

“Jihad work” A review

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ABSTRACT: Human nature is perfectionist. Human’s stimulus for improvement and growth is the same instinct s/he has. Viewing advancement in Islamic civilization is a multidimensional perspective both entailing the physical and moral aspects. Generally speaking, it implies advancement in bondage and approaching God which can be inferred from several hadiths. Iran’s progress since the revolution has been based on the same principle, achievement of which requires its own procedures. Jihad, a primary Islamic belief, implies any efforts and toleration of any difficulties faced in the way of advancing Islamic goals, expanding religious instructions or realizing Islamic mottos. However, not every effort can be called jihad unless it is relentless and face to face. Mention has been made of Jihad several times in the holy Quran and various hadiths and a jihadist is assumed to possess an exclusive status. Two stages have been attributed to jihad, and its greatest type has been stated by the holy prophet of Islam (p.b.u.h.) to be ‘Jihad of the Self (ego)’. A ‘jihad work’ is a term comprised of two meanings of jihad and progress which implies passing through obstacles, not exaggerating little obstacles, not forgetting ideal goals, not forgetting one’s direction, enthusiasm for work, maintaining Hossein-like spirits, being opportunistic and feeling responsible. In order to overcome inner and outer enemies, one’s attempts need to be jihad-like especially in the realm of management.

Keywords: Human nature, JIHADWORK

INTRODUCTION

Human nature is perfectionist and never satiable in different realms. However much human beings manage to gain, they are not satisfied and their enthusiasm is further increased(1).Attests to the fact that one of the primary stimuli of human beings to improve is their perfectionism. If there was no perfectionism, there would be no desire for educational advancement, professional promotion or social mobility (2). In fact, the existence of this human nature leads to individual growth and progress (3).

Western materialistic outlook towards advancement is divergent from Islamic civilization. In western materialistic outlook, advancement is limited merely to materialistic dimension as in scientific advancements, wealth and technology. In Islamic civilization, however, besides the physical aspect, the moral aspect is taken into account. Overall, according to Islamic concepts, advancement implies progress in bondage to God and approaching him. This would entail both materialistic and moral advancements, the former of which concerns this world’s life and

the latter is concerned with life after death. According to one of the Islamic quotation, one should not indulge in the earthly life at the cost of afterlife. Similarly, afterlife should not be indulged at the cost of life in the present world (Those who do not attend Faqih, volume 3, p.156)

In another hadith, human being is recommended to make long-term planning and not just focus on the next few days of life. Farther future should also be taken into account (Those who do not attend Faqih, volume 3, p.156).

On the other hand, human beings are recommended to be prepared for death at any time (Those who do not attend Faqih, volume 3, p.156).

From the two sayings above we can infer that in order to have a complete advancement in life we need both to try as hard as possible for one’s earthly life and also one’s afterlife. Directions of this route, the perspective of movement, its stream and goal of movement in Islamic revolution were initially briefly introduced in Imam’s words and public mottos and were later manifest and completed after the revolution. It is in fact the same advancement described in Islam.

Attainment of such progress in any nation requires particular proceedings such as: strong will, hope, hard work, continuous attempts, constant monitoring, planning, preparation, alertness, constant and correct understanding. If they are all present, nothing can stop a nation's progressive movement (4).

In Islamic literature there exists a belief known as Jihad the root of which means either 'suffering and difficulty' or 'strength and tolerance'. From the religious perspective, it means sacrificing one's life and property to promote Islamic goals or spread religious instructions and establishing Islamic mottos. This belief is part of a group of Shia's beliefs called the minutiae considered as the compulsory and holy rules of Islam. The word Jihad and its derivatives have been repeated in the holy Quran more than 30 times and possess a high position. In the holy Quran the rewards of Jihadists re mentioned to be:

"Believers who prefer to stay home are not the same as those who combat in the way of God with all their life and property. God has privileged jihadists over those who stay home. All are promised to be rewarded, but jihadists are preferred and greatly rewarded. A great reward which is in high ranks, God's forgiving and blessing which they receive, and God is an affectionate forgiver" (5,6).

Jihad is a complicated concept covering a number of other concepts. It is comprised of two stages the first of which is in three steps too. The first step of the first stage is knowledge of the self, and according to one of the hadith it provides the background of any jihad-like movement.

In the second step one should fight back and purify one's ego (self) which is referred to by the holy prophet of Islam (p.b.u.h) as the 'major jihad'. After this phase, a power of discrimination is created within an individual which would be applied in the third step to discriminate between righteous and corrupt criteria. It also enables an individual to opt for the righteous faction. After these three steps, it is the practical stage. According to hadiths, it would be called the 'minor jihad'. This stage is not realized without the major jihad.

According to Imam Ali (p.b.u.h.), jihad possesses three instruments:

"In God's way battle with your own arms. If you couldn't do that, battle with your tongue. If yet unable to do that, then battle with your hearts".

Then he also mentions 4 battle-fields:

"Enjoining and forbidding the evil, resistance in battle field and enmity with the wrongdoers"

These four fields are in fact the minor jihad. Therefore, jihad has 12 fields indeed: jihad with arms, tongue, heart and in the 4 fields of enjoining and forbidding the evil, resistance in battle field and enmity with the wrongdoers (7).

Jihad has a special connotation. Not every attempt can be called jihad. Jihad has the presumption of fighting an enemy. That is any encounter without the presence of an enemy cannot be called jihad. Just in case there is a face to face enemy over there, then the attempt can be called a jihad. It can be in the form of killing, financial, scientific or technical. They are different types of jihad. In today's literature the equivalence for jihad is battle (8).

After the revolution, Iran is in a long term and deep political/cultural and economic enmity with the U.S. and other countries. The only way to resist this anti-human faction is to develop the thought of battle. All progress of Iran and its successful passage through the determining and sensitive traps after the revolution is due to wise, strict and honest battle of the nation. This battle and jihad is not terminable. That is because the devil and its faction do always exist. However, under different circumstances jihad is performed in different forms and methods (9, 10). A combination of the thought of battle and proceedings to improve together coined the term 'jihad work'. It does not imply disobeying rules. Within the framework of law two types of work can be done: official work and jihad work. The latter implies passing through obstacles, not exaggerating little obstacles, not forgetting one's goals and direction, enthusiasm for work, having a Hossein-like spirit, being opportunistic and taking care of every moment that is sensing enmity and betrayal, momentary sensitivity, responsibility and enhancement of private communication with God (9, 11).

Since our country requires jihad work in all fields we decided to investigate the content of the term jihad work and its features from Ayatollah Khamenei's perspective.

Features of jihad work:

1. Work that follows a goal, intention and seeks knowledge (12).
Ayatollah Khamenei says about it: "Standing against these require a Hossein-like spirit and those serving in battles against the arrogant are in fact following in Imam Hossein's footsteps" (9).
2. Work that is constantly accompanied by great efforts; all advancements and civilizations in history were the result of

constant hard efforts. However, constant jihad does not imply constant suffering. Instead it involves continuous joy and delight and is in contrast with lethargy, reclusion and idleness. In the midway, wills get weakened, hesitation appears and lethargy pops up and the movement is stopped. We should not let it happen through permanent efforts. No interval should be allowed (13, 14, 15).

3. Work that is characterized by a belief-based structure, along with deep faith in work, people and most importantly in God and his rewards. Work that is based on religious and moral values, feeling of responsibility and preparation for sacrifice and Hossein-like spirit (15, 16).
4. Work that is accompanied by fear of God, avoidance of sin and efforts to satisfy God (17).
5. Work that relies on practice, and not only on speech and dreaming without any real action (12).
6. Jihad work is not necessarily carrying out an extraordinary job. It needs to be useful and appropriate for satisfying a need which can act as a major or minor birth (18).

Jihad-like management:

Jihad work in managerial domain is known as jihad-like management. In fact, responsibilities are on the shoulders of managers who need to run an organization. With this concern, the great leader of our country states that: "The only way out of the country's crises in self-efficacy domain and management of social affairs is a jihad-like management". In this jihad-like management, the system is not pyramidal. Instead it is circular and flat. That is, it does not have a basis, as in a pyramid and then a series of hierarchies. It has a center around which all others rotate. In fact there is no need for directives in jihad work in the management domain. Instead, everything is done through setting a goal and having an organizational coherence. Such an organizational coherence is first manifested through reformation of the self. It is then followed by reformation of official structure. Movements along this pathway would be both individually and socially and dependent on two series of work simultaneously: conceptual and actual matters. In the former, the goal is to change one's perception since habit-formation is the worst enemy of human being. Wrong habits are why values and anti-values replace each other. Following the same route,

actual matters should alter similarly to conceptual ones. Besides these two matters, preparation is important which not only speeds up individual progress but also paves the way for group work. Mind you that as far as jihad work is concerned, individual movement is prioritized over group movement (18).

Factors influencing lack of cooperation in jihad work:

Devil: According to the holy Quran, devil can be either a jinni or a human being who disrupts human calculation systems including logic and instinct which are the \true evaluation systems. The outcome would be the disruption of human calculation system and the consequent wrong estimation. Once the calculation system is broken, everything goes wrong. Wrong estimation is a great hazard. At times it threatens human life. Sometimes it threatens human's destiny since human's strength, power and capabilities are submissive to one's power of will which is, in its turn, dominated by the effect of his/her estimation system: in case this system malfunctions, one's will opts for a wrong decision and moves towards wrong destination; then, one's powers and all capabilities would be operated in the same wrong direction. The outcome would be an alteration in human life and fate. Devil exerts such disruption in human calculation system in multiple ways: one is through deceptive promises he makes to human being which touches upon deep-rooted desires at heart. It opens up a deceptive, flamboyant perspective in front of their eyes more of a mirage kind than reality. This has been mentioned in the 20th verse of suraNesa. Another way is through producing fear, the gist of which has been mentioned in the 175th verse of sura Al-e-Emran. In order to be safe from devil we should be careful and ready to fight it back. This is what is known in the holy Quran as 'divine virtue'. It is, for instance, mentioned in the 29th verse of suraAnfal as capable of giving human beings a power of discrimination between right and wrong. In another holy verse (the 282nd verse of suraBaghare), virtue is stated to be God's will to open the gates of knowledge, awareness and wisdom to true believers (12).

CONCLUSION

According to the inferences made from verses and hadiths, progress meaning the one in bondage and approaching God entails advancement both in this life and afterlife. Such progress involves jihad-like work which is derived from a jihad belief as part

of real Islamic concepts and ranks high among other concepts. It has been mentioned several times in verses and hadiths as being realizable and accessible. One of its realization could be in advancements made after the revolution of Iran in all fields which have been the outcome of hard efforts and jihad-like spirits. In defining jihad, it was mentioned that enmity does always exist. And no attempts are called jihad without the presence of an enemy. In fact, the goal of jihad work is to defeat human's inner enemy which is the worst enemy, as we have in Islam that is, we need to get rid of the indulgent self which merely seeks for lethargy, idleness and imprudence. The next stage is to fight the outer enemy ignorance of which is a serious mistake in one's approach and which disfavors the whole country. In fact, first of all, we need to know the enemy well and understand its plans. Just then, jihad-like management and jihad work make sense (19).

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