CONTEMPORARY DEBATES IN ISLAM

AN ANTHOLOGY OF MODERNIST AND FUNDAMENTALIST THOUGHT

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PART TWO: ISLAMIC FUNDAMENTALISM

I. JURISPRUDENCE, BASES OF LAW, AND RATIONAL SCIENCES

CHAPTER 19

ISLAM AS THE FOUNDATION OF KNOWLEDGE

Sayyid Qutb


The first part of the first pillar of Islam is a dedication of perfect servitude to God alone, and witness to this meaning and requirement is given by the recital of “There is no god except God.” The second part of this pillar is that for knowing the details of this servitude and its true and correct way one has to refer to the Messenger of God (S.A.W.). Witnessing “Muhammad (S.A.W.) is the Messenger of God” refers to this. The practical shape of absolute servitude to God is that Allah alone should be deemed the Lord (the worshipped) in faith, practice, and law. A Muslim can never hold the belief that anyone else except God can appropriate the position of worship nor that anyone, being a Muslim, can even imagine that, barring God, any creature can be worshipped or anyone can be assigned the place of sovereignty. In the foregoing pages we have also sustained
A Muslim is bound by divine revelation. A Muslim is bound by the word of God, not by the sayings of the prophets or the traditions of the early community. The Qur'an is the final authority in Islam, and it is considered the source of all Islamic law and guidance. The Hadith, which are the sayings and actions of the Prophet Muhammad, are secondary to the Qur'an and are used to interpret the holy book. However, they are not considered equal to the Qur'an in terms of authority.

Branches of Knowledge in which Man is Bound by Divine Revelation

- Theology: The study of the nature of God and the relationship between humans and the divine. Islamic theology is based on the belief in one God, Allah, and the role of Prophet Muhammad as His last Messenger.
- Ethics: The study of moral principles and values. In Islam, ethics are defined by the commands of Allah and the prohibition of all things that Allah has forbidden.
- Jurisprudence: The study of Islamic law and the application of the Qur'an and Hadith to the daily life of Muslims. Islamic law is known as Sharia and is divided into two main branches: Fiqh (Islamic jurisprudence) and Hadith (the study of the sayings and actions of the Prophet Muhammad).
- Philosophy: The study of the nature of reality, existence, knowledge, and reasoning. Islamic philosophy is characterized by the integration of Islamic beliefs with Greek philosophy.
- Science: The systematic and logical approach to discovering how the world works. Muslims have made significant contributions to the fields of mathematics, astronomy, and medicine.

Of course, a Muslim is allowed to have personal preferences and opinions on matters of faith and practice. However, these personal views should not conflict with the teachings of the Qur'an and the Hadith. As a result, the personal freedom of a Muslim is not absolute, and it is limited by the requirements of Divine Revelation.
learnings, arts, and technology. Although the fundamental principle is that when a Muslim society has come into being it should itself strive to generate these capabilities in all the fields in a big measure, for all these types of knowledge and technology are obligatory for some to acquire special proficiencies and capabilities. If these faculties and capabilities are not developed, nor a congenial atmosphere provided for producing, patronizing, developing, and commissioning them for yielding profitable results, the society as a whole will be deemed guilty. But until this is available, a Muslim has permission to acquire these knowledges as along with their practical explanations from both Muslims and non-Muslims, and benefit from the experiments and strivings of both Muslims and non-Muslims and may commission these duties irrespective of the Muslims and non-Muslims. These are included in affairs about which the Messenger of God (S.A.W) has said, "You better understand your worldly affairs." They do not pertain to matters related to Muslim concepts about life and the universe or discuss man's responsibility and the nature of man's relations with the surrounding universe and his relations with the Creator of life. They are also not concerned with those principles and regulations and laws and canons that organize the lives of individuals and community. They are also not connected with morals and manners, customs and traditions, and these values and standards that command supremacy in society and project their impressions onto society, hence the Muslim need not fear that by imbibing these learnings he would be vulnerable to any flaw in his faith or he would revert to Jahiliyah.

But as regards reason of human struggle, whether it is individual or collective in form—and this struggle is directly connected with human self and concepts of human history—similarly as regards the reason for the beginning of the universe, in conception of life and man's own beginning and its interpretation, since all these matters pertain to Metaphysics (and are not related to Chemistry, Physics, Astronomy, and Medicine) they have as such the same position as the principles and regulations, laws and canons organizing the human life and human efforts. They are indirectly related to faith and concept. It is therefore, not permissible for a Muslim to acquire these learnings from anyone else except a Muslim; rather it should be acquired from only such a Muslim in whose religion and righteousness he may have full confidence. He should have the thorough conviction that he seeks guidance from God alone in all these matters. The real purpose, however, is that this reality should be fully ingrained in the consciousness and feelings of a Muslim that all these affairs pertain to God and are for the benefit and advantage of God. Of course, there is no bar that a Muslim should thoroughly investigate the Jahili research and all the results of the efforts made in these affairs. However, the point of view should not be to acquire for himself material for conceptualization and comprehension. It is only for ascertainment of the alterations and constellations by the Jahiliyah, and to determine how human misguidance can be eliminated, and converted into a righteous approach embracing man with the right principle under the Islamic concept of life and the Islamic faith.

INFLUENCES OF JAHILLYAH ON HUMAN KNOWLEDGE

Philosophy, interpretation of human history. Psychology (with the exception of those observations and disputed opinions that do not investigate the interpretation and explanation), Ethics, Religions and their comparative study. Social Sciences and Humanities (leaving observations, statistics and directly acquired information, and the fundamental concepts that are developed on their basis), the collective aspect and objective of all these learnings, past and present, in every period, had been directly influenced by its Jahilley beliefs and fashions, rather their super-struc-
tures were raised on these very Jahilley beliefs and fashions. This is the reason why the majority of these branches of knowledge are at loggerheads with religion in their fundamental principles, and many explicit or implicit girdles against the concept of religion ordinarily and the Islamic concept particularly.

These angles of human thought and learning do not bear that importance that is attached to Chemistry, Physics, Astronomy, Biology, and Medicine, provided the latter remain confined to practical experiments and results, and do not extend to philosophical interpretations and explanations (in any shape) by trespassing that limit. For example, just as Darwinism by affirming and arranging the observations in the field of Biology outstripping its limits, without any reason or theory, needlessly and merely being overpowered by sentiments, preserved this theory that there is absolutely no need of supposing a supernatural power for the beginning of life and its evolution. Necessary and invaluable information has since reached the Muslims in these matters from their Creator. They are so sublime and elevated that human findings and strivings appear tracy and ridiculous compared to theirs. But notwithstanding, man needles and interferes within that sphere, which is directly related to faith and servitude to God.

CULTURE AND ZIONISM

The assertion that culture is a human heritage is not bound by any particular country, nor does it have a particular nationality, nor is it related to any particular religion; it is correct to the extent of scientific and artistic knowledge and their academic explanations, provided we do not confine their sphere of activity, and begin to metaphysically interpret the results of those learnings, and get involved in the philosophical (explanation) of man, man's struggle, and human history, and give philosophical justification of the phenomena of art and literature and intuitive interpretations. But this concept of culture we have described above, in fact, one of the many contrivances of world Zionism whose purpose is to demolish all limits and bounds on top of which is the list of the bindings and limitations of religion—so that the position of Jew may easily pervade within the body of the entire world when it has become leaguered, intoxicated and half-sleeve, and the Jews should have full liberty to pursue their diabolic activities in the world. Topping the list among these activities are their dealings in usury and moneylending, whose
EUROPE'S EMPIRICAL SCIENCES PERIOD

The product of the empirical sciences, which in the modern age are perceived as distinct from the other sciences, was not formed until the 18th century. The distinction between the empirical sciences and the other sciences has been the subject of philosophical debate since the Renaissance. The empirical sciences are those that rely on observation and experience as a foundation for knowledge. They include the natural sciences, social sciences, and humanities.

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matter. We refer to God and His prophet (S.A.W.) for decision in their mutual differences. Exposing the vicious designs the Jews and Christians harbor about Muslims in general, God, Most High, states:

Many of the people of the scripture long to make you disbelievers after your belief, through envy on their own account, after the truth has become manifest to them. Forgive and be indulgent toward them until Allah give command. Verily Allah is able to do all things. (2: 109)

And the Jews will not be pleased with you, nor will the Christians till you follow their creed, Say "Verily the guidance of Allah (Elmame) is guidance." And if you should follow their desires after the knowledge which has come to you then would you have from Allah no protecting friend nor helper. (2: 120)

O, you who believe! If you obey a party of those who have received the scripture they will make you disbelievers after your belief. (3: 108)

The saying of the Messenger of God (S.A.W.), which Hafiz Abu Yaqoq has quoted on the authority of Hafiz Haydar (S.A.), Hamed and Shibli, further explains the statements of the Quran. The Holy Prophet (S.A.W.) is reported to have said,

"Inquire not from the people of the Book regarding anything. They will not lead you to the right path. They themselves are misguided. If you followed them you would either commit a falsehood or falsely a truth. By God, had Moses been alive amongst you it would not have been permissible for him to adopt any other course except following me."

When God, Most High, has explicitly and categorically stated this hazardous determination of the Jews and the Christians about the Muslims, it would be a peak of foolishness and short-sightedness to nurse this good-will even for a moment that the discussions made by them about Islamic faith or Islamic history or proposals offered about the system of Muslim society or Muslim politics or Mus-

lim economics could be based on any good intention, or they have Muslim's well- being in view, or in fact they are sincerely in search of guidance and light. Those who entertain this good opinion about them after the clear declaration and categoric verdict of God, their reason and intellects are worth lamenting.

Similarly God, Most High, has also decided this:

Say! the guidance of God is in fact the real guidance. (2: 120)

This statement has also determined the fact that the instruction of God, Most High, is the only source toward which a Muslim should refer all his matters. After decision from Divine guidance nothing shall accrue except misguidance and aberra-

tion. Rather there does not exist any other source except God, from when guid-

ance and light could be obtained. This statement, made in the verse above, is inferred in recent time terms that "the guidance of God is in fact the real guidance" goes to prove that what remains after the Divine revelation is only devotion, aterra-

tion, misguidance, deflection, and misfortune. This meaning and import of the verse is so significant that it does not admit to any doubt and disbelief.

This absolute command also lies in the Quran, that no link should be had with a person who turns his face from the remembrance of God and world-seeking alone is his objective and outlook. The Quran has further elaborated about such a person that he is a worshipper of moisture and suspicion; knowledge and faith have not even touched him. The Quran forbids man from following suspicion. Such a person whose eyes get stuck upon the outward glitterings of the world, according to the Quran, is devoid of both the essence of knowledge and correctness of sight. God says:

Then withdraw (O Mohammed) who sees from Our remembrance, and desires but the life of the world. Such is their sum of knowledge. Verily your Lord is well aware of him who strays, and He is best aware of him who goes right. (3: 29-30)

They know only some appearance of the life of the world, and are heedless of the Hereafter. (30:7)

This superficial, appearance-loving person unaware of the real knowledge can only know one who is oblivious of the remembrance of God and fond of the transient worldly life. This is equally true of all the scientiffic and expert artists of the modern age. The knowledge whose standard-bearers they are, is not the one a Muslim must trust its holder to single-mindedly and go on impeding and benefiting from unhesitatingly. As regards this knowledge, a Muslim is allowed to reap its fruits to the extent of purely academic information. But he should not pay any heed to the interpretation and explanation offered by it in regard to life, human self, and its conceptual ramifications. This, however, is not the knowledge about which the Quran has time and again praised and complimented. It is stated:

"Are those who know equal with those who know not?"

Those who quote such verses, detached from their context for misappropriated argu-

mentation, are totally on the wrong. The verse which contains this categorical and distinguishing line about knowledge is cited here below.

Is he who pays adoration in the watches of the night, prostrate and standing, be-

waring of the Hereafter and hoping for the entry of his Lord (to be accounted equal with a disbeliever?) Say to them, O' Ahammed! Are those who know equal with those who know not? But only men of understanding pay heed. (39:9)

This servant of God who in solitary nights prostrates himself before Almighty Allah remains absorbed in whispeirings and solicitations with his Creator, while standing and prostrating he quivers and trembles with the fear of the Hereafter; keeps his heart and eyes brightened up in the hope of his Sustainer's mercy, in fact such is the fortunate person who, in the right sense has shared the wealth of know-

ledge, and this is the very knowledge to which the afore-cited verse refers. That is a knowledge that guides man toward God; that enables him to embrace the blessings of purity and truth. This is not the knowledge that distorts the human nature, and directs him on the wrong meandering path of apathy and refusal of God.
The sphere of knowledge is not confined to faith, religious obligations and duties, commandments and jurisprudence only. It is very wide. It is as much concerned with the laws of nature and also subjugation of those laws under the interest and purpose of the sovereignty of God, as it is with the faith and obligations and Divine laws. Of course a knowledge that has no basis in faith is outside the definition of that knowledge, to which reference has been made in the Quran and whose possessors have been praised therein. A very strong link exists between foundation of faith and all those sciences that pertain to the charters of the universe and laws of the nature (e.g., Astronomy, Biology, Physics, Chemistry, and Geology). All these sciences provide open proof of the existence of God, provided they do not come under the influence of deviated human desires, and render them benefit of God’s concept, just as a debatable state of affairs has actually happened during the renaissance in Europe. In fact a period came in the history of Europe when extremely painful and hateful differences grew between the scholars and the tyrannical and cruel Church, as a result of which the entire literary movement of Europe proceeded on an anti-God path. This movement cast its far-reaching effects on all aspects of life in Europe. Is it not changed Europe’s entire attitude of thought. These venomous influences not only provoked the fire of anger and enmity against the Church and its concepts and faiths but also the very concept of religion as a whole came under the fire of hatred and grudge, so much that the contribution of thought that Europe made in the field of knowledge and wisdom was inundated with enmity of religion, whether it was transcendental philosophy or pure academic and artistic research, which apparently do not have any concern with religion.

This you have known, that the foundation and basis on which the West’s attitude of thought and its contribution in all fields of knowledge was erected had those venomous influences active beneath them, which were engendered by the enmity of religion. It is not, therefore, difficult to understand why feelings of extreme animosity are found against Islam as a whole in the intellectual contributions of the West and its attitude. This expression of hatred against Islam is deliberate and is done knowingly, and under most circumstances thorough effort is made under a pre-planned scheme to shake the pure building of Islamic faith and concepts and gradually demolish those foundations that distinguish the Muslim society from other societies. Even after knowing this nefarious conspiracy if we continue to bask upon Western thought and its intellectual contribution in imparting Islamic sciences, there cannot be a more shameful indolence and inexcusable apathy than this. Rather it is obligatory on us that we should be cautious even while receiving education in pure scientific knowledge and technology, which we are, under present circumstances, compelled to acquire from Western sources. We should keep these sciences aloof from the shadows of philosophy, for basically these happen to be the travesty and contradiction of religion in general and Islam in particular. Even its slightest influence is enough to delude the pure and clear stream of Islam.
II. ISLAM AND POLITICS

CHAPTER 21

WAR, PEACE, AND
ISLAMIC JIHAD

Sayyid Qutb


STAGES OF THE MOVEMENT OF JIHAD

The great scholar Ibn Qayyim in his book Zad al-Maad has introduced a chapter entitled "The Prophet's Treatises of the Unbelievers and Opposites from the Beginning of Messengership until his Death." In fact the learned scholar has summed up therein the nature of the Islamic concept of Jihad. He writes:

The first revelation made to the Holy Prophet was "Ibraham rabbial 'aseer kiyaq."  
(Read in the name of your Sottainer who created).

This was the beginning of the Messengership. Allah, Most High, ordained him to recite this revelation in his heart. He was not commanded to preach it to others. Then Allah revealed:

"Ya ayyubhill-Maddunat, Qurayn Fe-amm."  
(O, you who are wrapped in your quattile rime and ward).
Thus with the revelation of "Ijra" Prophethood was conferred upon him, while with "Ib ayub-Muddawar" he was commissioned to Mesengership. Subsequently, he was commanded to warn his relations. Therefore, first of all he warned his people, then the Arabs surrounding him, then the Arabs residing in Arabia, and finally he warned all the people of the world. Thus since the inception of his Messengership for about 13 years he kept on warning the people and inculcating the fear of God through preaching. During this period he neither warded nor levied Jizya. Rather he was ordered to reform himself, practice patience and forbearance, and take recourse to forgiveness. Then he was commanded to migrate and was also given permission to fight. Then he was ordered to fight those who came to fight him and restrain himself from those who did not make war with him. Later on he was ordered to fight the polytheists so that Allah's religion was established fully. The non-believers were divided into three categories after the command of Jihad was issued. Firstly, those who were at peace, secondly, those with whom Muslims were at war, thirdly, the zimmis (non-Muslims residing under Muslim rule). Those unbelievers with whom the Holy Prophet (S.A.W.) had entered a treaty were at peace with them, he was ordered to keep up the treaty, and so long as they abided by the treaty, its terms were to be honored. And if any breach of the terms of the treaty was apprehended, they should be paid back in the same coin, and no war should be waged against them until they were notified of having broken it. It was ordered that he should fight with those who had committed breach of the treaty. When the Prophet (S.A.W.) was asked regarding the word "Jizya" he was commanded to "Bazarat" was revealed, details of the treatment to be meted out of these three types of people were given. It was made clear that war should be declared against those from amongst "the people of the Book" who were enemies of Allah and His prophet, until they agreed to pay "Jizya" (a tax levied on non-Muslims in lieu of military service by a Muslim state) or embrace Islam. About the unbelievers and the hypocrites, it was ordained in the chapter that Jihad should be declared against them and they should be treated harshly. The Holy Prophet (S.A.W.) therefore waged Jihad against the polytheists with sword, and against the hypocrites with arguments and preaching. It was also announced in this chapter that all the treaties entered into with the polytheists should be brought to an end and they shall no more be binding. In this regard, treaties were divided into three categories. The first related to people who broke the treaty and did not honor its terms. He was ordered to fight against them. He fought with them and was victorious. The second category pertained to those people with whom the treaty was made for a definite period, and they neither infringed the terms thereof nor helped any one against the Holy Prophet (S.A.W.). The third kind related to such people with whom there was neither any treaty nor war with the Holy Prophet (S.A.W.) or with whom the treaty was for an indefinite period, no term having been stated therein. For such people command was given that a notice period of four months be given to them for the expiration of the term, whereby they should be fought with. Accordingly, those who had committed infringement were put to sword and a grace period of four months was given to all such people with whom there was either no treaty, or it was for an indefinite period. Order was given for the fulfillment of the term of treaty to those whose treaty was about to expire. All such people embraced Islam even before the expiration of the grace period, and Jizya was imposed on the zimmis (non-Muslims). In short, with the revelation of the chapter Bazarat, the treatment of the Holy Prophet (S.A.W.) with the unbelievers took three distinct shapes:

1. Advocates in war
2. People with treaties
3. Zimmis

Ultimately, people who had entered into treaties also embraced Islam. Thus only two categories were left: 1) Adversaries and 2) Zimmis.

Firstly, the Muslims who had reported faith and belief in him, secondly, those at peace with him who enjoyed protection from him and, thirdly, those who opposed him and kept on fighting. As regards behavior with the hypocrites, he was ordered, to accept their outward appearance, and leave their inward state and intentions to God, and carry on Jihad with them by arguments and persuasive means, to draw them and treat them with hardship and to influence their hearts by the deep penetrating words of God. He was forbidden from offering funeral prayers for them and from praying at their graves and he was told that Allah shall not forgive them even if he sought forgiveness for them. So this was the practice of the Holy Prophet (S.A.W.) concerning his enemies amongst the unbelievers and hypocrites. In this discourse, all the stages of the Islamic Jihad have been summarized. In this summary we find glimpses of the transitive and far-reaching characteristics of the dynamic movement of the true religion. They are worthy of deep and penetrating study. But we can here at best only afford to make a few concise explanatory remarks.

FIRST DISTINCTING CHARACTERISTIC OF THE DYNAMIC JIHAD

The first distinguishing characteristic of this true Religion is that the entire practical system of this religion is realistic. Its movement addresses human beings as they exist in society, and mobilizes the resources and means that are in accordance with practical conditions. Since this movement has to confront such Jahlīyyah, which prevails over ideas and beliefs and on the basis of which a practical system of life is established duly backed by political and material authority, the Islamic movement has, therefore, to produce parallel resources to counteract the Jahlīyyah. This movement resorts to the method of preaching and persuasion for reforming the ideas and beliefs. It harnesses material power and invokes Jihad for eliminating the Jahlī order and its supporting authority for they interfere with and prevent the efforts to reform the beliefs and ideas of humanity at large, and by dint of its resources and aberrant methods forces them to obey it and makes them bow before human lords instead of the Almighty Lord. This movement does not confine itself to mere preaching and persuasion while confronting the physical power, nor does it deem it proper to utilize force and coercion for converting the ideas and thoughts of the common man. Both these principles are of equal importance.
in the application of the method of this religion. The very purpose of this move-
ment is to set human beings free from the yoke of human enslavement and make
them serve the One and Only God.

SECOND DISTINCTIVE QUALITY
Its second distinguishing characteristic is that it is a practical movement, which
progresses stage by stage and at every stage provides parallel and proper resources
according to its practical needs and requirements. Every stage prepares the ground
for the subsequent one. In fact this religion does not confront the problems of
practical life with abstract theories, nor does it traverse the various stages of life
with static and unchangeable means. Those who, while talking about the system of
Jihad in religion, quote Quranic verses in support of their arguments, do not keep
under consideration this distinctive aspect nor are they aware of the nature and
reality of the various stages through which the movement of Jihad has passed, nor
are they cognizant of the fact that the various verses are correlated with each stage.
Thus such people, while speaking about the system of Islamic Jihad, do it in a
chancy way, misusing the various stages, thereby distorting the very concept of
Jihad. They try to extract final principles and derive generalities from the verses of
the Holy Quran for which there is no justification whatsoever. The root of their
misuse is that they presume that every verse of the Quran is the final and last
verse on the subject in which the final order of the religion has been stated. This
group of thi-these people, under the pressure of pessimistic conditions under
which the present Muslim generation is laboring, has nothing left except the label
of Islam, laid down arms spiritually and intellectually. It is the result of this de-
ficient mentality that these people maintain that "Islam only believes in defensive
war." On top of this, they are laboring under the misconception that they have
rendered some good to the religion by this discovery, although by this incorrect
deduction they want religion to surrender its distinctive method. In other words,
religion should relinquish its ideal of destroying all the Sarmic forces from the face
of the earth and making human being bow down their heads before one God, re-
taining them from the servitude of the servants and making them enter the servi-
tude of the Lord and Creator of the servants. But Islam, in order to translate this
ideal into reality, does not forcibly compel people to accept its faith, but provides
them with a free atmosphere to exercise their choice of faith. It either completely
demolishes the reigning political systems or, subjugating them, forces them into
submission to and acceptance of Jusuf. Thus it does not allow any impediment to
remain in the way of accepting the belief. Thereafter it allows complete freedom
to people to accept or reject belief.

THIRD DISTINCTIVE CHARACTERISTIC
The third distinguishing characteristic is that this arduous and progressive move-
ment of religion and its fresh and new resources did not alienate religion from its
very inception, but rather accosted and addressed people—whether they were near
relations of the Holy Prophet (S.A.W.) or they were Qurnish or the Arabs as a
whole or all the people of the world—regarding one single fundamental, that is
that they could become single-minded in the servitude of One Lord only by com-
ing out of the servitude of human beings. It breaks no compunction on this princi-
ple not tolerates any flexibility. Then it embodies upon a set plan in order to realize
and achieve this sole purpose. This plan consists of certain definite and defined
stages and for every stage new and corresponding resources are harnessed, as we
have already explained in the foregoing pages.

FOURTH DISTINCTIVE CHARACTERISTIC
The fourth characteristic is that this religion regulates the mutual relationship be-
 tween the Muslim society and other societies by giving it a legal shape, as is evident
from the quotation of "Zad al-Maaf" referred to above. The basis of this legal regu-
lation is that "Islam (submission to God) is a universal truth, acceptance of which is
binding on the entire humanity. If it does not incline toward Islam or accepts the
same, it should then adopt an attitude of tolerance and should not impose any
impediment in the shape of a political system or material power forstalling the
way of Islam's message and persuasion. It should leave everybody to his free will to
accept or reject it. If he does not wish to accept the same he should not, at the same
time, oppose it or hinder the way of others. If anyone adopts the attitude of resist-
ance, it would then be obligatory on Islam to fight against his will he is killed or he
declares his loyalty and submission. Schedules of defeatist and apologetic normalities,
while expressing their subjects on the subject of "Jihad" in Islam, trying to wash this
"black", instigating two things and thus confuse the issue: first, this religion forbids
imposition of belief by force, as is clear from the verse. "There is no compulsion
in religion." Q.2:256, while on the other hand, it authorizes all those political and mate-
rial powers that stand between the people and Islam, which make one people bow
before another and prevent them from the servitude of Allah—these two principles
are quite apart and have no mutual relations nor is there any room for intermediating
them. Despite this, these people with definite quantities confound these two as-
pects and endeavor to confuse the meaning of Jihad to what is today called "defensive
war." The Islamic Jihad is a different reality, and has no relationship whatsoever
with the modern warfare, neither in respect of the causes of war, nor the obvious
manner in which it is conducted. The causes of Islamic Jihad should be linked with
the very temperament of Islam and its real role in the world, and in its high princi-
ples which God has laid down for it and for whose fulfillment the Holy Prophet of
Allah was commissioned to the high office of prophethood, and was made last
Prophet and Messenger.

ISLAM IS A GENERAL DECLARATION OF MAN'S FREEDOM
The true religion is in fact a universal declaration of man's freedom from the servi-
tude to other men and to his own desires, which, too, are a form of human servitude.
The real world of religion is an ongoing process of development and evolution. The path of religious evolution is marked by the continuous interaction of cultural, social, and historical forces. This interaction has resulted in the creation of new religious movements and the transformation of existing ones. The evolution of religion is a complex process that involves the convergence of various factors, including cultural, social, and historical changes. The evolution of religion is not a linear process, but rather a cyclical one, where new beliefs and practices emerge, replace, or coexist with existing ones.

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fact becomes a renegade. The Prophet of God (S.A.W.) has stated in very clear words that obedience to the current laws and governments is synonymous to "worship" when the Jews and Christians refused to worship One God. According to this meaning of the word, they were classed with "polytheists."

Tirmizi has narrated an authority of Abid bin Hatim (R.A.A.) that when the message of the Prophet of God (S.A.W.) reached him, he fled away to Syria, for he had embraced Christianity before the advent of Islam. But his sister and a few other persons of his tribe were taken prisoners of war. The Prophet (S.A.W.) showed mercy and granted her to his brother and released her without ransom, and arranged for her to return with some gifts. She came to her brother and persuaded him to embrace Islam and advised him to visit the Holy Prophet (S.A.W.). Abi, therefore, got ready. People in Medina talked about his arrival. When he got in the presence of the Holy Prophet of Allah (S.A.W.) he had a silver cross dangling round his neck. The Prophet of Allah (S.A.W.) was at that time reciting verses from the Holy Quran.

They (the people of the Book) have taken their rabbis and priests as lords other than God. (9:31)

Adi reports, "I submitted, 'They do not worship their priests.'" The Prophet (S.A.W.) replied, "Whosoever their priests and rabbis call permissible, they accept as permissible, whatever they declare forbidden, they consider as forbidden, and thus they worship them."

This explanation of the above verse by the Holy Prophet (S.A.W.) is the final and indisputable verdict that obedience to other than Divine law and government is tantamount to worshipping it, and a Muslim after committing the same falls outside the pale of religion. This verdict further clarifies that worshipping other than God means taking some people as lords, which practice of the true religion has come to banish and abhorrate. It proclaims that the people in Arabia should be free from the servitude of others than Allah.

**ISLAM WAS ESTABLISHED THROUGH BOTH PREACHING AND MOVEMENT**

If the practical life of human beings is found contrary to the above referred proclamation of freedom, then it becomes incumbent upon Islam to enter the field, simultaneously armed with preaching and movement for redressing this state of affairs. It should strike hard against those political powers that force people to bow as the threshold's others than God, and rule over them unmindful of the Divine laws, regarding the message of Islam from reaching the people. Consequently, even if the people wish to choose the faith of Islam, they do not have the freedom to exercise their volition undetermined and independent of the ruling power. It is, therefore, all the more necessary for Islam to assert itself in both respects—preaching and movement—so that it may, by wiping off the tyrannical powers from the face of the earth—whether they may be of a purely political nature cloaked in the form of racism or class distinctions within a race—establish a new social, economic, and political system, which may impart a practical shape to the freedom movement of man and be helpful in popularizing the same in the world.

**THE MEANING OF MAN'S FREEDOM ACCORDING TO ISLAM**

It is not the intention of Islam to thrust its faith upon people. But it is also not a mere "belief." As we have stated above, Islam is a universal proclamation of emancipation of man from the servitude of other men. Its message starts with the ideal that it strives to annihilate all such systems and governments that establish the hegemony of human beings over their fellow beings and reject them to their servitude. When it releases people from the political pressure of human sovereignty, and presents before them the message that enlightens the soul and reason, it allows them freedom to accept any belief or concept according to their free-will. But this freedom does not mean that they can make their desire their god or may themselves decide to remain under the servitude of other men, making some other lords over others. Whatever system of government may be established in the world, it should be based on the worship of God, and the source of authority for the laws of life should be God alone, so that under the shade of this universal system every one may be free to embrace any faith one likes. This is the only way under which religion, that is, laws, submission, obedience, and servitude can be purged for God alone. The meaning of religion is more exhaustive and profound than the meaning of belief. Religion means the system and way of life that brings under its fold human life with all its details. In Islam this system wholly depends on faith. But is held is far more comprehensive than faith. Under the Islamic system of government there is the possibility of many such habitations, which may be loyal to the country's Islamic laws but may have not accepted Islam.

**IS ISLAM A DEFENSIVE MOVEMENT?**

Anyone who fully understands this peculiar character of the religion, which we have explained above, will automatically arrive at the conclusion that it was indisputable that the Islamic movement should start under both circumstances, that is Jihad—by- self, that is, striving through fighting and striving through preaching. This fact could also be evident to him that Islam is not a defensive movement in the narrow and limited sense that transpires from the technical term of "defensive war" current in the modern age. In fact, this narrow and wrong meaning has been attached to and suggested by those who, vanquished under the pressure of circumstances and wily attacks of the orientalists, have presented this picture of the Islamic government of Jihad. Islam was a deluge which swept away tyranny and brought real freedom to man. It challenged each and every aspect of the practical life of man and, for redressing the same, utilized resources that were aptly supplied for them. Its movement of Jihad passed through definite stages and harnessed new and effective resources for each stage.
Supposedly if it is admitted that the Islamic movement of Jihad is a defensive one, then we must go on to alert the very meaning of the word "defense" and movement, then we must have to alter the very meaning of the word "defense" and movement, then we must have to alter the very meaning of the word "defense" and movement. If the ideal of the Islamic movement is the decisive proclamation of man's freedom, which is not confined to philosophical and ideological explanations only, but wishes to tackle practical situations by confronting every aspect with corresponding resources, apply sounds and effective to counter them, then for such a revolutionary purpose, the path of Jihad is one of the fundamental requirements—not, whether the homeland of Islam—more correctly in the Islamic terminology Dar-ul-Islam—is in a state of peace, or threatened by neighboring powers. When Islam strives for peace, it does not visualize the superficial peace by safeguarding from the hazards of only the voracities of Islam residing in a particular area of land. The peace Islam desires is that the religion should be established in its entirety in the world. All the people should bow in submission before One God, and should not take their fellow men as lords in place of God. After the period of the Holy Prophet (S.A.W) only the final stages of the Islamic movement of Jihad have to be followed. The initial or intermediate stages are not applicable at the same time since evolved. As the great scholar Allama Quisy has stated, "Thus after the revolution of the chapter Bara't the Holy Prophet (S.A.W) treated the unbelievers into three categories-first, adversaries in war; second, those with treaties; and third, zanadi. When the people with treaties embossed Islam only two kinds were left in the confrontation with the Prophet of Allah (S.A.W); people of war and enemies. The people of war were always afraid of him (hence it was a perpetual state of war with them). Thus the entire people of the world was divided under three categories: first, the Muslims who had expected belief in him; second, those peace-loving who had been granted peace by the Holy Prophet (S.A.W) and they are represented as in evident from the above sentence; and third, the opponents who were afraid of him. The attitude of the Islamic message toward unbelievers as delineated in the above discussion is the logical position consonant with the character and aims of this religion. Explanations given by people distorted by circumstances and upset by the attacks of the orientalists, when weighed on the scale of logic and reason, have no relevance with the temperament of this religion.

PROGRESSIVE COMMANDMENTS OF JIHAD

In the beginning when Muslims migrated to Madina, God, Most High, restrained them from fighting and told them:

"Refrain your hands and establish regular prayers and pay Zakat. (7:77)

Subsequently they were permitted to fight.

Permission to fight is given to those against whom war is made, because they are oppressed, and God is able to help them. These are the people who are exiled from their homes without cause because they said, 'Our lord is Allah,' for had it not been that Allah expelled some men by means of others, symposias, churches, castles and mosques, wherein the name of Allah is often mention,
would assuredly have been pulled down. Verily Allah helps one who helps Him. Allah is Strong and Almighty. Those who, if we give them power in the land, shall establish prayer and pay Zakat and enjoin right and forbid wrong and the end of all his affairs is with God. (22:41-49)

The next stage came when Muslims were commanded to fight those who fight them.

Fight in the cause of God against those who fight you. (1:190)

And finally, war was declared against all polytheists.

Fight against those among the people of the Book who do not believe in God and the Last Day, who do not forbid what God and His Messenger have forbidden, and who do not accept the true religion as their religion, until they are subdued and pay jizyah. (9:29)

Thus according to the explanation by Imam Abū Qaysīm, all Muslims were restrained from fighting against the polytheists and unbelievers, then permission was accorded to them to fight, then they were commanded to fight against the aggressors and, ultimately, they were commanded to fight all the polytheists and the unbelievers. These clear verses of the Holy Quran, the traditions of the Holy Prophet (S.A.W.) prompting and inciting to Jihad, the Islamic wars of the early period, rather the entire Islamic history replete with the description of Jihad, are eloquent testimonies in the presence of which every Muslim’s heart will abhor to accept the commentary about Jihad conceived by minds having been deformed by the pressure of unfavorable conditions and the treacherous propaganda of the orientalists. Can such a peacemaker claim to be an intellectual who only have listened to the clear commands of God, pursued the distinct sayings of the Prophet of God (S.A.W.) and seen the historical, records full of Islamic victories, but still labor under the misconception that the scheme of Jihad is a temporary injunction, related to changing conditions and transient circumstances and only that aspect of the scheme has a perpetual effect which is concerned with the defense of the borders.

In the initial commandment regarding permission for fighting, God, Most High, informed the believers that this perpetual and permanent principle of God is operative in the worldly life that He counts one group of people with the other so that corruption may be banished from God’s earth.

Permission to fight is given to those against whom war is male, because they are oppressed, and God’s able to help them. These are the people who are expelled from their homes without cause because they said ‘Our Lord is God’ and, if God had not checked one people by another, then surely synagogues and churches and oratories and mosques would have been pulled down, where the name of God is remembered often. (2:39-40)

Thus this struggle is not a temporary phase but a perpetual and permanent war. This war is the natural corollary to this eternal verdict that Truth and Falsehood cannot co-exist on the face of the earth. Whenever Islam proclaimed to establish in this world a system based on the light of God, and launched a movement to eradicate from the bond of servitude to other men, the powers of usurping the authority of God, struck out against it fiercely and were not prepared to tolerate its existence at any cost. Islam, too, was alert in wiping out these insurgents and kept on effacing the system of Taghoot astride the neck of human beings. The struggle between Truth and Falsehood, Light and Darkness, continues from the beginning of the universe and the surging tide of the Jihad for freedom cannot cease until the atomic forces are put an end and the religion is purified for God in toto.

WHY JIHAD WITH A SWORD WAS NOT PERMITTED IN THE MECCAN PERIOD

The command restraining the use of force during the Meccan period was only a temporary phase of the long-term plan. The same policy continued during the initial phase of the Hijra. But, subsequently, when the Muslim community stood up for Jihad the motivating force was not merely the defense of Madina. Undoubtedly its defense too was indispensable as an initial purpose or pretext but was not the ultimate aim. The spirit working behind Jihad was to safeguard the center of the movement from the dangers threatening it, so that the caravan of the movement could keep on marching ahead toward the realization of the mission of man’s freedom, and to demolish all those obstacles impeding the way of the freedom of mankind.

THE FIRST REASON

The reason for restraining Muslims from fighting during the Meccan period is quite understandable and appeals to reason. Freedom of preaching was assured in Mecca. The Messenger (S.A.W.) was under the protection of Baha Hadram and had, therefore, the opportunity of openly proclaiming his message. He could make people listen to his message and appeal to their hearts and minds, and could address them collectively as well as individually. No organized political power existed that could place hurdles in the way of the propagation of the message and completely deprive people from hearing it. As such, there was no need for the movement at that stage to resort to force. Besides, there were certain other reasons which necessitated in this phase the continuation of preaching without this application of force. I have briefly summed up all those causes in my commentary “Al Nahal Al-Quran” (In the Shade of the Quran) while explaining the verse “Lave you seen the people to whom it is said, ‘Restrain your hands and establish regular prayers and pay Zakat’?” (3:17). It may be useful here to reproduce certain portions of this commentary.

THE SECOND REASON FOR RESTRAINING FROM JIHAD WITH THE SWORD IN THIS STAGE

The prohibition of the use of force in this stage may yet be for the reason that this phase of the Islamic message was that of training and developing the potentialities in
a particular environment for a particular nation under particular conditions. Amidst the multifarious purposes of this training and the preparation necessary in this atmosphere, one was to train the individual Arab to tolerate things to which he was not accustomed. For tempers to be sometimes patient by bearing the crosses and oppressions allowed to be placed upon himself or those under his protection, so that he should be free from the pride of his personality and discourse of his unbridled self. The purpose of his life should be to affect and provide for the defense of interests for those under his protection. He should practice forbearance so that he may not lose his temper on listening to anything unpleasing or intemperate or inappropriate or provoking situation, if this was his prior temper; he should suffer in silence and be temperate in his temper and actions. He should also abide by the pious discipline of having a proper organization under the patronage of a supreme leader. He should refer to that leader in every affair of his life. Every action of his should reflect the command of the leader, irrespective of consideration whether that order was against his habit and taste or favorable to it. During the Meccan period these things were the foundation-stone for the character-building and reformation of an Arab. The purpose was to establish a Muslim society composed of persons with sublime characters, who should move at the beck and call of the leader, be progressive and civilized and free from wild habits and tribal delinquencies.

THE THIRD REASON

Another reason for the prohibition of Jizah with the sword in this period was that the environment surrounding the Quraysh was brimming with the feeling of pride and superiority of lineage. Under such circumstances peaceful means of propagating the message could be more effective. Resorting to force at this stage could, therefore, further stimulate the enmity. It could generate fresh feelings of revenge and motivate blood-feuds. Tribal warfare based on food-feuds was already rife among the Arabs, such as the wars of the Dahin, Gaha, and Basra, which continued for years and years and annihilated tribes. If new feelings of blood-feuds and annihilated tribes associated with Islam, then they would have never been appeased and appeased, Islam, instead of being a call toward the true religion, would have turned into an unsettling exigence of blood-feuds and basic teachings would have been forgotten in its preliminary stage with no hope of revival ever in the future.

THE FOURTH REASON

It may also have been a reason that avoidance of civil war on a massive scale was envisaged. At that time no organized government existed that could persecute and nurture the believers, rather the duty of chastisement and chastening was being discharged by the relations and guardians of the believers. In such an atmosphere, the use of force could only mean turning such and every household into a battlefield and a long and wounding civil war would have ensued. People would have got an opportunity to say, "so this is Islam." In fact it was said about Islam even though fighting had not been permitted. People of the Quraysh during the Hijj season would go to the camps of Arab tribes coming from far and wide for pilgrimage and committee and sell them "Muhammad (S.A.W) is not only dividing his nation and his tribe; he is even dividing sons from fathers." The Quraysh were leveling these charges under the circumstances that believers were not permitted to resort to force. But had this been opened in every house and every locality and the son factually allowed to behold his slave to kill his master, then what would objectors have said and what situation would have in fact developed?

THE FIFTH REASON

Another reason may have been that Allah, Most High, knew that the majority of the opponents of Islam, who had at the outset the Muslims to various religious trials, heavy-rending tortures, and subjected them to all kinds of tyrannies and cruelties, would at a later stage turn out to be sincere and loyal soldiers of Islam, one even its great leader! Was Umar Ibn Al-Khattab not amongst them? The position is acquired after enduring Islam needs no elucidation.

THE SIXTH REASON

Another reason may have been that the sense of pride of the Arabs, particularly in the tribal environment, could naturally be prone to supporting a persecuted person who perseveres through oppression and torment, and does not yield or surrender. This feeling of pride gets further excited if the target of the oppression and tyranny happens to be their elites and gentry. Many incidents of this nature took place in Meca, which corroborate this thesis. For example, when Abu Bakr, an extremely gentle and generous person, left Meca with the intention of migrating to some other place, Ibn Al-Doghaea could not bear it and estranged him from migration for he considered such a step a disgrace for the Arabs. He, therefore, offered his own protection to Abu Bakr. The best example of such an incident is the tearing up of the contract under which those of Banu Hashim were confined to the valley of Abu Talib. When the period of their hunger and deprivation had been unnecessarily prolonged to an unbearable extent, the Arab youth tore it to pieces. This chivalry was a peculiar trait of the Arabs, whereas ancient civilizations that have been accustomed to disgracing people depict a contrary picture: Those who suffered and were persecuted were derided and mocked while the oppressors and the tyrants were shown respect.

THE SEVENTH REASON

It may also have been a reason that the number of Muslims at that time was very limited, and confined to Meca only. The Islamic message had not reached other
The Islamic world had gradually become more unified under the leadership of the Prophet Muhammad. The early Muslims were dedicated to spreading the teachings of Islam and were known for their bravery in battles against enemies. The Prophet himself was known for his leadership and was revered by his followers as a holy figure.

During the lifetime of the Prophet, the spread of Islam was rapid. The Muslims conquered large territories and established a strong empire. The Prophet's message of peace and tolerance was embraced by many, and Islam became a powerful force in the world.

The early Muslims were also known for their commitment to justice and fairness. They worked to establish a society that was just and equitable for all, and their efforts were an inspiration to many others.

In the years following the death of the Prophet, the early Muslims continued to work towards the establishment of a just and equitable society. They faced many challenges, but their commitment to their beliefs remained steadfast.

The legacy of the early Muslims continues to inspire people around the world today. Their dedication to justice and fairness is an example that we can all learn from.

The Islamic world was a time of great change and transformation. The early Muslims were known for their bravery, dedication, and commitment to their beliefs. Their legacy continues to inspire people around the world today.
with Him. They desire to extinguish God's light with their mouths, and God intends to perfect His light, although the unbeliever may be averse. (9:30-31)

The reasons for Jihad, which have been described in the above verses, are these: To establish the Sovereignty and Authority of God on earth, to establish the true system revealed by God for addressing the human life; to exterminate all the Satanic forces and their ways of life, to abolish the rule of man over other human beings. Since all men are creatures of One God only, no other slave has the right or authority to make them his servants or make arbitrary laws for them. These reasons and factors are enough to declare. Besides, this people should also be observed that "there is no compulsion in religion." After deliverance from the authority of creatures and supremacy of the principle that Sovereignty would rest with God alone or, in other words, religion will be all in all for God alone, nobody will be forced to change his belief and to accept the creed of Islam. If one deliberates on these cases of Jihad, one will arrive at this conclusion that the purpose for which Islam stands for Jihad is to secure the real and complete freedom of man in all this earth. When he is consumed, when a man is delivered from servitude to other men and allowed to breathe in the limitless atmosphere of God's servitude Who is One and without any partner. Does this great purpose alone not sufficiently justify the declaration of Jihad?

The reasons and purposes enumerated by the Quran were always kept in view by the Muslim warriors. There is not a single instance where a Muslim warrior may have been questioned about the purpose of Jihad, and he may have replied: "Our country is in danger. We are up for our defense" or "We have come not to checkmate the aggressive designs of the Persians and the Romans against the Muslims" or "We want the expansion of our country and wish to amass more and more spoils of war." Conversely their reply was the same that Rabi' ibn Amir, Hazrat ibn Muslim, Mughira ibn Shu'ba gave to the Persian general Rusaum when he asked them, one by one, separately for three days continuously before commencement of the battle of Qadisiyyah, "For what purpose have you come here?" But the reply of them all was the same:

"God sent us so that we should take out, whom He likes, from the servitude of others into submission of One God alone, from the narrowness of the world into the spaciousness of this world, and into the tyranny of human beings into the justice of Islam. In this purpose, God Most High has sent His Messenger (S.A.W.) with His religion toward His creatures. Hence who accepts our religion, we will acknowledge his submission, and turn back leaving the country to him, and fight against those who will rebel until we are martyred or become victorious.

ONE MORE NATURAL REASON FOR JIHAD:

Besides the external factors of Jihad there is also one inherent reason which is hidden in the nature of this religion and its all-embracing demand of human freedom. Just as this religion works from the practical human conditions with corresponding resources and extends to new means at each and every front within the specific stages, this realistic procedure itself points to the natural cause of Jihad. This is evidenced right from the very inception of the message, and endures irrespective of any danger (of external aggression) to the Islamic lands or its Muslim population residing therein. The factors responsible for bringing this reason into existence are on the one hand, the practical difficulties and obstacles for the propagation of the Islamic message in a Godless society and, on the other, Islam's own specific way of life and its struggle in the practical life conjointly contribute to its existence. Hence this in itself is a vital argument in favor of Jihad that a Muslim strives in the path of Allah with his life and wealth, for the supremacy of those values in which neither his personal gain is envisaged nor any greed motivates him. When a Muslim embarks upon Jihad and enters the battlefield, he has already won a great cause in Islam. This consists of his adversary Satan, his own self, his own desires and longings, his alluring ambitions and yearnings, his personal interests and inclinations, and the impress of his family and nation. In short, he is confronted with every slogan that is against Islam, against every feeling that is in conflict with the worshipping of God, against every impediment in the way of God's Authority.

THE REAL MOTIVE OF THE COUNTRY'S DEFENSE IN THE EYES OF ISLAM:

Those who justify the Islamic Jihad by confining it to the defense of Islam's homeland, in fact degrade the greatness of the Islamic way of life. This pure way of life, does not carry even as much importance and weight as the "homeland." Islam does not hold that view about country and other similar factors which these people try to present. This point of view held by them is a creation of the modern age. It is totally alien to the Islamic consciousness and Islamic education, to the Islamic faith, or the defense of that way of life that prevails the practical operative. As regards the soil of the country, it is itself of no significance in the eyes of Islam nor does it hold any weight. If anything can impart respectability and greatness to the soil of the country under the Islamic concept, it is exclusively the establishment of God's rule there and the implementation of the way of life revealed by God. In this context, the country becomes the citadel and fortress of Islam, the glinting spot of the Islamic system of life, the Home of Islam (Dar ul-Islam) and center and source of the movement for complete freedom of mankind. Undoubtedly the protection and defense of Dar ul-Islam (Home of Islam) is the defense of the Islamic faith, and the defense of the representative society of Islam and the Islamic way of life. But defense cannot be regarded as the real and ultimate purpose or is the protection of Dar ul-Islam the real purpose of the Islamic movement of Jihad, rather the protection of Dar ul-Islam is one of the
means of establishing God's government, and secondly its purpose is to make Dar al-Islam a central and pivotal point from where the world-illuminating sun of Islam should enlighten every nook and corner of the world and where mankind should benefit from its proclamation of freedom. We have already explained that the subject matter of this religion is "Mankind" and its sphere of activity the entire universe.

JIHAD IS AN INHERENT NECESSITY OF ISLAM

As we have already stated before, there are many material obstacles that hinder the establishment of God's rule in the world. The insurmountable weight of the state, the system and traditions of the society, and the entire human environment are all stumbling blocks in the way of Islam. In order to remove all these hindrances, Islam requires force so that there may remain no curtail between Islam and human beings and so it may appeal to the human soul and reason in a free and unfettered atmosphere. Expropriating human beings from the shackles of false and fabricated masters, it provides them freedom of choice and volition so that they may accept or reject a thing of their own free will.

We should neither be deceived nor put on any counter-station due to the desperate attacks of the orientation against the Islamic theory of Jihad. Nor should this fact be a source of despair and despair so that the value of circumstances is surging against us and the big powers of the world are opposing us. These are not such things that we should get impressed with these and try to match the justification of Islamic Jihad outside the nature and reality of the religion and confuse it with regular Jihad as the result of defensive needs and transit causes and conditions. Jihad is continuing and shall continue whether defensive needs or temporary factors and conditions persist or not. While reviewing the vicissitudes of history, let us not forget that the needs and demands that are inherent in the nature of this religion, its universal proclamation of freedom, and its realistic procedures, it would not be appropriate to combat the discussion between real motives and demands and defensive needs and casual emotions. Undoubtedly this religion will have to make thorough arrangements for its defense from external invaders. The advent of religion in this shape is, in fact, the proclamation of the universal lordship of God and a message for the deliverance of humans from the servitude of others than Allah. Again its shaping itself into an organized movement, rebellious of Jalll leadership, and regenerating a typical and permanent society challenging the human sovereignty on the basis of the indivisibility of One God only; this introduction of religion to the world is enough cause for all the surrounding nations and societies founded on the servitude to humans beings to rise up for its annihilation and concert for the protection and defense of their existence. Obviously, under the circumstances, the Islamic society shall have to make arrangements for its own defense and safety. Such a situation will inevitably follow.

No sooner shall Islam make its appearance than this is bound to develop. There is no question of Islam's choice of otherwise for initiating this struggle, for its dual foundation on Islam. This is a natural struggle, which is bound to take place between two such systems that cannot live together for long on the principle of co-existence. This is a fundamental reality which is undeniable, indubitable. And in view of this, it becomes obligatory for Islam to manage its defense. There is no way out for it but to fight out the defensive war imposed on it.

NO CEASE FIRE BY ISLAM AGAINST JAHILLYAH

Besides, this fundamental reality, one more immutable fact should be kept in view, which is more important and clearer than the previous one. It is the inevitable demand of the nature of Islam that it takes strides from the very beginning to pull mankind out from the servitude to others than God. Hence it is impossible for it to abide by geographical boundaries and bind itself within racial limitations. It cannot be brooked to leave the entire sprawling mankind from East to West to be deceived by vice and corruption and servitude to others than God, and leaving it, take to sketches.

It may happen with the opponents of Islam that, deeming it expedient, they may not commit aggression against Islam provided it allows them to continue the leadership of human beings over others within their geographical limits, leaves them to their lot and does not force them to follow its message and its declaration of freedom. But Islam cannot declare a "cease-fire" with them unless they surrender before the authority of Islam and they will no more place impediments in its way by virtue of any political power. Exactly this is the nature of this religion and being a declaration of the universal lordship of God and a message of delivery from the servitude to others than God for the people living in the East and West, it is also the inevitable duty of Islam. The difference between this concept of Islam and that which confines it to the racial and geographical limitations, withholding permission to take necessary steps until threatened by any external aggression, is obvious. In the first instance, Islam is a live and dynamic force while in the latter case stands totally deprived of all inherent and natural movements.

In order to understand the justifiable reasons for the dynamism and initiative of Islam more vividly and effectively it is necessary to remember that Islam is the Divine system for human life. It is not even made nor a self-devised way of any human organization of a particular human race. The need for searching external causes of the Islamic movement of Jihad only then arises when we lose sight of this vital fact that the real problem of religion is to harness all the fabricated gods throughout the establishment of the rule of God, Most High. It is impossible that man should always keep this vital and decisive fact fresh in his mind and still strive to search an external reason justifying Islamic Jihad.

TWO CONCEPTS ABOUT ISLAM AND THEIR DIFFERENCE

The difference between the two concepts of Islam cannot be fully evaluated in the initial stage of the journey. The one concept is that Islam was unwillingly forced to...
fight against Jahiliyyah. It was the natural demand of its existence that the Jahili society should attack it, and Islam should compulsorily rise up for its defense. The other concept is that Islam will, in its own right, enter the battlefield. The relative difference between the two aspects cannot be vividly apparent in the beginning for, under both circumstances, Islam is bound to enter the arena of war, but on reaching the final stage it would be quite evident that there is a world of difference between the two concepts. There is a fundamental and delicate difference between the feelings and emotions, and thoughts and concepts of both about Islam.

There is a very great and extraordinary difference between the concepts that Islam is a Divine way of life and the concept that it is a regional system. According to the first mentioned concept, Islam has come into the world to proclaim the rule of God on God's earth, and invigorate all people toward the servitude to One God. It should transform its proclamation and messages into a practical and practical society in which people are free from the servitude to other people and convert to the servitude to One God, the Divine law, which represents the Supreme Authority of God, should hold sway over them. Only such an Islam has the right to remove all the obstacles that hinder its path, so that it may freely appeal to the reason and conscience of the people by demolishing the walls of the political system of the state and self-made social traditions. According to the second mentioned concept, Islam is only a system for the country, and it has only this much right that when any power invades its territorial limits it may manage its defense. Both the concepts are better than the former, Islam has the right to start with initiatory, Islam is not the inheritance of any single nation or country. It is the religion of God and is for the whole world. It must have the right to scatter all those impediments that are found in the form of traditions and systems, and forbid the freedom of choice of human beings. It neither imposes nor does it forcibly impose on them. It only deals with conditions and concepts in order to save humanity from the jurisdiction and positional effects that have tarnished their nature and cramped upon their freedom of choice.

Islam is not prepared to abdicate this right at any cost. Islam directs people toward the servitude to One God by delivering them from the lordship of other people so that the movement of lordship of God, Most High, and complete freedom of human beings may be pushed to its culmination. From the point of view of Islamic concept, as well as the matter of fact, the servitude to God can only be attained in its full blossoms under the shade of the Islamic order. The Islamic system alone is the single order in which all people, whether the ruler of the ruling, black or white, poor or rich, near or far, have God, Most High, as their Sole Law-giver and all are equal before His laws and all human beings submit before His equally. As regards other systems of life, people live in the servitude to other like human beings and follow the laws made by the men. Framing of laws is one of the charac-