

CHAPTER 4

JIHAD IN THE CAUSE OF ALLAH³³

The great scholar Ibn Qayyim, in his book *Zad al-Ma'ad*, has a chapter entitled *'The Prophet's Treatment of the Unbelievers and the Hypocrites from the Beginning of His Messengership Until His Death.'* In this chapter, this scholar has summed up the nature of Islamic Jihad:

'The first revelation from Allah which came to the Prophet ﷺ was **'Iqraa, bismi Rabbika alladhi ...'**(Read, in the name of Your Sustainer, Who created ...'). This was the beginning of the Prophethood. Allah commanded the Prophet ﷺ to recite this in his heart. The commandment to preach had not yet come. Then Allah revealed **'Ya ayyuha al-Muddathir, qum fa-andhir'** ('O you who are enwrapped in your mantle, arise and warn'). Thus, the revelation of **'Iqraa'** was his appointment to Prophethood, while **'Ya ayyuha al-muddathir'** was his appointment to Messengership.

Later Allah Almighty commanded the Prophet ﷺ to warn his near relatives, then his people, then the Arabs who were around them, then all of Arabia, and finally the whole world. Thus for thirteen years after the beginning of his Messengership, he called people to Allah through preaching, without fighting or Jizyah³⁴, and was commanded to restrain himself and to practice patience and forbearance. Then he was commanded to migrate, and later permission was given to fight. Then he was commanded to fight those who fought him, and to restrain himself from those who did not make war with him. Later he was commanded to fight the polytheists until Allah's religion was fully established. After the command for Jihad came, the non-believers were divided into three categories: one, those with whom there was peace; two, the people with whom the Muslims were at war; and three, the *Dhimmis*.³⁵

It was commanded that as long as the non-believers with whom he had a peace treaty met their obligations, he should fulfil the articles of the treaty, but if they broke this treaty, then they should be given notice of having broken it; until then, no war should be declared. If they persisted, then he should fight with them. When the chapter entitled 'at-Tawbah' was revealed, the details of treatment of these three kinds of non-believers were described. It was also explained that war should be declared against those from among the 'People of the Book' who declare open enmity, until they agree to pay Jizyah or accept Islam. Concerning the polytheists and the hypocrites, it was

³³ See Appendix VII '*A Treatise on Jihad*' by Imam Hasan al-Banna.

³⁴ *Jizyah* – tax imposed upon disbelievers residing under the Islamic State.

³⁵ *Dhimmis* – are those disbelievers whom have agreed to pay a tax in order to live under an Islamic State.

commanded in this chapter that Jihad be declared against them and that they be treated harshly.

The Prophet ﷺ carried on Jihad against the polytheists by fighting and against the hypocrites by preaching and argument. In the same chapter, it was commanded that the treaties with the polytheists be brought to an end at the period of their expiration. In this respect, the people with whom there were treaties were divided into three categories: The first, those who broke the treaty and did not fulfil its terms. He was ordered to fight against them; he fought with them and was victorious.

The second were those with whom the treaty was made for a stated term; they had not broken this treaty nor helped anyone against the Prophet ﷺ. Concerning them, Allah Almighty ordered that these treaties be completed to their full term. The third kind were those with whom there was neither a treaty nor were they fighting against the Prophet ﷺ or those with whom no term of expiration was stated.

Concerning these, it was commanded that they be given four months' notice of expiration, at the end of which they should be considered open enemies and fought with. Thus, those who broke the treaty were fought against, and those who did not have any treaty or had an indeterminate period of expiration were given four months period of grace, and terms were kept with those with whom the treaty was due to expire. All the latter people embraced Islam even before the term expired, and the non-Muslims of the state paid Jizyah. Thus, after the revelation of the chapter 'at-Tawbah', the unbelievers were of three kinds: adversaries in war, people with treaties, and *Dhimmis*. The people with treaties eventually became Muslims, so there were only two kinds left: people at war and *Dhimmis*. The people at war were always afraid of him.

Now the people of the whole world were of three kinds: One, the Muslims who believed in him; two, those with whom he had peace and three, the opponents who kept fighting him. As far as the hypocrites were concerned, Allah Almighty commanded the Prophet ﷺ to accept their appearances and leave their intentions to Allah, and carry on Jihad against them by argument and persuasion. He was commanded neither to pray at their funerals nor to pray at their graves, nor should he ask forgiveness from Allah for them, as their affair was with Allah Almighty. So this was the practice of the Prophet ﷺ concerning his enemies among the non-believers and the hypocrites.'

In this description we find a summary of the stages of Islamic Jihad presented in an excellent manner. In this summary we find all the distinctive and far-reaching characteristics of the dynamic movement of the true religion; we should ponder over them for deep study. Here, however, we will confine ourselves to a few explanatory remarks.

First, the method of this religion is very practical. This movement treats people as they actually are and uses resources which are in accordance with practical conditions. Since this movement comes into conflict with the *Jabiliyyabb* which prevails over ideas and beliefs, and which has a practical system of life and a political and material authority behind it, the Islamic movement had to produce parallel resources to confront this *Jabiliyyabb*. This movement uses the methods of preaching and persuasion for reforming ideas and beliefs, and it uses physical power and Jihad for abolishing the organizations and authorities of the *Jabili* system which prevents people from reforming their ideas and beliefs, but forces them to obey their erroneous ways and make them serve human lords instead of the Almighty Lord. This movement does not confine itself to mere preaching to confront physical power, as it also does not use compulsion for changing the ideas of people. These two principles are equally important in the method of this religion. Its purpose is to free those people who wish to be freed from enslavement to men so that they may serve Allah Almighty alone.

The second aspect of this religion is that it is a practical movement which progresses stage by stage, and at every stage it provides resources according to the practical needs of the situation and prepares the ground for the next one. It does not face practical problems with abstract theories, nor does it confront various stages with unchangeable means. Those who talk about Jihad in Islam and quote Qur'anic verses do not take into account this aspect, nor do they understand the nature of the various stages through which this movement develops, or the relationship of the verses revealed at various occasions with each stage. Thus, when they speak about Jihad, they speak clumsily and mix up the various stages, distorting the whole concept of Jihad and deriving from the Qur'anic verses final principles and generalities for which there is no justification.

This is because they regard every verse of the Qur'an as if it were the final principle of this religion. This group of thinkers, who are a product of the sorry state of the present Muslim generation, have nothing but the label of Islam and have laid down their spiritual and rational arms in defeat. They say, "*Islam has prescribed only defensive war*"! And think that they have done some good for their religion by depriving it of its method, which is to abolish all injustice from the earth, to bring people to the worship of Allah Almighty alone, and to bring them out of servitude to others into the servants of the Lord. Islam does not force people to accept its belief, but it wants to provide a free environment in which they will have the choice of beliefs. What it wants is to abolish those oppressive political systems under which people are prevented from expressing

their freedom to choose whatever beliefs they want, and after that it gives them complete freedom to decide whether they will accept Islam or not.

A third aspect of this religion is that the new resources or methods which it uses during its progressive movement do not take it away from its fundamental principles and aims. From the very first day, whether the Prophet ﷺ addressed his near relatives, or the Quraish, or the Arabs, or the entire world, his call was one and the same. He called them to the submission to One God and rejection of the lordship of other men. On this principle there is neither compromise nor any flexibility. To attain this purpose, it proceeds according to a plan, which has a few stages, and every stage has its new resources, as we have described earlier.

A fourth aspect is that Islam provides a legal basis for the relationship of the Muslim community with other groups, as is clear from the quotation from *Zad al-Ma'ad*. This legal formulation is based on the principle that Islam - that is, submission to Allah Almighty - is a universal message which the whole of mankind should accept or make peace with. No political system or material power should put hindrances in the way of preaching Islam. It should leave every individual free to accept or reject it, and if someone wants to accept it, it should not prevent him or fight against him. If someone does this, then it is the duty of Islam to fight him until either he is killed or until he declares his submission.

When writers with defeatist and apologetic mentalities write about "*Jihad in Islam*," trying to remove this '*blot*' from Islam, then they are mixing up two things: first, that this religion forbids the imposition of its belief by force, as is clear from the verse,

لَا إِكْرَاهَ فِي الدِّينِ

“There shall be no compulsion in religion.....” ³⁶

while on the other hand it tries to annihilate all those political and material powers which stand between people and Islam, which compel a people to bow before another and prevent them from accepting the sovereignty of Allah. These two principles have no relation to one another nor is there room to mix them. In spite of this, these defeatist-type people try to mix the two aspects and want to confine Jihad to what today is called '*defensive war*'. The Islamic Jihad has no relationship to modern warfare, either in its causes or in the way in which it is conducted. The causes of Islamic Jihad should be sought in the very nature

³⁶ Surah al-Baqarah 2:256.

of Islam and its role in the world, in its high principles, which have been given to it by Allah Almighty and for the implementation of which Allah Almighty appointed the Prophet as His Messenger and declared him to be the last of all Prophets and Messengers.

This religion is really a universal declaration of the freedom of man from servitude to other men and from servitude to his own desires, which is also a form of human servitude; it is a declaration that sovereignty belongs to Allah alone and that He is the Lord of all the worlds. It means a challenge to all kinds and forms of systems which are based on the concept of the sovereignty of man; in other words, where man has usurped the Divine attribute. Any system in which the final decisions are referred to human beings, and in which the sources of all authority are human, deifies human beings by designating others than Allah Almighty as lords over men. This declaration means that the usurped authority of Allah be returned to Him and the usurpers be thrown out -those who by themselves devise laws for others to follow, thus elevating themselves to the status of lords and reducing others to the status of slaves. In short, to proclaim the authority and sovereignty of Allah means to eliminate all human kingships and to announce the rule of the Sustainer of the universe over the entire earth. In the words of the Qur'an:

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ
وَهُوَ الْحَكِيمُ الْعَلِيمُ

“And it is He (Allah) who is (the only) deity in the heaven and on the earth. And He is the Wise, the Knowing.” ³⁷

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“.....Legislation (hukm) is not but for Allah alone. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.” ³⁸

³⁷ Surah az-Zukhruf 43:84.

³⁸ Surah Yusuf 12: 40.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

“Say, ‘O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.’ But if they turn away, then say, ‘Bear witness that we are Muslims (submitting to Him)’” ³⁹

The way to establish Allah Almighty's rule on earth is not that some consecrated people, the priests, be given the authority to rule, as was the case with the rule of the Church, nor that some spokesmen of Allah Almighty become rulers, as is the case in a '*theocracy*'. To establish Allah's rule means that His laws be enforced and that the final decision in all affairs be according to these laws.

The establishing of the dominion of Allah Almighty on earth, the abolishing of the dominion of man, the taking away of sovereignty from the usurper to revert it to Allah Almighty, and the bringing about of the enforcement of the Divine Law (*Shari'ah*) and the abolition of man-made laws cannot be achieved only through preaching. Those who have usurped the authority of Allah Almighty and are oppressing Allah's creatures are not going to give up their power merely through preaching; if it had been so, the task of establishing Allah's religion in the world would have been very easy for the Prophets of Allah. This is contrary to the evidence from the history of the Prophets and the story of the struggle of the true religion, spread over generations.

This universal declaration of the freedom of man on the earth from every authority except that of Allah, and the declaration that sovereignty is Allah's alone and that He is the Lord of the universe, is not merely a theoretical, philosophical and passive proclamation. It is a positive, practical and dynamic message with a view to bringing about the implementation of the *Shari'ah* of Allah and actually freeing people from their servitude to other men to bring them into the service of Allah, the One without associates. This cannot be attained unless both 'preaching' and 'the movement' are used. This is so because appropriate means are needed to meet any and every practical situation.

Because this religion proclaims the freedom of man on the earth from all authority except that of Allah, it is confronted in every period of human history

³⁹ Surah ali-Imran 3: 64.

- yesterday, today, or tomorrow - with obstacles of beliefs and concepts, physical power, and the obstacles of political, social, economic, racial and class structures. In addition, corrupted beliefs and superstitions become mixed with this religion, working side by side with it and taking root in peoples' hearts.

If through 'preaching' beliefs and ideas are confronted, through 'the movement' material obstacles are tackled. Foremost among these is that political power which rests on a complex yet inter-related ideological, racial, class, social and economic support. Thus these two, preaching and the movement, united, confront 'the human situation' with all the necessary methods. For the achievement of the freedom of man on earth - of all mankind throughout the earth - it is necessary that these two methods should work side by side. This is a very important point and cannot be over emphasised.

This religion is not merely a declaration of the freedom of the Arabs, nor is its message confined to the Arabs. It addresses itself to the whole of mankind, and its sphere of work is the whole earth. Allah Almighty is not merely the Sustainer of the Arabs, nor is His providence limited to those who believe in the faith of Islam. Allah Almighty is the Sustainer of the whole world. This religion wants to bring back the whole world to its Sustainer and free it from servitude to anyone other than Allah. In the sight of Islam, the real servitude is following laws devised by someone, and this is that servitude which in Islam is reserved for Allah alone. Anyone who serves someone other than Allah in this sense is outside Allah's religion, although he may claim to profess this religion. The Prophet ﷺ clearly stated that, according to the *Shari'ah*, 'to obey' is 'to worship'. Taking this meaning of worship, when the Jews and Christians 'disobeyed' Allah, they became like those who 'associate others with Allah'.

Imam Tirmidhi has reported on the authority of 'Adi bin Hatim that when the Prophet's message reached him, he ran away to Syria (he had accepted Christianity before the Prophet's time), but his sister and some of the people of his tribe became prisoners of war. The Prophet ﷺ treated his sister kindly and gave her some gifts. She went back to her brother and invited him to Islam, and advised him to visit the Prophet ﷺ. 'Adi agreed to this. The people were very anxious to see him come to Medina. When he came into the presence of the Prophet, he was wearing a silver cross. The Prophet was reciting the verse, **اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ** 'They (the People of the Book) have taken their rabbis and priests as lords beside Allah'.⁴⁰ 'Adi reports: "I said, *'They do not*

⁴⁰ Surah Tawbah 9:30.

worship their priests." Allah's Messenger replied, "Whatever their priests and rabbis call permissible, they accept as permissible; whatever they declare as forbidden, they consider as forbidden, and thus they worship them."

This explanation of the above verse by the Prophet ﷺ makes it clear that obedience to laws and judgments is a sort of worship, and anyone who does this is considered out of this religion. It is taking some men as lords over others, while this religion has come to annihilate such practices, and it declares that all the people of the earth should become free of servitude to anyone other than Allah Almighty.

If the actual life of human beings is found to be different from this declaration of freedom, then it becomes incumbent upon Islam to enter the field with preaching as well as the movement, and to strike hard at all those political powers which force people to bow before them and which rule over them, unmindful of the commandments of Allah, and which prevent people from listening to the preaching and accepting the belief if they wish to do so. After annihilating the tyrannical force, whether it be in a political or a racial form, or in the form of class distinctions within the same race, Islam establishes a new social, economic and political system, in which the concept of the freedom of man is applied in practice.

It is not the intention of Islam to force its beliefs on people, but Islam is not merely 'belief'. As we have pointed out, Islam is a declaration of the freedom of man from servitude to other men. Thus it strives from the beginning to abolish all those systems and governments which are based on the rule of man over men and the servitude of one human being to another. When Islam releases people from this political pressure and presents to them its spiritual message, appealing to their reason, it gives them complete freedom to accept or not to accept its beliefs.

However, this freedom does not mean that they can make their desires their lords, or that they can choose to remain in the servitude of other human beings, making some men lords over others. Whatever system is to be established in the world ought to be on the authority of Allah, deriving its laws from Him alone. Then every individual is free, under the protection of this universal system, to adopt any belief he wishes to adopt. This is the only way in which 'the religion' can be purified for Allah alone. The word 'religion' includes more than belief; 'religion' actually means a way of life, and in Islam this is based on belief. But in an Islamic system there is room for all kinds of people to follow

their own beliefs, while obeying the laws of the country which are themselves based on the Divine authority.

Anyone who understands this particular character of this religion will also understand the place of Jihad bis-Saif (striving through fighting with the sword), which is to clear the way for striving through preaching in the application of the Islamic movement. He will understand that Islam is not a 'defensive movement' in the narrow sense which today is technically called a 'defensive war.' This narrow meaning is ascribed to it by those who are under the pressure of circumstances and are defeated by the wily attacks of the orientalist, who distort the concept of Islamic Jihad. It was a movement to wipe out tyranny and to introduce true freedom to mankind, using resources according to the actual human situation, and it had definite stages, for each of which it utilized new methods.

If we insist on calling Islamic Jihad a defensive movement, then we must change the meaning of the word '*defence*' and mean by it '*the defence of man*' against all those elements which limit his freedom. These elements take the form of beliefs and concepts, as well as of political systems, based on economic, racial or class distinctions. When Islam first came into existence, the world was full of such systems, and the present-day *Jabilyyyabb* also has various kinds of such systems.

When we take this broad meaning of the word '*defence*', we understand the true character of Islam, and that it is a universal proclamation of the freedom of man from servitude to other men, the establishment of the sovereignty of Allah and His Lordship throughout the world, the end of man's arrogance and selfishness, and the implementation of the rule of the Divine *Shari'ah* in human affairs.

As to people who attempt to defend the concept of Islamic Jihad by interpreting it in the narrow sense of the current concept of defensive war, and who do research to prove that the battles fought in Islamic Jihad were all for the defence of the homeland of Islam - some of them considering the homeland of Islam to be just the Arabian peninsula against the aggression of neighbouring powers - they lack understanding of the nature of Islam and its primary aim. Such an attempt is nothing but a product of a mind defeated by the present difficult conditions and by the attacks of the treacherous orientalist on the Islamic Jihad.

Can anyone say that if Abu Bakr, 'Umar or 'Uthman had been satisfied that the Roman and Persian powers were not going to attack the Arabian Peninsula, they would not have striven to spread the message of Islam throughout the world? How could the message of Islam have spread when it faced such material obstacles such as the political system of the state, the socio-economic system based on races and classes, and behind all these, the military power of the government?

It would be naive to assume that a call is raised to free the whole of humankind throughout the earth, and it is confined to preaching and exposition. Indeed, it strives through preaching and exposition when there is freedom of communication and when people are free from all these influences, as **'there is no compulsion in religion'**; but when the above mentioned obstacles and practical difficulties are put in its way, it has no recourse but to remove them by force so that when it is addressed to peoples' hearts and minds they are free to accept or reject it with an open mind.

Since the objective of the message of Islam is a decisive declaration of man's freedom, not merely on the philosophical plane but also in the actual conditions of life, it must employ Jihad. It is immaterial whether the homeland of Islam - in the true Islamic sense, *Dar ul-Islam* - is in a condition of peace or whether it is threatened by its neighbours. When Islam strives for peace, its objective is not that superficial peace which requires that only that part of the earth where the followers of Islam are residing remain secure. The peace which Islam desires is that the religion (i.e. the law of the society) be purified for Allah, that the obedience of all people be for Allah alone, and that some people should not be lords over others. After the period of the Prophet ﷺ only the final stages of the movement of Jihad are to be followed; the initial or middle stages are not applicable. They have ended, and as Ibn Qayyim states, *"Thus, after the revelation of the chapter 'Bara'a'⁴¹, the unbelievers were of three kinds: adversaries in war, people with treaties, and Dhimmis. The people with treaties eventually became Muslims, so there were only two kinds left: people at war and Dhimmis. The people at war were always afraid of him. Now the people of the whole world were of three kinds: one, the Muslims who believed in him: two, those with whom he had peace (and from the previous sentence we understand that they were Dhimmis); and three, the opponents who kept fighting him."*

These are the logical positions consistent with the character and purposes of this religion, and not what is understood by the people who are defeated by present conditions and by the attacks of the treacherous orientalisks.

⁴¹ More commonly referred to as Surah at-Tawbah.

Allah held back Muslims from fighting in Makkah and in the early period of their migration to Medina, and told them,

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

“Have you not seen those who were told, ‘Restrain your hands (from fighting) and establish prayer and pay zakah’?.....”⁴²

Next, they were permitted to fight:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ
نَصْرِهِمْ لَقَدِيرٌ

“Permission (to fight) has been given to those are being fought, because they were wronged. And indeed, Allâh is able to give them victory.”⁴³

These are the people who were expelled from their homes without cause. The next stage came when the Muslims were commanded to fight those who fight them:

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

“Fight in the way of Allah those who fight you but do not commit aggression. Indeed, Allah does not like aggressors.”⁴⁴

And finally, war was declared against all the polytheists:

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

“.....And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous.”⁴⁵

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ
الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

⁴² Surah an-Nisa 4:77.

⁴³ Surah al-Hajj 22:39.

⁴⁴ Surah al-Baqarah 2:190.

⁴⁵ Surah at-Tawbah 9:36.

“Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth (i.e. Islam) from those who were given the Scripture – (fight) until they give the Jizyah (tax) willingly while they are humbled.”⁴⁶

Thus, according to the explanation by Imam Ibn Qayyim, the Muslims were first restrained from fighting; then they were permitted to fight; then they were commanded to fight against the aggressors; and finally they were commanded to fight against all the polytheists.

With these verses from the Qur'an and with many Traditions of the Prophet ﷺ in praise of Jihad, and with the entire history of Islam, which is full of Jihad, the heart of every Muslim rejects that explanation of Jihad invented by those people whose minds have accepted defeat under unfavourable conditions and under the attacks on Islamic Jihad by the shrewd orientalists.

What kind of a man is it who, after listening to the commandment of Allah Almighty and the *Hadith* (traditions) of the Prophet ﷺ and after reading about the events which occurred during the Islamic Jihad, still thinks that it is a temporary injunction related to transient conditions and that it is concerned only with the defence of the borders?

In the verse giving permission to fight, Allah Almighty has informed the Believers that the life of this world is such that checking one group of people by another is the law of Allah, so that the earth may be cleansed of corruption.

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ
نَصْرِهِمْ لَقَدِيرٌ

“Permission (to fight) has been given to those are being fought, because they were wronged. And indeed, Allâh is able to give them victory.”⁴⁷

⁴⁶ Surah at-Tawbah 9:29.

⁴⁷ Surah al-Hajj 22:39.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْ لَ دَفَعَ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْذَمْتَ صَوَامِعَ وَبِيَعٍ وَصَلَوَاتٍ وَمَسَاجِدَ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

“(They are) those who have been evicted from their homes without right – only because they say ‘Our Lord is Allah’. And was it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and Masjids in which the name of Allah is much mentioned (i.e. praised). And Allah will surely support those who support Him (i.e. His cause). Indeed, Allah is Powerful and Exalted in Might.”⁴⁸

Thus, this struggle is not a temporary phase but an eternal state - an eternal state, as truth and falsehood cannot co-exist on this earth. Whenever Islam stood up with the universal declaration that Allah's Lordship should be established over the entire earth and that men should become free from servitude to other men, the usurpers of Allah's authority on earth have struck out against it fiercely and have never tolerated it. It became incumbent upon Islam to strike back and release man throughout the earth from the grip of these usurpers. The eternal struggle for the freedom of man will continue until the religion is purified for Allah Almighty.

The command to refrain from fighting during the Makkan period was a temporary stage in a long journey. The same reason was operative during the early days of Hijra, but after these early stages, the reason for Jihad was not merely to defend Medina. Indeed, its defence was necessary, but this was not the ultimate aim. The aim was to protect the resources and the centre of the movement - the movement for freeing mankind and demolishing the obstacles which prevented mankind from attaining this freedom.

The reasons for refraining from fighting during the Makkan period are easily understood. In Makkah preaching was permitted. The Messenger ﷺ was under the protection of the Banu Hashim and hence he had the opportunity to declare his message openly; he had the freedom to speak to individuals as to groups and to appeal to their hearts and minds. There was no organized political power which could prevent him from preaching and prevent people from listening. At this stage there was no need for the use of force. Besides this, there were other reasons and I have detailed these reasons in my commentary, *In the Shade of the Qur'an*, in explanation of the verse,

⁴⁸ Surah al-Hajj 22:40.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

“Have you not seen those who were told, ‘Restrain your hands (from fighting) and establish prayer and pay zakah’?.....” ⁴⁹

It may be useful to reproduce 65 parts of this explanation here:

"A reason for prohibiting the use of force during the Makkan period may have been that this was a stage of training and preparation in a particular environment, for a particular nation and under particular conditions. Under these circumstances, an important factor in training and preparation was to train the individual Arab to be patient under oppression to himself or to those he loved, to conquer his pride, and not to make personal revenge or revenge for one's dear ones the purpose of one's life. Training was also needed so that he could learn control of his nerves, not lose his temper at the first provocation as was his temperament - nor get excited at the first impulse, but so that he could develop dignity and composure in his temperament and in his action. He was to be trained to follow the discipline of a community which is under the direction of a leader, and to refer to this leader in every matter and to obey his injunctions even though they might be against his habit or taste. The aim was to develop individuals of high character who would constitute the Muslim community, who would follow the directions of the leader, and who would be civilized and progressive, free of wild habits and tribalism.

Another reason for it may have been that the Quraish were proud of their lineage and honour, and in such an environment only persuasion could be most appealing and effective. At this stage, fighting would have resulted in kindling the fires of revenge. There was already much tribal warfare based on blood feuds, such as the wars of Dahis, Gabra and Basus, which continued for years and annihilated tribe after tribe. If blood feuds were to become associated in their minds with Islam, then this impression would never have been removed. Consequently, Islam, instead of being a call toward the true religion, would have become an unending sequence of tribal feuds and its basic teachings would have been forgotten at the very beginning.

"Another reason may have been to avoid sowing the seed of discord and bloodshed in every household. At that time, there was no organized government which was torturing and persecuting the Believers; the Believer was persecuted, tortured and 'taught a lesson' by his own patrons. Under these circumstances, permission to fight would have meant that every house would have become a battlefield. The people would have said 'So, this is Islam!' In fact, this was said about Islam, even though fighting was not permitted. During the season when the people of Arabia came to Makkah for

⁴⁹ Surah an-Nisa 4:77.

pilgrimage and commerce, the Quraish would have gone to them and would have said, 'Muhammad is not only dividing his nation and his tribe; he is even dividing sons from fathers! What kind of a thing is this which incites the son to kill his father, the slave to kill his master, in every house and in every locality?'

"Another reason may have been that Allah Almighty knew that a great majority of those who persecuted and tortured the early Muslims would one day become the loyal soldiers of Islam, even its great leaders. Was not 'Umar Ibn al-Khattab one of them?

"Another reason may have been that the sense of honour of the Arabs, especially in a tribal framework, comes to the help of the person who is persecuted yet does not concede defeat, especially if the persecuted are honoured by the people. Several such incidents can be quoted to support this thesis. When Abu Bakr, who was an honourable man, left Makkah in order to migrate to some other place, Ibn al-Daghna could not bear it and restrained him from leaving because he considered it a disgrace to the Arabs; he offered Abu Bakr his own protection. The best example of such an incident is the tearing up of the contract under which the Banu Hashim were confined to the Valley of Abu Talib when the period of their hunger and privation seemed unreasonably long. This chivalry was a peculiarity of the Arabs, while in ancient 'civilizations' which were accustomed to seeing people humiliated, those who suffered and were persecuted were laughed at, ridiculed and treated with contempt, and the oppressor and the tyrant were respected.

"Another reason may have been that the Muslims were few in number and they lived only in Makkah, as the message of Islam had not reached other parts of Arabia or had reached only as hearsay. Other tribes considered it as a domestic quarrel of the Quraish; they were watching for the outcome of this struggle. Under these circumstances, if fighting had been allowed, this limited warfare would have resulted in the complete annihilation of the Muslims; even if they had killed a great number of their opponents, they would still have been completely annihilated. Idolatry would have continued and the dawn of the Islamic system would never have arrived and would never have reached its zenith, while Islam is revealed to be a practical way of life for all mankind."

In the early Medinite period fighting was also prohibited. The reason for this was that the Prophet ﷺ had signed a pact with the Jews of Medina and with the unbelieving Arabs in and around Medina, an action which was necessary at this stage.

First, there was an open opportunity for preaching and persuasion. There was no political power to circumscribe this freedom; the whole population accepted the new Muslim state and agreed upon the leadership of the Prophet ﷺ in all political manners. In the pact it was agreed by all parties that no one would make a treaty of peace or declare war or establish relations with any outsider

without the express permission of the Prophet ﷺ. Thus, the real power in Medina was in the hands of Muslim leadership. The doors were also open for preaching Islam and there was freedom of belief.

Secondly, at this stage the Prophet ﷺ wanted to conserve all his efforts to combat the Quraish, whose relentless opposition was a great obstacle in spreading Islam to other tribes which were waiting to see the final outcome of the struggle between the two groups of the Quraish. That is why the Prophet ﷺ hastened to send raiding parties in various directions. The first such party was commanded by Hamza bin Abdul Muttalib, and it went out during the month of Ramadan, only six months after the *Hijrah* (migration)

After this, there were other raiding parties; one during the ninth month after Hijra, the next in the thirteenth month the third sixteen months after Hijra, and in the seventeenth month he sent a party under the leadership of Abdullah bin Jahash. This party encountered some resistance and some blood was shed. This occurred during the month of Rajab, which was considered a sacred month. The following verse of Chapter Baqarah refers mentions:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ
الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

“They ask you about the sacred month - about fighting therein. Say, ‘Fighting therein is great (sin), but averting (people) from the way of Allah and disbelief in Him and (preventing access to) al-Masjid al-Haram and the expulsion of its people therefrom are greater (evil) in the sight of Allah. And fitnah (oppression) is greater than killing.”⁵⁰

During Ramadan of the same year, the Battle of Badr took place, and in Surah al- Anfal this battle was reviewed.

If this stage of the Islamic movement is viewed in proper perspective, then there is no room to say that the basic aim of the Islamic movement was 'defensive' in the narrow sense which some people ascribe to it today, defeated by the attacks of the treacherous orientalists!

Those who look for causes of a defensive nature in the history of the expansion of Islam are caught by the aggressive attacks of the orientalists at a time when

⁵⁰ Surah al-Baqarah 2:217.

Muslims possess neither glory nor do they possess Islam. However, by Allah's grace, there are those who are standing firm on the issue that Islam is a universal declaration of the freedom of man on the earth from every authority except Allah's authority and that the religion ought to be purified for Allah; and they keep writing concerning the Islamic Jihad.

But the Islamic movement does not need any arguments taken from the literature, as it stands on the clear verses of the Qur'an:

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ
فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

“So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory – We will bestow upon him a great reward.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ
وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

And what is (the matter) with you that you fight not in the cause of Allah and (for) the oppressed among men, women and children who say, 'Our Lord! Take us out of this city of oppressive people and appoint for us from Yourself a protector, and appoint for us from Yourself a helper'.

الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ
لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

Those who believe fight in the cause of Allah, while those who disbelieve fight in the cause of taghut⁵¹. So fight against the allies of Satan. Indeed, the plot of Satan is ever weak.”⁵²

⁵¹ False objects of worship or those transgressors who usurp the divine right of government.

⁵² Surah an-Nisa 4: 74-76.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا
فَقَدْ مَضَتْ سُنَّةُ الْأَوَّلِينَ

“Say to those who have disbelieved (that) if they cease, what has previously occurred will be forgiven for them. But if they return (to hostility) – then the precedent of the former (rebellious) people has already taken place.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا
فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

And fight them until there is no *fitnah* and (until) the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Seeing of what they do.

وَإِنْ تَوَلَّوْا فَاغْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

But if they turn away - then know that Allah is your protector. Excellent is the protector, and Excellent is the helper.”⁵³

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ
الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

“Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth (i.e. Islam) from those who were given the Scripture – (fight) until they give the Jizyah (tax) willingly while they are humbled.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِؤْنَ
قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

The Jews say: 'Ezra is the Son of Allah', and the Christians say: 'The Messiah is the Son of Allah'. That is their statement from their mouths; they imitate the saying of those who disbelieved (before them). May Allah destroy them; how are they deluded?

⁵³ Surah al-Anfaal 8: 38-40.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا
وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

They have taken their rabbis and priests as lords besides Allah, and the Messiah, son of Mary; and they were commanded to worship none but Allah alone. There is no deity but He. Glory be to Him above what they associate with Him!

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.”⁵⁴

The reasons for Jihad which have been described in the above verses are these: to establish Allah's authority in the earth; to arrange human affairs according to the true guidance provided by Allah Almighty; to abolish all the Satanic forces and Satanic systems of life and to end the lordship of one man over others since all men are creatures of Allah and no one has the authority to make them his servants or to make arbitrary laws for them. These reasons are sufficient for proclaiming Jihad. However, one should always keep in mind that there is no compulsion in religion; that is, once the people are free from the lordship of men, the law governing civil affairs will be purely that of Allah, while no one will be forced to change his beliefs and accept Islam.

The Jihad of Islam is to secure complete freedom for every man throughout the world by releasing him from servitude to other human beings so that he may serve his Lord, who is One and who has no associates. This is in itself a sufficient reason for Jihad. These were the only reasons in the hearts of Muslim warriors (*Mujabideen*). If they had been asked the question "*Why are you fighting?*" none would have answered, "*My country is in danger; I am fighting for its defence*" or "*The Persians and the Romans have come upon us*" or "*We want to extend our dominion and want more spoils*'.

They would have answered the same as Rabati bin 'Amer, Huzaifa bin Muhsin and Mughira bin Shu'ba answered the Persian general Rustum when he asked them one by one during three successive days preceding the battle of Qadisiyyah, "*For what purpose have you come?*" Their answer was the same:

"Allah Almighty has sent us to bring anyone who wishes from servitude to men into the service of Allah alone, from the narrowness of this world into the vastness of this world and the Here- after, and

⁵⁴ Surah at-Tawbah 9: 29-32.

from the tyranny of religions into the justice of Islam. Allah raised a Messenger for this purpose to teach His creatures His way. If anyone accepts this way of life, we turn back and give his country back to him, and we fight with those who rebel until we are Shabeed (martyred) or become victorious.”

These are the reasons inherent in the very nature of this religion. Similarly, its proclamation of universal freedom, its practical way of combating actual human conditions with appropriate methods, its developing new resources at various stages, is also inherent in its message from the very beginning - and not because of any threat of aggression against Islamic lands or against the Muslims residing in them. The reason for Jihad exists in the nature of its message and in the actual conditions it finds in human societies, and not merely in the necessity for defence, which may be temporary and of limited extent. A Muslim fights with his wealth and his person *'in the way of Allah'* for the sake of these values in which neither personal gain nor greed is a motive for him.

Before a Muslim steps into the battlefield, he has already fought a great battle within himself against Satan – against his own desires and ambitions, his personal interests and inclinations, the interests of his family and of his nation; against which is not from Islam; against every obstacle which comes into the way of worshipping Allah Almighty and the implementation of the Divine authority on earth, returning this authority to Allah Almighty and taking it away from the rebellious usurpers.

Those who say that Islamic Jihad was merely for the defence of the *'homeland of Islam'* diminish the greatness of the Islamic way of life and consider it less important than their *'homeland'*. This is not the Islamic point of view, and their view is a creation of the modern age and is completely alien to Islamic consciousness. What is acceptable to Islamic consciousness is its belief, the way of life which this belief prescribes, and the society which lives according to this way of life. The soil of the homeland has in itself no value or weight. From the Islamic point of view, the only value which the soil can achieve is because on that soil Allah's authority is established and Allah's guidance is followed; and thus it becomes a fortress for the belief, a place for its way of life to be entitled the *'homeland of Islam'*, a centre for the movement for the total freedom of man.

Of course, in that case the defence of the *'homeland of Islam'* is the defence of the Islamic beliefs, the Islamic way of life, and the Islamic community. However, its defence is not the ultimate objective of the Islamic movement of Jihad but is a means of establishing the Divine authority within it so that it becomes the headquarters for the movement of Islam, which is then to be carried

throughout the earth to the whole of mankind, as the object of this religion is all humanity and its sphere of action is the whole earth.

As we have described earlier, there are many practical obstacles in establishing Allah's rule on earth, such as the power of the state, the social system and traditions and, in general, the whole human environment. Islam uses force only to remove these obstacles so that there may not remain any wall between Islam and individual human beings, and so that it may address their hearts and minds after releasing them from these material obstacles, and then leave them free to choose to accept or reject it.

We ought not to be deceived or embarrassed by the attacks of the orientalist on the origin of Jihad, nor lose self-confidence under the pressure of present conditions and the weight of the great powers of the world to such an extent that we try to find reasons for Islamic Jihad outside the nature of this religion, and try to show that it was a defensive measure under temporary conditions. The need for Jihad remains, and will continue to remain, whether these conditions exist or not!

In pondering over historical events, we should not neglect the aspects inherent in the nature of this religion, its declaration of universal freedom, and its practical method. We ought not to confuse these with temporary needs of defence.

No doubt this religion must defend itself against aggressors. Its very existence in the form of a general declaration of the universal Lordship of Allah and of the freedom of man from servitude to any being other than Allah, and its organizing a movement under a new leadership other than the existing *Jabili* leadership, and its creating a distinct and permanent society based on the Divine authority and submission to One God, is sufficient cause for the surrounding *Jabili* society - which is based on human authority in some form or another - to rise against it for its own preservation and for the suppression of Islam. Clearly, under these conditions, the newly- organized Islamic community will have to prepare itself for defence. These conditions inevitably occur and come into existence simultaneously with the advent of Islam in any society. There is no question of Islam's liking or disliking such a situation, as the struggle is imposed upon Islam; this is a natural struggle between two systems which cannot co-exist for long. This is a fact which cannot be denied, and hence Islam has no choice but to defend itself against aggression.

But there is another fact which is much more important than this fact. It is in the very nature of Islam to take initiative for freeing the human beings throughout the earth from servitude to anyone other than Allah; and so it cannot be restricted within any geographic or racial limits, leaving all mankind on the whole earth in evil, in chaos and in servitude to lords other than Allah.

It may happen that the enemies of Islam may consider it expedient not to take any action against Islam, if Islam leaves them alone in their geographical boundaries to continue the lordship of some men over others and does not extend its message and its declaration of universal freedom within their domain. But Islam cannot agree to this unless they submit to its authority by paying Jizyah, which will be a guarantee that they have opened their doors for the preaching of Islam and will not put any obstacle in its way through the power of the state.

This is the character of this religion and this is its function, as it is a declaration of the Lordship of Allah and the freedom of man from servitude to anyone other than Allah, for all people. There is a great difference between this concept of Islam and the other, which considers it confined to geographical and racial limits, and does not take any action except out of fear of aggression. In the latter case, all its inherent dynamism is lost.

To understand the dynamism of Islam with clarity and depth, it is necessary to remember that Islam is a way of life for men prescribed by Allah Almighty. It is not a man-made system, nor an ideology of a group of people, nor a way of life peculiar to a given race. We cannot talk about external reasons for Jihad unless we overlook this great truth and unless we forget that the fundamental question here is the sovereignty of Allah and the obedience of His creatures; it is impossible for a person to remember this great truth and still search for other reasons for Islamic Jihad.

The true estimate of the difference between the concept that war was forced upon Islam by *Jahiliyyah* because its very nature demanded that *Jahili* societies would attack it, and the concept that Islam takes the initiative and enters into this struggle, cannot be made in the early stages of its movement.

In the early stages of the Islamic movement it is difficult to discriminate between these two concepts, because in either case Islam will have to do battle. However, in the final stages, when the initial battles are won, the two concepts make a great difference—a great difference in understanding the purposes and the significance of the Islamic message. And here lies the danger.

There is also a great difference in the idea that Islam is a divinely ordained way of life and in the idea that it is a geographically bounded system. According to the first idea, Islam came into this world to establish *Shari'ah* on Allah's earth, to invite all people toward the worship of Allah, and to make a concrete reality of its message in the form of a Muslim community in which individuals are free from servitude to men and have gathered together under servitude to Allah Almighty and follow only the *Shari'ah* of Allah. This Islam has a right to remove all those obstacles which are in its path so that it may address human reason and intuition with no interference and opposition from political systems. According to the second idea, Islam is merely a national system which has a right to take up arms only when its homeland is attacked.

In the case of either concept, Islam has to strive and to struggle; but its purposes and its results are entirely different, both conceptually and practically.

Indeed, Islam has the right to take the initiative. Islam is not a heritage of any particular race or country; this is Allah's religion and it is for the whole world. It has the right to destroy all obstacles in the form of institutions and traditions which limit man's freedom of choice. It does not attack individuals nor does it force them to accept its beliefs; it attacks institutions and traditions to release human beings from their poisonous influences, which distort human nature and which curtail human freedom. It is the right of Islam to release mankind from servitude to human beings so that they may serve Allah alone, to give practical meaning to its declaration that Allah is the true Lord of all and that all men are free under Him.

According to the Islamic concept and in actuality, Allah's rule on earth can be established only through the Islamic system, as it is the only system ordained by Allah Almighty for all human beings, whether they be rulers or ruled, black or white, poor or rich, ignorant or learned. Its law is uniform for all, and all human beings are equally responsible within it. In all other systems, human beings obey other human beings and follow man-made laws. Legislation is a Divine attribute; any person who concedes this right to such a claimant, whether he considers him Divine or not, has accepted him as Divine.

Islam is not merely a belief, so that it is enough merely to preach it. Islam, which is a way of life, takes practical steps to organize a movement for freeing man. Other societies do not give it any opportunity to organize its followers according to its own method, and hence it is the duty of Islam to annihilate all such systems, as they are obstacles in the way of universal freedom. Only in this

manner can the way of life be wholly dedicated to Allah, so that neither any human authority nor the question of servitude remains, as is the case in all other systems which are based on man's servitude to man. Those of our contemporary Muslim scholars who are defeated by the pressure of current conditions and the attacks of treacherous orientalists do not subscribe to this characteristic of Islam. The orientalists have painted a picture of Islam as a violent movement which imposed its belief upon people by the sword. These vicious orientalists know very well that this is not true, but by this method they try to distort the true motives of Islamic Jihad. But our Muslim scholars, these defeated people, search for reasons of defensive with which to negate this accusation. They are ignorant of the nature of Islam and of its function, and that it has a right to take the initiative for human freedom.

These research scholars, with their defeated mentality, have adopted the Western concept of '*religion*', which is merely a name for '*belief*' in the heart, having no relation to the practical affairs of life, and therefore they conceive of religious war as a war to impose belief on peoples' hearts.

But this is not the case with Islam, as Islam is the way of life ordained by Allah Almighty for all mankind, and this way establishes the Lordship of Allah alone - that is, the *Haakimiyah* (sovereignty) of Allah - and orders practical life in all its daily details. Jihad in Islam is simply a name for striving to make this system of life dominant in the world. As far as belief is concerned, it clearly depends upon personal opinion, under the protection of a general system in which all obstacles to freedom of personal belief have been removed. Clearly this is an entirely different matter and throws a completely new light on the Islamic Jihad.

Thus, wherever an Islamic community exists which is a concrete example of the divinely ordained system of life, it has a God-given right to step forward and take control of the political authority so that it may establish the *Shari'ah* on earth, while it leaves the matter of belief to individual conscience. When Allah Almighty restrained Muslims from Jihad for a certain period, it was a question of strategy rather than of principle; this was a matter pertaining to the requirements of the movement and not to belief. Only in the light of this explanation can we understand those verses of the Holy Qur'an which are concerned with the various stages of this movement. In reading these verses, we should always keep in mind that one of their meanings is related to the particular stages of the development of Islam, while there is another general meaning which is related to the unchangeable and eternal message of Islam. We should not confuse these two aspects.