

**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

Sayyid Qutb Shaheed. "Islam and Culture." In *Milestones*, 2nd ed., translated by S. Badrul Hasan, M.A. Karachi, Pakistan: International Islamic Publishers Ltd., 1988, pp. 193-208.

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 "Muhammed (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 lordship 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 explained

the correct implication and meaning of servitude, faith, and worship. In this chapter under discussion, we shall state the real connotation of sovereignty and its relation to culture.

THE FIELD OF ACTIVITY OF THE DIVINE CODE

From the point of view of Islamic ideology the meaning of God's sovereignty is not confined to receiving legal orders from God alone and then judgments sought in the light of those commands and delivered accordingly. In Islam the meaning of "Divine Law" itself is not restricted to the sphere of legal orders only, not even to the sphere of fundamental regulations of rulership, its system, and its diverse institutions. This limited and narrow concept of Divine Law does not appropriately explain Islamic law and Islamic ideology. What Islam calls Divine Law, covers the entire scheme that God has devised for regulating human life. It includes within its sphere the regulation of thoughts and views, fundamentals of statecraft, principles of ethics and culture, laws of transactions, and regulations of knowledge and the arts. The Divine code of law circumscribes every angle of human thought and opinion. It discusses all the nooks and corners of human life whether it pertains to the human concept about the Supreme Being or the Universe or the transcendental realities, which are beyond the grasp of human comprehension and senses, whether it is the creative sphere of life or that of legislation, whether it is the question of man's reality and his nature or a discussion relating to his very status in this universe. Similarly the Islamic code does not lose sight of the practical departments of life, for example, politics and sociology, economics and justice, including their fundamental principles and procedures. Rather it desires that the spirit of perfect servitude to one God be infused in them. At the same time it wishes to hold sway over those legal bindings that address and organize those practical departments of life (this is exactly the same thing that is being commonly termed "SHARIAH" now-a-days, although this restricted and narrow sense of Shariah does not absolutely convey the wider and comprehensive meaning that has been adopted in Islam). This Shariah is operative in the regulations of morality and dealings, and it is manifested through those values and standards that are current in society, and that determine the value and worth of men, things, and deeds in social and collective life. Similarly this Shariah dominates all the aspects of knowledge and art, and it reveals itself in all intellectual efforts and artistic activities. We need God's guidance in them just as we require His Divine directives in the legal orders bearing modern and limited senses.

As regards the question of the acceptance of God's sovereignty in respect of Government and law, it should have become clear from our foregoing discussions. Similarly the need of introducing sovereignty of God in morals and dealings, values of the society and standards of acceptance and rejection would have also, it is expected, to have become clear to some extent, for the values that take root in a society, the standards of rejection and acceptance that gain currency, the regulations of morals and dealings that get introduced, are indirectly drawn from those con-

cepts that are dominant over that society, originating as they do from the same source from which the faith, active beneath these concepts, evolves.

But what should be a matter of wonder and marvel for the very revered leaders of Islamic literature, much less the common folk, is that the same Islamic concept and its divine source should be our resort and guide in the intellectual and artistic fields also.

A whole book has since appeared on the subject of art in which discussions have been made on this theme, from this viewpoint, that all artistic efforts are in fact the interpretation of human concepts, its intuitions, and passivity. They reflect the picture of life and existence, as and what it is, in the intuition of man. All these things are such that they are not only controlled by the Islamic concept but also generated by it in the intuition of a faithful Muslim, for the Islamic concept circumscribes the universe, the human self and all aspects of life, and points out all those facets that are related to their Creator. Its particular theme is the reality of man and his position in the universe; the purpose of his creation, his bound obligations, and the real values of his life! All these are essential components of the Islamic concept, for the Islamic concept is not merely an intellectual and abstract structure but is the name of an alive, active, effective, and motivating reality that controls all those feelings, emotions that are engendered within man.

In short the problem of thought and art and the discussion to align them with the Islamic concept and divine source so that the perfect servitude to God may be evidenced in this aspect also, requires a thorough discussion. And just as we have stated before, this discussion would be typical and unique for the educated class of the modern age, rather for Muslims themselves who repose faith in the imperativeness of sovereignty of God and legislation.

BRANCHES OF KNOWLEDGE IN WHICH MAN IS BOUND BY DIVINE REVELATION

A Muslim has not the authority to seek guidance and light from any other source and well-head except the Divine one in any matter that pertains to faith, the general concept of life, rituals, morals and dealings, values and standards, politics, and assembly, principles of economics, or the explanation of human history. Similarly a Muslim is also bound that for seeking this guidance and light he should make such a Muslim instrumental whom he can confide in as regards his religion and piety and there should not be any contradiction and duplicity in his faith and action.

BRANCHES OF KNOWLEDGE IN WHICH MAN IS NOT BOUND BY DIVINE REVELATION

Of course, a Muslim is allowed to imbibe abstract learnings from all the Muslims and non-Muslims alike, for example, Chemistry, Physics, Biology, Astronomy, Medicine, Industry, Agriculture, Administration (to the extent of technical aspects only), Technology, Arts of warfare (from their technical aspect only), and other like

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 all this is available, a Muslim has permission to acquire these knowledges and arts 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 consign these duties irrespectively to 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 those 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 Jahiliyyah.

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, inception 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 faith and he should be fully cognizant that to imbibe light from the Divine revelation in these matters is a binding demand of God's servitude of the inevitable consequence of the witness wherein it has been proclaimed that there is no god except God and Muhammad (S.A.W.) is the messenger of God.

Of course, there is no harm 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 should be only for ascertaining the aberrations committed by the Jahiliyyah, 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 JAHILIYYAH 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 Jahili beliefs and fetishes, rather their super-structures were raised on these very jahili beliefs and fetishes. This is the reason why the majority of these branches of knowledge are at loggerheads with religion in their fundamental principles, and nurse an explicit or implicit grudge 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 its observations in the field of Biology outstepping its limits, without any reason or rhyme, needlessly and merely being overpowered by sentiments, presented this theory that there is absolutely no need of supposing a supernatural power for the beginning of life and its evolution.

Necessary and immutable information has since reached the Muslims in these matters from their Creator. They are so sublime and elevated that human findings and strivings appear trashy and ridiculous compared to them. But notwithstanding, man meddles 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 is correct to the extent of scientific and artistic knowledge and their academic explanations, provided we do not outstep 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 is, 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 Jewry may easily pervade within the body of the entire world when it has become lethargic, intoxicated and half-alive, 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

purpose is to channel the hard earnings got out of the sweat and blood of the entire mankind into Jewish institutions run on the basis of usury and interest.

According to Islam two kinds of culture are in vogue in the background of all the scientific and artistic knowledge and their practical experiments. The one Islamic culture, which is established on the Islamic way of life, and second, the Jahili culture, which is apparently raised on multifarious ways. But in fact their basis and foundation is one and the same: that is the urge to confer to human thought the status of god-head so that the matter may not be referred to God for ascertaining its correctness or otherwise. Islamic culture circumscribes the entire intellectual and practical activities of man and it is richly endowed with such principles and regulations, ways and peculiarities which not only guarantee further blossoming of these activities but also impart them eternal life and beauty.

EUROPE'S EMPIRICAL SCIENCES ARE THE PRODUCT OF THE ISLAMIC PERIOD

One should not be unaware of this fact that the empirical sciences, which in the modern age are permeating vitals of the industrial civilization of Europe, were not born in Europe. Their birthplaces were the Islamic Universities of Cordova (Spain) and other Muslim countries of the Orient. The fundamental principles of these sciences were drawn from the teachings and instructions of Islam in which clear indications are present about the universe and its nature, which the diverse deposits and treasures hidden within its bosom make clear. Subsequently on the same pattern a permanent literary movement was launched in Europe and it went on traversing stages of progress and perfection gradually. During the same period the Islamic world came to such an impasse that it drifted away from Islam. Consequently this (literary) movement, in the world of Islam, first of all, fell prey to indolence and inertia and then gradually exhausted away. Various factors contributed to its end. Some of them were inherent in the internal set up of the then Islamic society, and some pertained to the incessant attacks aimed at the Islamic world by the Christian and Zionist powers at that time. The method of experimental sciences was imbibed by Europe from the Islamic world. But it snapped its relation with the Islamic foundation and the Islamic concept. Ultimately when Europe cut asunder its relation with the Church, which was tyrannizing human beings under the garb of "The Heavenly Kingdom," it deprived, during this upheaval, the Islamic method of experimental sciences of the guidance of God. Thus the intellectual treasure of Europe, on the whole, became a purely new thing like the Jahili thought of every period and place, which was not only alien to the Islamic concept, but also wholly at loggerheads with it. It is, therefore, obligatory for a Muslim that he should revert to the principle and regulations of the Islamic concept of life and acquire enlightenment only from the teachings of God. If he has got the ability to directly imbibe these teachings, so far so good. If he does not possess this capability then he should acquire it from such a God-worshipping Muslim upon whose religion and piety he may have confidence and whom he can make the source of his learning with full equanimity of heart.

SEPARATION BETWEEN KNOWLEDGE AND ITS SOURCE NOT DESIRABLE

That "Knowledge is one thing and the source of knowledge a different thing," Islam does not subscribe to this theory in relation to the learnings that are connected to those details of faith that influence man's outlook about life and existence, morals and values, habits and customs, human self and human struggle. Undoubtedly, Islam shows this much magnanimity; that a Muslim may reveal the source of his information to a non-Muslim or a non-God-fearing Muslim about Chemistry, Physics, Astronomy, Medicine, Industry, Agriculture, Administration, and other like sciences, and that too under circumstances when a God-worshipping Muslim may not be available for imparting them. The exact same situation has developed because Muslims have drifted away from their religion and way of life and have forgotten that concept of Islam that it has presented for discharging the requisites of the vicegerency of God and about those learnings and experiments and the multifarious capabilities that are indispensable for performing the affairs of vicegerency according to Divine purpose. However, Islam allows a Muslim to make a non-Muslim his source as regards abstract learnings. But certainly it does not permit him to acquire, from un-Islamic sources or a Muslim source whose religion may not be dependable and may be devoid of piety and righteousness, the principles of his faith, the foundations of his concept of life, commentary on the Holy Quran, explanations of the sayings of the life of the Holy Prophet (S.A.W.), philosophy of history, philosophical interpretation of movement, ways and habits of his society, his system of government, the manner of his politics, and motivations of his art and craft.

This assertion is being made to you by a person who has spent full 40 years in the study of books, whose sole job over this span has been to study as much as possible the results provided by human knowledge and research, were those in which he was specializing and in certain other aspects he toiled under his natural aptitude and temperamental affinity. When he referred this stock of knowledge and information to the fountainhead of his real faith and concept and studied them, he came to the conclusion that whatever he had read so far was quite inconsequential and utter trash compared to those unfathomable treasures. (In fact it should be rightly so). He is not ashamed of that pursuit in which he passed 40 years, for during this period he has acquired but thread-bare information about the Jahiliyyah. He has witnessed its aberrations with his own physical eyes. He has observed the paucity and penury of the Jahiliyyah, has fathomed its depravity and has seen its clap-trap and fictitious rowdyism. He has thoroughly tested its pride, haughtiness, and claims, and he has been fully convinced that a Muslim cannot simultaneously benefit from both these contradictory sources, i.e., the Divine source and the Jahiliyyah.

Notwithstanding, this is not my personal view for the matter is too high that a decision be taken on the basis of personal opinion. The weight this matter carries on the Divine scales leaves no question of confidence or non-confidence on the opinion of a Muslim in comparison to it. This is the verdict of God and His Messenger (S.A.W.) and we deem this verdict to be the judge and adjudicator in this

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 (Himself) 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: 100)

The saying of the Messenger of God (S.A.W), which Hafiz Abu Yali has quoted on the authority of Hazrat Jabir (R.A.A) Hammad and Shaabi, 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 corroborate a falsehood or falsify 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 Muslim 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 categorical verdict of God, their reason and intellect 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 deviation from Divine guidance nothing shall accrue except misguidance and aberration. Rather there does not exist any other source except God, from when guidance and light could be obtained. This statement, made in the verse above, inferred in restrictive terms that "the guidance of God is in fact the real guidance" goes to prove that what remains after the Divine revelation is only deviation, aberration, misguidance, deflection, and misfortune. This meaning and import of the verse is so significant that it does not admit to any doubt and discourse.

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 surmise 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 flees 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. (53: 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 be one who is oblivious of the remembrance of God and fond of the transient worldly life. This is equally true of all of the scientists and expert artists of the modern age. The knowledge whose standard-bearers they are, is not the one a Muslim may trust its holder to single-mindedly and go on imbibing 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 misplaced argumentation, 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, bewailing of the Hereafter and hoping for the mercy of his Lord (to be accounted equal with a disbeliever?) Say (to them, O! Muhammad): 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 whisperings and solicitudes 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 knowledge, 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 piety and truth. This is not the knowledge that distorts the human nature, and directs him on the wrong meandering path of apostasy 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 these laws of nature and also subjugation of those laws under the interest and purpose of the vicegerency 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 bereft of God's concept, just as this deplorable 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 effect on all aspects of life in Europe. In fact it 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 bank 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 defile the pure and clear stream of Islam.

II. ISLAM AND POLITICS

CHAPTER 21

WAR, PEACE, AND ISLAMIC JIHAD

Sayyid Qutb

Sayyid Qutb. "Jihad in the Cause of Allah." In *Milestones*, 2nd ed., translated by S. Badrul Hasan, M.A. Karachi, Pakistan: International Islamic Publishers Ltd, 1988, pp. 107-42.

STAGES OF THE MOVEMENT OF JIHAD

THE GREAT SCHOLAR IBN QAYYIM IN HIS BOOK *Zad-al-Ma'ad* has introduced a chapter entitled "The Prophet's treatment of the unbelievers and hypocrites 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 "*Iqra bisme rabbikal lazee khalaq.*"
(Read in the name of your Sustainer 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 ayyubal-Muddasir, Qum Fa-anzir*"

(O' you who are wrapped in your mantle arise and warn).

Thus with the revelation of "Iqra" Prophethood was conferred upon him, while with "Ya ayyubal-Muddasir" he was commissioned to Messengership. Subsequently, he was commanded to warn his relations. Therefore, first of all he warned his people, then the Arabs surrounding him, then all 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 waged war nor levied *Jizyah*. Rather he was ordered to restrain 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 came. Firstly, those who were at peace, secondly, those with whom Muslims were at war, and, thirdly, the zimmiyyes (non-Muslims residing under Muslim rule). Those unbelievers with whom the Holy Prophet (S.A.W.) had entered a treaty and was at peace with them, he was ordered to keep up the treaty, and so long as they abided by the treaty, its terms should be honored. And if any breach of the terms of the treaty was apprehended, they should be paid back in the same coins, 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 chapter captioned "*Bara'at*" was revealed, details of the treatment to be meted out of these three types of people were given. It was made clear that wars 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 "*Jizyah*" (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 ordered in this 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.). Concerning them Allah ordered that the term of the treaty be completed. 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 all such people command was given that a notice period of four months be given to them for the expiration of the term, whereafter 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 *Jizyah* was imposed on the zimmiyyes (non-Muslims).

In short, with the revelation of the chapter *Bara'at*, the treatment of the Holy Prophet (S.A.W.) with the believers took three definite shapes:

1. Adversaries in war
2. People with treaties
3. Zimmiyyes

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

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 shun them and treat them with harshness 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 distinctive 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 DISTINCTIVE 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 actuality, and mobilizes the resources and means that are in accordance with practical conditions. Since this movement has to confront such Jahiliyyah, 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 countenance the Jahiliyyah. 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 Jahili 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 movement 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 argument, 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 so in a clumsy way, mixing up 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 mistake 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 thinkers, in fact, 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 defeatist mentality that these people maintain that "Islam only believes in defensive war." On top of that, 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 Satanic forces from the face of the earth and making human beings bow down their heads before one God, relieving them from the servitude of the servants and making them enter the servitude 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 dynamites the reigning political systems or, subjugating them, forces them into submission to and acceptance of Jizyah. 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 movement 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 Quraish 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 coming out of the servitude of human beings. It brooks no compromise on this principle nor tolerates any flexibility. Then it embarks 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 between the Muslim society and other societies by giving it a legal shape, as is evident from the quotation of 'Zad al-Maad' referred to above. The basis of this legal regulation 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 total compromise and should not impose any impediment in the shape of a political system or material power forestalling 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 resistance, it would then be obligatory on Islam to fight against his until he is killed or he declares his loyalty and submission. Scholars of defeatist and apologetic mentalities, while expressing their views on the subject of "Jihad" in Islam, trying to wash this "blot," intermingle 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" (2: 256), while on the other hand, it annihilates all those political and material 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 relevance nor is there any room for intermixing them. Despite this, these people with defeatist mentalities confound these two aspects and endeavor to confine 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 principles 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 the 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 servitude to other men and to his own desires, which, too, are a form of human servitude.

This declaration is, in fact, a natural corollary to the declaration that sovereignty rests with God alone and that He is the Lord and Cherisher of the entire universe. This means that religion is an all-embracing and total revolution against the sovereignty of man in all its types, shapes, systems, and states, and completely revolts against every system in which authority may be in the hands of man in any form or in other words, where he may have usurped sovereignty under any shape. Any system of governance in which the final decision is referred to human beings and they happen to be the source of all authority, in fact defies them by designating "others than God," as lords over men. But once this declaration has been made that sovereignty and authority were exclusively meant for God alone, it is tantamount to restoring God's usurped authority again to Allah, from the usurpers who by their home-made legislations and devised law wanted to rule over others, thus elevating themselves to the status of lords and reducing others to the position of slaves. In short, proclamation of the sovereignty of Allah and the declaration of His authority connotes the wiping out of human kingship from the face of the earth and establishing thereon the rule of the Sustainer of the world. In the words of the Holy Quran:

He alone is God in the heavens and in the earth. (43:84)

The command belongs to God alone. He commands you not to worship anyone except Him. This is the right way of life.

Say: O' People of the Book, come to what is common between us: that we shall not worship anyone except Allah, and will not associate anything with Him, and will not take lord from among ourselves besides Allah; and if they turn away, then tell them to bear witness that we are those who have submitted to Allah. (2:64)

HOW CAN GOD'S RULE BE ESTABLISHED ON EARTH?

It is not the way of establishing Allah's rule in the world that a few "consecrated persons," i.e., priests or religious leaders, should occupy the seat of authority as was the case with the Papal regime (or church rule). Nor is it worthwhile that some representatives of the deities assumed power as was current in the system known as a theocracy (government by a spokesman of God). The establishment of God's rule means that the laws of God should reign supreme and all the affairs should finally be decided accordingly. But one has to keep in mind that the establishment of God's domain in the world, the elimination of human kingship, the reversion of authority from the hands of the usurpers toward God, the faithful enforcement of the Divine laws and the annulment and revocation of the human laws—all these campaigns cannot be realized merely by the help of persuasion and propagation of the message. Those who are ruling over the people by usurping the authority of God cannot be made to abdicate their authority by mere persuasion and appeal. Had it been so, the job of establishing the true religion would have been a very pleasant and easy affair for the messengers of God (peace be upon them). But what transpires from the history of the Prophets and the episode of the

true religion, spanning over generations, is totally different. Such an important proclamation that Sovereignty and Lordship are exclusively meant for God of the universe, and in consequence thereof man will enjoy freedom from all authority except that of God, was not a mere theoretical, philosophical, and passive declaration but was a positive, practical, and dynamic message, which aimed at establishing a way of life that should rule upon the people in accordance with the Divine laws and forcibly rescue them from the servitude of men, make them enter the fold of servitude of One God, who has no associates. Obviously for accomplishing such an important mission, it was inevitable that this announcement should not remain confined to mere propagation of the message but should side by side also take the form of a movement so that every aspect of the practical eventualities should be confronted with practical and corresponding resources.

Man has in every period of history in the past, in the modern times, and perhaps in the future also, tried to confront the true religion with diverse tactical feats to subdue it, because this religion sets human beings free from the lordship of others than Allah. That is why men placed all sorts of impediments and obstacles—political, social, and economic—in the way of this religion. They resorted to racial and class shibboleths. Along with the above factors, their corrupt and distorted beliefs and fallacious concepts also worked and, as a result of the alliance of both, an extremely complicated situation developed.

If "preaching" sets right the beliefs and concepts, "movement" removes from the path other material obstacles, foremost of which is the political power that is established on intricate and complex but interrelated ideological, racial, class, social, and economic foundations. And these two—preaching and movement—jointly collaborate in influencing the established system from all four directions, and are conducive to bringing about the new system along with their elements and factors, and for this purpose countenance every adverse factor with a corresponding one. For accomplishing the stupendous mission of realizing the real freedom of man on this earth rather than the entire humanity inhabiting the whole world, both of these (i.e., preaching and movement) have to work side by side. This is a very important point, which has to be kept in mind time and again.

THE REAL NATURE OF WORSHIP

This religion is not for the freedom of Arab people only, nor its message confined to the Arabs alone. The subject of this religion is "Man"—the whole human species—and its sphere of activity is earth—the whole of it. Allah, Most High, is not the Sustainer of Arabs only, nor is His providence confined to those people who have embraced the faith of Islam. Allah, Most High, is the Sustainer of all the people of the world. This religion wishes to revert all the people to their Creator and Nourisher. It wants them to be free from the worship of others than God. The real servitude according to Islam is that man should follow the laws made by his own fellow men and this is the "worship" about which this religion has ordained that it should be exclusively confined to God. Anyone performing this "worship" for others than God, howsoever he may boast and trumpet about his religiosity, in

fact becomes a renegade. The Prophet of God (S.A.W.) has stated in very clear words that obedience to the current laws and government 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 on the authority of Adi 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 gratitude to her (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.). Adi, therefore, got ready. People in Madina 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, "Whatever 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 elucidates that worshipping other than God means taking some people as lords, which practice of the true religion has come to banish and obliterate. It proclaims that the people inhabiting this earth 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 at the threshold of others than God, and rule over them unmindful of the Divine laws, restricting 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 undeterred 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 relegate 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 men lords over others. Whatever system of governance 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 could be purified 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 its hold 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 many 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 indispensable that the Islamic movement should start under both circumstances, that is Jihād—*bis-saif*, i.e., striving through fighting and striving through preaching. This fact would 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 orientalisks, have presented this picture of the Islamic government of Jihād. 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 needed for them. Its movement of Jihād passed through definite stages and harnessed new and effectual resources for each stage.

If the ideal of the Islamic message 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, aptly suited and effective to counter them, then for such a revolutionary message, the path of Jihad is one of the fundamental requirements, whether the homeland of Islam—more correctly in the Islamic terminology Daras-Salam—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 votaries 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 intermediary stages are no more applicable as the same have since ended. As the great scholar Ibne Qayyim has stated, "Thus after the revelation of the chapter Bara'at the Holy Prophet (S.A.W.) treated the unbelievers into three categories—first, adversaries in war; second, those with treaties; and third, zimmies. When the people with treaties embraced Islam only two kinds were left in the confrontation with the Prophet of Allah (S.A.W.); people at war and zimmies. The people at war were always afraid of him (hence it was a perpetual state of war with them). Thus the entire people of the world stood classified under three categories: first, the Muslims who had reposed belief in him; second, those peace-loving who had been granted peace by the Holy Prophet (S.A.W.) (and they are zimmies as is 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 defeated by circumstances and upset by the attacks of the orientalist, 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:

Restrain your hands and establish regular prayers and pay Zakat. (3: 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 expelled from their homes without cause because they said 'Our lord is Allah,' for had it not been that Allah repels some men by means of others, synagogues, churches, oratories and mosques, wherein the name of Allah is oft mentioned,

Supposedly if it is admitted that the Islamic movement of Jihad is a defensive movement, then we shall have to alter the very meaning of the word "defense" and apply the word to mean "defense of man" against all those factors and motives that demolish the freedom of man or serve as impediments in the way of his real freedom. Just as these elements are found in the shape of faith and concepts, similarly they exist in the form of political systems based on economic, class, and racial distinctions. When Islam ushered into the world, these elements were rampant in the earth, and even in the new Jahiliyyah of the modern age they are current in some form or another. Appropriating this broad sense of the word "defense" we can easily apprehend those motives that created the Islamic movement in the world in the wake of Jihad. Thus the true nature of Islam will also be amply reflected before us and we shall have no difficulty in understanding what Islam stands for: Freedom of man from servitude to man, submission before the teachings of God, the establishment of His Sovereignty, an end of man's arrogance and selfishness, and implementation of the Divine Shariah in human affairs.

As regards the efforts that are being made in concocting arguments and reasons to justify the narrow and limited sense of Islamic Jihad which is found in the current phraseology of 'defensive war' and the painstaking researches made in excavating traditions and authorities to prove that battle fought in Islamic Jihad were for the defense of the homeland of Islam (some considering the Arabian peninsula to be the homeland of Islam) against the aggression of the neighboring powers, they, in fact, betray that these "benefactors" either did not understand the character of Islam and its role in the world, or have, in view of the difficult conditions and circumstances, laid down arms before the wily and treacherous attacks of the orientalist.

Can anyone say if Abu Bakr, Umar, Othman (R.A.), had they been satisfied that the Roman and Persian powers would not attack the Arabian peninsula, would not have striven to spread the message of Islam throughout the length and breadth of the world? Obviously the reply is in the negative, for without it the message of Islam could not have progressively expanded, because of the several material difficulties interrupting it, for example, the political system of the State, racial and class distinctions of the society, the economic system emanating from these racial and class concepts, and the material resources of the State shielding and defending them. All these factors were stumbling blocks along the way.

It would be the height of naiveté to imagine that a message that proclaims the freedom of the entire human species inhabiting the earth would confront the aforementioned impediments merely with the Jihad of expression and exposition. Undoubtedly this message does strive through tongue and speech. But when? Only then when people are free to accept this message. Therefore, this message, after redeeming the human beings from all influences and obstacles, appeals to them in an atmosphere of freedom and observes the regulation, "There is no compulsion in religion." But when the above mentioned material influences and impediments may be ruling, there is no recourse but to remove them with force, so that when this message may appeal to the heart and reason of man, they should be free from all such shackles and bonds to pronounce their verdict open-heartedly in response to the said appeal.

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. (22:39-41)

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 consider the true religion as their religion, until they are subdued and pay Jizyah. (9: 29)

Thus according to the explanation by Imam Ibne Qayyim, first all Muslims were restrained from fighting against the polytheists and unbelievers, then permission was accorded 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 defeated by the pressure of unfavorable conditions and the treacherous propaganda or the orientalist. Can such a person claim to be an intellectual who may have listened to the clear commandments 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 labors 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 counters 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 made, because they are oppressed, and God is able to help them. These are the people who are expelled from their homes without cause because they said 'Our lord is God.' Had God 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. (22: 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 lordship of God, and launched a movement to emancipate man 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 laghoot astride the necks 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 satanic forces are put to 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 Banu Hashim 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 "fi zila al-Quran" (In the Shade of the Quran) while explaining the verse "Have you seen the people to whom it is said, 'Restrain your hands and establish regular prayers and pay Zakat?'" (3:7). 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 example, to patiently bear the excesses 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 dictates of his unbridled self. The purpose of his life should not be confined to the defense of himself or those under his protection. He should practice forbearance so that he may not lose his temper on listening to anything unpalatable to him or get infuriated and enraged on confronting a provocative situation, if this was his prior temperament. He should evince sobriety and be temperate in his temper and actions. He should also abide by the party's discipline having top 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 the 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 comprised 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 Jihad with the sword in this period was that the environment surrounding the Quraish 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 provoke vengeance and inflame enmity. It could generate fresh feelings of revenge and motivate blood-feuds. Tribal warfare based on blood-feuds was already rife among the Arabs, such as the wars of the Dahis, Gaba, and Basus, which continued for years and years and annihilated tribe after tribe. If new feelings of blood-feuds would have entered their hearts and minds associated with Islam, then they would have never been attenuated and appeased. Islam, instead of being a call toward the true religion, would have turned into an unending sequence of blood-feuds and its basic teachings would have been forgotten in its preliminary stage with no hope of its 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 torture 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 each and every household into a battlefield and a long and unending civil war would have ensued. People would have got

an opportunity to say: "so this is Islam." In fact it was said so about Islam even though fighting had not been permitted. People of the Quraish during the Hajj season would go to the camps of Arab tribes coming from far and wide for pilgrimage and commerce and tell them "Muhammad (S.A.W.) is not only dividing his nation and his tribe; he is even dividing sons from fathers." The Quraish were leveling these charges under the circumstances that Believers were not permitted to resort to force. But had this front been opened in every house and every locality and the son factually allowed to behead his father, a 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 put the Muslims to various religious trials, heart-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 he acquired after embracing 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 Mecca, which corroborate this thesis. For example, when Abu Bakr, an extremely gentle and generous person, left Mecca with the intent of migrating to some other place, Ibn al-Doghna could not bear it and restrained 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 unreasonably 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 Mecca only. The Islamic message had not reached other

parts of the Arabian peninsula or, if at all, it was by way of hearsay. Other tribes considering it to be an internal strife of the Quraish simply watched and awaited the final outcome, hitherto maintaining neutrality. Under the circumstances, if fighting had been made obligatory on the Muslims, this limited warfare would have ended with the complete annihilation of this small community. Even if the Muslims had killed a number of their adversaries many times larger than their own, they would have eventually been wiped out of existence, root and branch. Idolatry and polytheism would have ruled as usual and the mourning of Islamic order would have never dawned, nor would its practical implementation have yielded its blessings, although it was revealed solely for the purpose of fashioning human life according to its pattern.

WHY WAS JIHAD FORBIDDEN IN THE EARLY MADINITE PERIOD?

Fighting was also prohibited in the early period of Madinite life. The reason being that the Holy Prophet (S.A.W.) had entered into a no-war pact with the Jews of Madina and the unbelieving Arabs living in and around Madina. This was the natural demand of the new situation and an appropriate action of the Holy Prophet (S.A.W.) in the following perspective.

Firstly: open opportunities for preaching and persuasion were available. There was no political power to impose sanctions and restrict the people. The entire population had acknowledged the new Muslim state and agreed upon the leadership of the Holy Prophet (S.A.W.) for settling the political matters. It had, therefore, been stipulated in the above treaty that no person was authorized to conclude a pact of peace, declare war, or establish foreign relations without the permission of the Prophet of God (S.A.W.). This fact had become clear as daylight; that the real political power of Madina rested within the Muslim leadership. As such, doors were open for the expansion and promotion of the Islamic message: freedom of faith was existent, and people were free to embrace, without let or hindrance, any faith or creed according to their liking.

Secondly: at this juncture, the Prophet of God (S.A.W.) wanted to settle all scores with the Quraish with a singleness of purpose, for their opposition was posing a great hindrance to the spreading of the message among other tribes, who were waiting for the final outcome of the domestic strife going on between the Quraish and their progeny. As such, the Holy Prophet (S.A.W.), without losing the opportunity, hastened to send scouting parties in various directions. The first such party arranged by him was headed by Hamza bin-Abdul Mutallib. It left in the month of Ramadan, hardly six months after the immigration. Many more scouting parties were dispatched after this: one in the thirteenth month, the third at the outset of the sixteenth month and when the seventeenth month after Hijra commenced an expedition was sent under the command of Abdullah bin Jahash. This party made the first encounter in which blood was also shed. This incident took place in the month of Rajab, which was considered a sacred month. The following verse of the chapter Al-Baqara refers to this:

They ask thee about fighting in the sacred months. Say: "Fighting in them is a great sin, but to prevent people from the way of God, and to reject God and to stop people from visiting the sacred mosque and to expel people from their homes are a much greater sin, and oppression is worse than killing." (2: 217)

During the second year of the Hijra, the Battle of Badr took place, and in the chapter al-Anfal this battle was reviewed.

This stand of the Islamic movement, if viewed in its true perspective, leaves no room for the assertion that its basic aim, in the limited sense, was its own defense. This explanation is tantamount to the one offered by the so-called thinkers over-awed by the society and discomfited by the mischievous attacks of the orientalist. Those calling the matchless movement for the hegemony of Islam a result of defensive factors in fact stand defeated by the aggressive campaign of the orientalist, who have started an incessant attack at a time when Muslims are bereft of worldly glory and their attachment with Islam is also not enviable. Of course a small group by the Grace of God, is secure from their machinations, firmly as it does believe that Islam is a universal declaration of the freedom of man on the earth from every authority except God's Authority, and that religion should be purified for God, and it is striving for Islam's supremacy. Other thinkers are in search of moral grounds for the Islamic Jihad to satisfy those objecting to it. But the reasons justifying the Islamic movement presented in the Quran are enough, leaving no moral authority to be further desired.

The Holy Quran says:

They ought to fight in the way of God who have sold the life of this world for the life of the Hereafter, and whoever fights in the way of God and is killed or becomes victorious, to him shall we give a great reward. Why should you not fight in the way of God for those men, women, and children who have been oppressed because they are weak and who call, "Our Lord, take us out of this place whose people are oppressors, and raise for us an ally, and send for us a helper." Those who believe fight in the cause of God, while those who do not believe fight in the cause of tyranny. Then fight against the friends of Satan. Indeed, the strategy of Satan is weak. (3: 74-76)

Say to the unbelievers that if they refrain, then whatever they have done before will be forgiven them; but if they turn back, then they know what happened to earlier nations. and fight against them until there is no oppression and the religion is wholly for God. But if they refrain then God is watching over their actions. But if they do not, then know that God is your Ally and He is the best Ally and the best Helper. (8: 38-40)

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 consider the true religion as their way of life, until they are subdued and pay Jizyah. The Jews say: "Ezra is the son of God" and the Christians say, "The Messiah is the son of God." These are mere sayings from their mouths, following those who preceded them and disbelieved. God will assail them, how they are perverted! They have taken their rabbis and priests as lords, other than God, and the Messiah, son of Mary, and they were commanded to worship none but One God. There is no god but He, glory be to Him above what they associate

with Him. They desire to extinguish God's light with their mouths, and God intends to perfect His light, although the unbelievers may be averse. (9: 29-33)

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 lordship 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 Jihad. Besides, this principle 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 causes 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 on this earth. This freedom can only then be consummate when 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 its defense" or "We have come out 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' bin Aamir, Huzaifa bin Mohsin, Mughira bin Shuba gave to the Persian general Rustam when he asked them, one by one, separately for three days continuously before commencement of the battle of Qadisiyah, "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 men into submission of One God alone, from the narrowness of the world into the vastness of this world; and from the tyranny of religions into the justice of Islam. For this purpose, God Most High has sent His Messenger (S.A.W.) with His religion toward His creatures. Hence who accepts our religion, we shall 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 confronts the practical human conditions with corresponding

resources and resorts 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 engendered 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 neither the demands of defense of a limited nature nor temporary conditions. But, 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 encounter of the Jihad. 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 interests 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 establishing the Divine rule in the world and the extermination of the usurpers 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, in their view, 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. From the Islamic point of view, the real justification for declaring Jihad is the defense of the Islamic faith, or the defense of that way of life that presents the practical exposition of that faith or the defense of that society in which that way of life is 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 glimmering 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 nor 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 ul-Islam a central and pivotal place 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 is 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 inexorable might 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 resorts to force so that there may remain no curtain between Islam and human beings and so it may appeal to the human soul and reason in a free and unfettered atmosphere. Emancipating 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 to any consternation due to the despicable attacks of the orientalisists against the Islamic theory of Jihad. Nor should this fact be a source of despondency and despair to us that the tide 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 them and try to search the justification of Islamic Jihad outside the nature and reality of the religion and come to regard Jihad as the result of defensive needs and transient 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 never forget those real motives 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 confuse the discussion between real motives and demands and defensive needs and causal 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 it's shaping itself into an organized movement, rebellious of Jahili leadership, and regenerating a typical and permanent society challenging the human sovereignty on the basis of the indivisible right of One God only; this introduction of religion to the world is enough cause for all the surrounding Jahili societies and classes founded on the servitude to human beings to rise up for its annihilation and come out 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 or otherwise for initiating this struggle, for this is foisted 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 JAHILIYYAH

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 devoured by vice and corruption and servitude to others than God, and, leaving it, take to seclusion.

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 deliverance 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 motivations.

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 neither man-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 banish all the fabricated gods through 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, take the initiative and ultimately 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 concept 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 invite all people toward the servitude to One God. It should transform its proclamation and message into a practical mold and prepare a society in which people are free from the servitude to other people and converge on the servitude to One God. Only 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 before you. Undoubtedly, Islam raises the banner of Jihad under both circumstances. But the two practical pictures yielded by the motives, purposes, and consequences of Jihad under the two conditions are totally different from each other, both from the point of view of thought and view, and plan and aptitude.

Of course, Islam has the right to start with initiative. 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 shatter all those impediments that are found in the form of traditions and systems, and that fetter the freedom of choice of human beings. It neither invades persons nor does it forcibly impose its creed on them. It only deals with conditions and concepts in order to save humanity from the putrid and poisonous effects that have tarnished their nature and trampled 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 bloom under the shade of the Islamic order. The Islamic system alone is the singular order in which all people, whether the ruler of the ruled, 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 Him equally. As regards other systems of life, people live in the servitude to other like human beings and follow the laws made by like men. Framing of laws is one of the charac-

teristics of sovereignty. A person who claims that he has the authority to frame laws for the people, of his own accord, in other words is claiming sovereignty, whether he proclaims the same as such or not. Whosoever acknowledges the right of such an impostor to freely frame laws, in fact submits to his right to sovereignty, whether he names it or coins some other technical term for it.

Islam does not connote a mere faith or concept so that it may confine itself to communicating its message to the people through preachings or statements. Islam is a way of life, which takes practical steps for the freedom of human beings in the form of an organized movement. Anti-Islamic societies and ways of life do not afford it the opportunity to organize its votaries according to its own procedure. As such it becomes obligatory for Islam to put an end to all such systems that serve as obstacles in the way of complete freedom of mankind. Religion can be established for God in all its fullness only in this way. Thereafter neither the power and authority or any human being will last nor the question of servitude to any human person arise, as is the case with other systems of life that prosper on the lordship of human beings and servitude to them.