

• [Pakistani Brigadier General S.K. Malik \(?-?\)](#) - Ibn Warraq says Malik's book *Quranic Concept Of Power* (1979) is one of "4 core texts of jihadists" today. US military officials are finding summaries of it in various languages on captured and killed jihadists in Afghanistan. Malik also wrote *Quranic Concept of War*, and Colonel Joseph C. Myers wrote an excellent essay on the importance of that book. Warraq on *Quranic Concept of Power*:

It is of the utmost significance that the book's Foreword was written by Muhammad Zia ul-Haq [1924-1988], the then-President of Pakistan and Army Chief of Staff, and the Preface by Allah Bukhsh K. Brohi [† 1987], the Advocate-General of Pakistan, and one-time Pakistani Ambassador to India. As Poole and Hanna emphasize, "Their respective endorsements of the book established Malik's views on jihad as national policy and gave his interpretation official state sanction. General Zia embraces Malik's expansive understanding of jihad as a duty extending to individual citizens as well as soldiers; and Brohi, drawing an explicit distinction between Dar-al-Islam [The House of Islam] and Dar al-Harb [the House of War, i.e. non-Muslims], accepts the redefinition of defensive jihad to include the removal of any obstacles and countering any resistance to the spread of the message of Islam and the institutionalization and governance according to shari'a. In this view, even passive resistance to the advance of Islam is legitimate grounds for attack."

"Terror struck into the hearts of the enemies is not only a means, it is the end in itself. Once a condition of terror into the opponent's heart is obtained, hardly anything is left to be achieved. It is the point where the means and the end meet and merge. Terror is not a means of imposing decision upon the enemy (sic); it is the decision we wish to impose upon him..."

"Jihad," the Quranic concept of total strategy. Demands the preparation and application of total national power and military instrument is one of its elements. As a component of the total strategy, the military strategy aims at striking terror into the hearts of the enemy from the preparatory stage of war...Under ideal conditions, Jihad can produce a direct decision and force its will upon the enemy. Where that does not happen, military strategy should take over and aim at producing the decision from the military stage. Should that chance be missed, terror should be struck into the enemy during the actual fighting.

"As a complete Code of Life, the Holy Quran gives us a philosophy of war as well... This divine philosophy is an integral part of the total Quranic ideology... to distill God's doctrine for war through the examples of the Prophet"...the Book [Quran] does not visualize war being waged with "kid gloves." It gives us a distinctive concept of total war. It wants both, the nation and the individual, to be at war "in toto," that is, with all their spiritual, moral, and physical resources. The Holy Quran lays the highest emphasis on the preparation for war. It wants us to

prepare ourselves for war to the utmost. The test of utmost preparation lies in our capability to instill terror into the hearts of the enemies.” (*Quranic Concept of Power*)

“the Holy Prophet’s operations ...are an integral and inseparable part of the divine message revealed to us in the Holy Quran... The war he planned and carried out was total to the infinite degree. It was waged on all fronts: internal and external, political and diplomatic, spiritual and psychological, economic and military...The Quranic military strategy thus enjoins us to prepare ourselves for war to the utmost in order to strike terror into the heart of the enemy, known or hidden... Terror struck into the hearts of the enemy is not only a means; it is the end in itself.” [Quranic Concept of War](#)

Malik talks about the three stages of teaching about war in the Quran:

"The Muslim migration to Medina brought in its wake events and decisions of far-reaching significance and consequence for them. While in Mecca, they had neither been proclaimed an Ummah [a people or community] nor were they granted the permission to take up arms against their oppressors. In Medina, a divine revelation proclaimed them an 'Ummah' and granted them the permission to take up arms against their oppressors. The permission was soon afterwards converted into a divine command making war a religious obligation for the faithful." ([Quranic Concept of War](#) p. 11)