihad by مجادلة/ inviting (then) pagan Makkans with wisdom and valid arguments from the Holy Quran.

The Medinan period (622–632):

After Hijrah of Holy Prophet SAW, a new dimension of the word Jihad also emerged. It was termed as قتال; a practical and armed struggle (in self-defense) against the aggression of hostile Makkans. Later on; Islamic literature comprising initially Tafsir & Hadith, these two main dimensions of jihad, صبر and قتال, were modified as جهاد بالنفس internal spiritual struggle against نفس عمارة and جهاد بالسيف (the physical combat with the sword against any oppressor), respectively. Moreover, the different ways of promoting what is good and demoting what is wrong are included under the broad title of, جهاد في سبيل الله (striving in the way of Allah).

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ.¹¹

In the above context, it carries the meaning of human struggle to promote and practice what is right; and to abstain from what is wrong.

It is to notify that classical Muslim jurist were more concerned to the issues related to military defense and state security, and they focused on preaching and explaining Jihad in the meaning of military duty. The same became the predominant meaning of the word *Jihad* in official and legal writings. In the Holy Qur'an the same is commanded as:

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ.¹²

“Verily those who believed, and migrated, and struggled hard in Allah's way with their property and their lives.”

Forms of State Defense جهاد:

The history reveals that there are different forms of state defense which were experienced and under gone by the Muslims under different circumstances. The most common situation is the open attack or war campaign by the enemies on a Muslims state. Under this situation

the defense of on Islam state is obligatory and is termed as *جهاد في سبيل الله*. There are some other condition under which Muslims are bothered to defend themselves and the Islamic state. Under the light of Quran & Sunnah, different forms of state defense are enlisted ad follows:

Defense against Aggressor:

The first command of Allah is against aggression from on enemy was.

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ... الخ-¹³

“Permission is given to fight (against the aggressor disbelievers) who wage war, as they have offended, and without any doubt Allah is powerful enough to shower the believers with victory. Those whom were unjustly deprived of their homes only because they believed, our lord is Allah.”

In these verses, Muslims are given permission to fight and defend themselves against those who oppressed them. In this way Muslims are ordered to repel aggressors and oppressors in order to defense of Islamic state as well as for the cause of and manifestation of their religion and ‘Tauheed’.

After that, Islam sets s pattern of armed campaign against such aggressors by ordering Muslims:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا- إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ-¹⁴

“And perform Qitaal for the cause of Allah confronting those who fight against you but do never contravene the limits. Verily, Allah do not like the transgressors.”

This verse was the first command given by Allah to the Muslims to fight against the aggressor. *الجهاد* in the way of Allah with full available manpower and arms is given the high value in Islams. The fruits of which are; establishment of دين, Alla’s word is made superior i.e. *اعلا كلمة*, and his religion i.e “الاسلام” is propagated. Jihad (state defense) is an obligatory duty in Islam for everyone to whom the state calls for this purpose. And he who tries to scape from this duty or the one who does not have true wish to fulfil this duty is none but a hypocrite. In the next verse Allah commands:

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ-¹⁵

“And kill them (the aggressors/oppressors) wherever you can front them and push them out (the place and status) from the place they pushed you out. And the act of al-Fitnah (الفتنة) is worse than the killings.”

Following principle can be entrusted from above verses:

- (i) Muslims are allowed to fight (in defense) when they are being oppressed by some evil force.
- (ii) Muslims are bound to fight against those enemies who turn them out of their homes and deprive them from their lands and rights.
- (iii) Armed struggle is allowed against those who commit atrocities on Muslims because of their religion Islam and their identity as Muslims.

(iv) Muslims are allowed to wage war to recapture their lands from the usurper and abandon such evil forces from that area.

Defense for the Existence of Islam:

This from of defense is against an enemy who struggles and strives to create hurdles against the practice and the way of Islam. Allah says in the Holy Qura'an:

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ.... الخ-16

“Surely, disbelievers spend their resources to distract (people) from the call of Allah and so they will continue to utilize it, but resultantly this will end in anguish for them, then they will be overwhelmed (with guilt).”

This brutal activity of infields has also been mentioned in the Holy Qur'an as:

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ.... الخ-17

“And do not behave like those who came out of their homes from the way of Allah and rest assured that Allah has authority over what they do.”

This injunction has been made very clear in Surah Muhammad:

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ.... الخ-18

“Those who disbeliever and hinder (people) from the way of Allah (الاسلام), He will nullify their efforts. But those who believe and do righteous aids and believe in what has been bestowed upon Muhammad (PBUH). And the same is the “Haqq” from their Lord – He sill (as a result and reward) expiate from them their sins and will make right their condition. That is because those who disbelieve follow the falsehood and those who are believers follow the truth from their lord. This is the way Allah set forth for mainlined their parables. When you confront (in the way of Allah to defend the existence of Islam) those who disbelieve, strike their necks till you killed and wounded many of them, (take them as captives) by tying them firmly – After that (you may free them) either for generosity, or demand ransom (according to the situation), until the was lays out its burden.”

All these verses clears the fact that hindering the mankind from the way of Islam or threaten the existence of Islamic practices is such as to ignite a war.¹⁹

Jihad Against a deceiver and Covenant Breaker:

Another group against whom Muslims have been ordered to struggle are those who deceive them Muslim state as and when the find way. They are actually covenant breakers and try to harm Islamic state or Muslims. Allah says in the Holy Qur'an:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ.... الخ-20

“Surely, the worst of life patterns in front of Allah are of those who disbelieve. Surely they shall not accept (the true belief). Those with whom you made an agreement, but they corrupted their agreements straightaway and they do not feel fear. So, when you overcome them in war, treat them hard (to make them an example) to disband those whom support them, so they carry a lesson.”

In the same way, strict action is advised against them who practice treachery against Muslims. Allah says;

بِرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ-----الخ-²¹

“Allah and His messenger are free (from all obligations) from the Mushrikun with whom you made treaties. So, wander freely (O’Mushrikun) for four months on the land, but beware that you could not escape (from the punishment of) Allah; And Allah will disgrace disbelievers.”

So, Allah’s direction formulate the following general rules:

- (i) Muslims should fight against those (a) whom are covenant breakers.
- (ii) Such groups or individuals who keep their promises/ convent with Muslims but their hearts are knowingly full of hatred against Muslims or they have threatening intension against Muslim and Islam.

Jihad to Counter Internal (local) Threats:

Along with open and convene group enemies, there might be many internal and local enemies whom pose as faith full to the Muslim state but in actual they would be more dangerous than any other form of enmity. Such hypocrites are not able to face the state openly, but they cunningly and secretly try to fail the state. Allah commands into the Qur’an:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ-----الخ-²²

“O prophet (Muhammad PBUH) struggle hard against the Kuffar and hypocrites, and treat them iron handedly, their place is hell, which is the worst place.”

The Almighty further commands:

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ-----الخ-²³

“You will find others whom are inclined to have security from your side as well as from own people (tribe). Whenever they returned to temptation, they got inclined thereto. In case they do not withdraw from your side, and offer you peace, nor restrain their hands, take (charge on) them and kill them wherever you confront them. Over them, we have granted you a clear authority over them.”

Jihad for establishment of peace and to maintain peace:

There might be some evil forces or groups which operate from inside or outside of the Islamic state to create law and order situation. They support the bend its, aid massacres and terrorism, and try to challenge the never hesitate to over throw the state. The Holy Qura’an commands:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا-----الخ-²⁴

Above commandments clearly mention following action against the saboteurs of peace:

- (i) If the culprit is a murderer but culprit could not loot, he/she will be killed in retribution.
- (ii) If the culprit is a murderer and a looter as well, he/she will be hanged.
- (iii) If the culprit is a looter only, one hand and one foot will be cut.
- (iv) If the culprit is captured before the art of looting and killing someone, he/ she would be exited.²⁵

Jihad to Aid Oppressed Muslims:

It is the responsibility of Muslim state to help and aid oppressed Muslims. Allah says in the Holy Qura'an.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ الخ-26

The above verses elaborate some goals and objectives of jihad and indication conditions to launch a defense struggle. All these refer to one basic natural right for Muslims and the Islamic state to defend themselves against any incursion into their honor, territory, property, lives or sanctities.

OUTCOME OF RELIGIOUS EDUCATION AND MOTIVATION

Improves Ethical Values:

One of the most important aspects of Islamic Education is to inculcate and maintain standard moral characteristics. It is directly related to teach and discipline respective students (soldiers) to develop good manners and inner characteristics. Islamic education plays a basic role in to promote ethical values among them which gradually becomes overall culture of the community. It also prepares them for the best way of Jihad (جهاد بالنفس); as it stimulates the struggle against the evil in oneself – to be moral sound and virtuous, and to put serious efforts to act good and also help to reform society.

Motivation to maintain physical fitness:

Islam appreciates a healthy way of life. It is liked to be healthy and powerful for believers. He or she must be strong, both physically and spiritually. The Holy Prophet (PBUH) said:

المؤمن القوي خيرٌ وأحبُّ إلى الله من المؤمن الضعيف-27

“A strong believer is more suitable and beloved than a weaker one.”

Discipline:

Islam emphasizes on discipline to be adopted in every aspect of human life. The reality and spirit of disciplines of Islam intimates that every individual must follow the rules, convention of laws and regulations. Islamic injunctions indicate that discipline is not only a secret of success of great men, but the Universe also abides by the same foundation;

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ الخ-28

Islam extends the importance of discipline from personal or private life to the community and focuses it through all spheres of life starting from a prayer in the mosque to the war traits in the battlefield.

Accountability to Duty and Authority:

Accountability is considered as life line of an organization. Islam is a faith of accountability as it declares each individual to be accountable for given task and authority. Islam also defines its viewpoint of administrative accountability in which an official is materialized to become accountable within and outside of his/her office or place of duty. In an Islamic context, accountability implies conditions to make an individual answerable to one's authority, decisions and actions. In the same way, public accountability in Islamic history carries a

distinct narration and Islam makes officials to be accounted before Allah for all deeds. Islam holds an administrator responsible of her/ his authority which may become a base to be rewarded or punished in this world and henceforth accordingly;

أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ ---- الخ-²⁹

Obedience to Ameer (Seniors):

Obeying lawful orders of the senior (Ameer) is the very basic focus of Islamic teachings and carries a status of backbone in military organization. Allah says in the Holy Quran;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ ---- الخ-³⁰

“Oh those who believe obey Allah, obey the messenger and those who hold authority amongst you.”

It is pertinent from above Verse that obedience to الْأَمْرُ (those in authority) becomes obligatory.

Ability to Differentiate Extremism/ Terrorism and Real Jihad:

Importance of Islamic education is also important for Muslim soldiers as it enlighten their minds by erasing ambiguities to differentiate between extremism/ terrorism and Jihad. Verses of Holy Quran elaborate that struggle for peace is the aim, violence and warfare are not the goal. Permission to fight against the enemy is associated with decree to maintain peace;

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ---- الخ-³¹

“If your enemy wants the peace, you too incline towards the same and put your trust Allah.”

Under above divine instructions, the response of an educated soldier or a Muslim develops to relegate extremists by developing a political theory which emphasizes stability over disorder and anarchy. In very near past, terrorist mindset has risen up by confusing illiterate innocents to challenge regimes and terrorize their populations and attack foreign interests alongside mainstream Islamic political domains. It is often that they present their individuals or groups as the **true believers** whom are struggling against cruel regimes. They are in a continuous struggle to enforce their self-made or deliberated brand or shape of Islam and trickily try to hijack Islamic pious and well defined doctrines such as jihad, claiming to be the torch bearers of right Islam, and in this way they try to prove their illegitimate use of violence and acts of terrorism as a legitimate act.

Conclusion:

Pakistan came into being in the name of Islam an outcome of majority of the locality. To defend the country and to face the challenges in the contemporary era, it is the need of the hour to inculcate Islamic teachings in the intellectual and practical levels of masses, especially in the circles of law enforcement/ defense agencies of the country. As the actual message of Islam reaches the masses, corruption of all modes, chaos and extremism would be replaced by cooperation, contentment, responsible attitudes, healthy community development, loyalty and hence strong state defense.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ-³²

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