

CHAPTER 3

THE CHARACTERISTICS OF THE ISLAMIC SOCIETY AND THE CORRECT METHOD FOR ITS FORMATION

The message of Islam brought by the Messenger of Allah, Muhammad ﷺ was the last link in the long chain of invitations toward Allah Almighty by the noble Prophets. Throughout history, this message has remained the same: that human beings should recognise that their true Sustainer and Lord is One God, that they should submit to Him Alone, and that the lordship of man be eliminated. Except for a few people here and there in history, mankind as a whole has never denied the existence of Allah Almighty and His sovereignty over the universe; it has rather erred in comprehending the real attributes of Allah, or in taking other gods besides Allah as His associates.

This association with Allah Almighty has been either in belief and worship, or in accepting the sovereignty of others besides Allah. Both of these aspects are Shirk in the sense that they take human beings away from the religion of Allah, which was brought by the Prophets. After each Prophet, there was a period during which people understood this religion, but then gradually later generations forgot it and returned to *Jahiliyyah*. They started again on the way of Shirk, sometimes in their belief and worship and sometimes in their submission to the authority of others, and sometimes in both.

Throughout every period of human history the call toward Allah Almighty has had one nature. Its purpose is '*Islam*', which means to bring human beings into submission to Allah Almighty, to free them from servitude to other human beings so that they may devote themselves to the One True God, to deliver them from the clutches of human lordship and man-made laws, value systems and traditions so that they will acknowledge the sovereignty and authority of the One True God and follow His law in all spheres of life. The Islam of Muhammad ﷺ was for this purpose as well as the messages of the earlier Prophets.

The entire universe is under the authority of Allah Almighty, and man, being a small part of it, necessarily obeys the physical laws governing the universe. It is also necessary that the same authority be acknowledged as the law-giver for human life. Man should not cut himself off from this authority to develop a

separate system and a separate scheme of life. The growth of a human being, his conditions of health and disease, and his life and death are under the scheme of those natural laws which come from Allah Almighty; even in the consequences of his voluntary actions he is helpless before the universal laws. Man cannot change the practice of Allah Almighty in the laws prevailing in the universe. It is therefore desirable that he should also follow Islam in those aspects of his life in which he is given a choice and should make the Divine Law the arbiter in all matters of life so that there may be harmony between man and the rest of the universe.

Jabiliyyabb, on the other hand, is one man's lordship over another, and in this respect it is against the system of the universe and brings the involuntary aspect of human life into conflict with its voluntary aspect. This was that *Jabiliyyabb* which confronted every Prophet of Allah, including the last Prophet ﷺ in their call toward submission to One God. This *Jabiliyyabb* is not an abstract theory; in fact, under certain circumstances it has no theory at all. It always takes the form of a living movement in a society which has its own leadership, its own concepts and values, and its own traditions, habits and feelings. It is an organized society and there is a close cooperation and loyalty between its individuals, and it is always ready and alive to defend its existence consciously or unconsciously. It crushes all elements which seem to be dangerous to its personality.

When *Jabiliyyabb* takes the form, not of a 'theory' but of an active movement in this fashion, then any attempt to abolish this *Jabiliyyabb* and to bring people back to Allah Almighty which presents Islam merely as a theory will be undesirable, rather useless. *Jabiliyyabb* controls the practical world, and for its support there is a living and active organization. In this situation, mere theoretical efforts to fight it cannot even be equal, much less superior, to it. When the purpose is to abolish the existing system and to replace it with a new system which in its character principles and all its general and particular aspects, is different from the controlling *Jabili* system, then it stands to reason that this new system should also come into the battlefield as an organized movement and a viable group. It should come into the battlefield with a determination that its strategy, its social organization, and the relationship between its individuals should be firmer and more powerful than the existing *Jabili* system.

The theoretical foundation of Islam, in every period of history, has been to bear witness "*La ilaha illa Allah*"-"There is no deity worthy of worship except Allah" - which means to bear witness that the only true deity is Allah, that He is the Sustainer, that He is the Ruler of the universe, and that He is the Real

Sovereign; to believe in Him in one's heart, to worship Him Alone, and to put into practice His laws. Without this complete acceptance of "*La ilaha illa Allah*", which differentiates the one who says he is a Muslim from a non-Muslim, there cannot be any practical significance to this utterance, nor will it have any weight according to Islamic law.

Theoretically, to establish it means that people should devote their entire lives in submission to Allah Almighty, should not decide any affair on their own, but must refer to Allah's injunctions concerning it and follow them. We know of Allah's guidance through only one source, that is, through the Messenger of Allah ﷺ. Thus, in the second part of the Islamic creed, we bear witness '*Wa ashhadu anna Muhammadar Rasul Allah*' - "And I bear witness that Muhammad is the Messenger of Allah."

It is therefore necessary that Islam's theoretical foundation – belief - materialize in the form of an organized and active group from the very beginning. It is necessary that this group separate itself from the *Jabili* society, becoming independent and distinct from the active and organized *Jabili* society whose aim is to block Islam. The centre of this new group should be a new leadership; the leadership which first came in the person of the Prophet ﷺ himself, and after him was delegated to those who strove for bringing people back to Allah Almighty's sovereignty, His authority and His laws. A person who bears witness that there is no deity worthy of worship except Allah and that Muhammad is His Messenger should cut off his relationship of loyalty from the *Jabili* society, which he has forsaken, and from *Jabili* leadership, whether it be in the guise of priests, magicians or astrologers, or in the form of political, social or economic leadership, as was the case of the Quraish in the time of the Prophet ﷺ. He will have to give his complete loyalty to the new Islamic movement and to the Muslim leadership.

This decisive step must be taken at the very moment a person says, "*La ilaha illa Allah, Muhammadar Rasul Allah*" with his tongue. The Muslim society cannot come into existence without this. It cannot come into existence simply as a creed in the hearts of individual Muslims, however numerous they may be. Unless they become an active, harmonious and cooperative group, distinct by itself, whose different elements, like the limbs of a human body, work together for its formation, its strengthening, its expansion, and for its defence against all those elements which attack its system, working under a leadership which is independent of the *Jabili* leadership, which organizes its various efforts into one harmonious purpose, and which prepares for the strengthening and widening

of their Islamic character and directs them to abolish the influences of their opponent: the *Jabili* life.

Islam was founded in this manner. It was founded on a creed which, although concise, included the whole of life. This creed immediately brought into action a viable and dynamic group of people who became independent and separate from the *Jabili* society, immediately challenging it; it never came as an abstract theory devoid of practical existence. And, in the future it can be brought about only in this manner. There is no other way for the revival of Islam in the shade of *Jabilyyabb*, in whatever age or country it appears, except to follow its natural character and to develop it into a movement and an organic system.

When Islam, according to the method described above, starts a Muslim community on this basis, forms it into an active group, and makes this faith the sole basis for the relationship between the individuals of this group, its ultimate aim is to awaken the 'humanity of man', to develop it, to make it powerful and strong, and to make it the most dominant factor among all the aspects found in man's being. It seeks to implement this purpose through its teachings, its rules, its laws and injunctions.

Some human characteristics are common with those of animals, even with those of inorganic matter. This has misled the exponents of 'scientific *Jabilyyabb*' to consider man to be nothing more than an animal, or even than inorganic matter! But in spite of the characteristics which man shares with animals and inorganic matter, man possesses certain other characteristics which distinguish him and make him a unique creation. Even the exponents of 'scientific ignorance' were forced to admit this, the evidence of observational facts choking them; but even then, their admission of this fact is neither sincere nor unequivocal.

In this respect the service rendered by Islam's pure way of life has produced concrete and valuable results. Islam based the Islamic society on the association of belief alone, instead of the low associations based on race and colour, language and country, regional and national interests. Instead of stressing those traits which are common to both man and animal, it promoted man's human qualities, nurtured them and made them the dominant factor. Among the concrete and brilliant results of this attitude was that the Islamic society became an open and all-inclusive community in which people of various races, nations, languages and colours were members, there remaining no trace of these low animalistic traits. The rivers of higher talents and various abilities of all races of mankind flowed into this vast ocean and mixed in it. Their intermingling gave

rise to a high level of civilization in a very short span of time, dazzling the whole world, and compounding the essences of all the human capabilities, ideas and wisdom of that period, in spite of the fact in those times travel was difficult and the means of communication were slow.

In this great Islamic society Arabs, Persians, Syrians, Egyptians, Moroccans, Turks, Chinese, Indians, Romans, Greeks, Indonesians and Africans were gathered together - in short, peoples of all nations and all races. Their various characteristics were united, and with mutual cooperation, harmony and unity, they took part in the construction of the Islamic community and Islamic culture. This marvellous civilization was not an 'Arabic civilization', even for a single day; it was purely an '*Islamic civilization*'. It was never a 'nationality' but always a 'community of belief.'

Thus they all came together on an equal footing in the relationship of love, with their minds set upon a single goal; thus they used their best abilities, developed the qualities of their race to the fullest, and brought the essence of their personal, national and historical experiences for the development of this one community, to which they all belonged on an equal footing and in which their common bond was through their relationship to their Sustainer. In this community their 'humanity' developed without any hindrance. These are characteristics which were never achieved by any other group of people in the entire history of mankind!

The most distinguished and best known society in ancient history is considered to be the Roman Empire. Peoples of various races, languages and temperaments came together in this society, but all this was not based on 'human relationship' nor was any sublime faith the uniting factor among them; rather their society was ordered on a class system, the class of 'nobles' and the class of 'slaves', throughout the Empire. Moreover, the Roman race - in general - had the leadership and the other races were considered its subjects. Hence this society could not achieve that height which was achieved by the Islamic society and did not bring those blessings which were brought by the Islamic society.

Various societies have also appeared in modern times. For example, consider the British Empire. It is like the Roman society to which it is an heir. It is based on national greed, in which the British nation has the leadership and exploits those colonies annexed by the Empire. The same is true of other European empires. The Spanish and Portuguese Empires in their times, and the French Empire, all are equal in respect to oppression and exploitation. Communism also wanted to establish a new type of society, demolishing the walls of race and

colour, nation and geographical region, but it is not based on 'human relationship' but on a 'class system'. Thus the communist society is like the Roman society with a reversal of emphasis; there nobles had distinction, while here the proletariat has distinction. The underlying emotion of this class is hatred and envy of other classes. Such a selfish and vengeful society cannot but excite base emotions in its individuals. The very basis of it is laid down in exciting animalistic characteristics, and in developing and strengthening them. Thus, in its view, the most fundamental needs of a human being are those which are common with the animals, that is, 'food, shelter and sex.' From its point of view, the whole of human history is nothing but a struggle for food!

Islam, then, is the only Divine way of life which brings out the noblest human characteristics, developing and using them for the construction of human society. Islam has remained unique in this respect to this day. Those who deviate from this system and want some other system, whether it be based on nationalism, colour and race, class struggle, or similar corrupt theories, are truly enemies of mankind! They do not want man to develop those noble characteristics which have been given to him by his Creator nor do they wish to see a human society benefit from the harmonious blending of all those capabilities, experiences and characteristics which have been developed among the various races of mankind.

Allah Most High says about such people:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

“Say (O Muhammed), ‘Shall we (believers) inform you of the greatest losers as to (their) deeds?’

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ
أَنَّهُمْ يُحْسِنُونَ صُنْعًا

(They are) are those whose effort is lost in worldly life, while they think that they are doing well in work’

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ
فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

Those are the ones who disbelieve in the verses of their Lord and in (their) meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any weight (i.e. importance).

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا
آيَاتِي وَرُسُلِي هُزُوًا

**That is their recompense – Hell - for what they denied and (because) they took
My signs and My Messengers in ridicule.”³²**

Allah Almighty speaks the truth.

³² Surah al-Kahf 18:103-106.