

The Resurgence of Islam
And our Liberation
from the Colonial Yoke

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By

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INTRODUCING THE AUTHOR

Maryam Jameelah was born in 1934 in New York at the height of the Great Depression - a fourth-generation American of German-Jewish origin. She was reared in Westchester, one of the most prosperous and populated suburbs of New York and received a thoroughly secular American education at the local public schools. Always an above-average student, she soon became a passionate intellectual and insatiable bibliophile, hardly ever without a book in hand, her readings extending far beyond the requirements of the school curriculum. As she entered adolescence, she became intensely serious-minded, scorning all frivolities, which is very rare for an otherwise attractive young girl. Her main interests were religion, philosophy, history, anthropology, sociology and biology. The school and local community public libraries and later, the New York Public Library, became "her second home."

After her graduation from secondary school in the summer of 1952, she was admitted to New York University where she studied a general liberal arts programme. While at the university, she became severely ill in 1953, grew steadily worse and had to discontinue college two years later without earning any diploma. She was confined to private and public hospitals for two years (1957-1959) and only after her discharge, did she discover her facility for writing. Marmaduke Pickthall's translation of the Quran and Allama Muhammad Asad's two books - his autobiographical *Road to Mecca* and *Islam at the Crossroads* ignited her interest in Islam and after correspondence with some prominent Muslims in Muslim lands and making intimate friends with some Muslim converts in New York, she embraced Islam at the Islamic Mission in Brooklyn, New York at the hand of Shaikh Daoud Ahmad Faisal, who then changed her name from Margaret Marcus to Maryam Jameelah.

During extensive correspondence with Muslims throughout the world and reading and making literary contributions to whatever Muslim periodicals were available in English, Maryam Jameelah became acquainted with the writings of Maulana Sayyid Abul Ala Maudoodi and so, beginning in December 1960, they exchanged letters regularly. In the spring of 1962, Maulana Maudoodi invited Maryam Jameelah to migrate to Pakistan and live as a member of his family in Lahore. Maryam Jameelah accepted this offer and a year later, married Mohammad Yusuf Khan who later became the publisher of all her books. She subsequently became the mother of four children, living with her co-wife and her children in a large extended household of in-laws. Most unusual for a woman after marriage, she continued all her intellectual interests and literary activities ; in fact, her most important writings were done during and inbetween pregnancies. She observes *Hijab* strictly.

Her hatred of atheism and materialism in all its varied manifestations-past and present - is intense and in her restless quest for absolute, transcendental ideals, she upholds Islam as the most emotionally and intellectually satisfying explanation of the Ultimate Truth which alone gives life (and death) meaning, direction, purpose and value.

UMAR FARUQ KHAN

THE RESURGENCE OF ISLAM AND OUR LIBERATION FROM THE COLONIAL YOKE

The emergence of the 15th century of the *Hijri* calendar, which Muslims throughout the world are commemorating now, is not an occasion for rejoicing or celebration. It is not an *Eid* day but rather should be a time for serious thought and reflection—a time to analyze the causes for our weaknesses and deficiencies and think of our future.

During the last 100 years, the fall of the Ottoman Empire at the close of the first world war, the abolition of the *Khilafat* in 1924 and the declaration by Mustafa Kemal Ataturk of Turkey as a secular nationalist state, completed the decline that had begun with the fall of Spain. Along with all other non-European peoples of the world, we fell under foreign colonial domination and are now in the post-colonial period being speedily absorbed into the mainstream of modern Western civilization. Western colonialism managed to strengthen its stranglehold over the *Ummah* while appearing to withdraw and grant “independence”. At the political, economic, social and cultural levels, our activities have become merely a mirror-reflection of the behaviour of the former colonial powers. Indeed, we can argue with considerable justification that the post-colonial period we are living in now is in fact only a continuation of the colonial period ; that government by local

westernized elites, which persecute Islam and true Muslims, is nothing but colonialism from within. None of the Muslim states have been able to solve any of the social, economic, political or cultural conflicts inherited by them from colonialism. The conflict of these secular nationalist states with Muslim majorities against the genuine Islamic elements in their own countries is meanwhile supported by the combined strength of Zionism, Capitalism, Communism, Socialism, Christian missionary activity, Freemasonry and their organized power bases in America, Israel, the Soviet Union, China and India. Although enormous wealth of oil resources on a scale undreamt of before, have become available to some of the Muslim states of western Asia, none of these material advantages has been able to arrest and reverse the rapid decay of Islamic civilization which is continuing today with ever growing speed at the hands of the Muslims themselves.

“The thousand million Muslims of the world will always feel a special attachment, affection and concern for Arabia—and by extension to Saudi Arabia. Thus the government of Arabia—whether Saudi or otherwise — as custodian and guardian of the holy cities of Mecca and Medina therefore has a special responsibility to all Muslims. It is difficult to imagine what would have happened and how Arabia would have developed had it not been for the discovery of oil. This proud, hardy, horse and camel breeding, fiercely faithful people have been

transformed overnight by sudden oil wealth into a corrupt, luxury-loving, modern and progressive nation. In addition to the traditional character of the people that has been destroyed, the country itself has lost much of its independence. Through the exploitation of its oil resources by the American oil companies, Arabia fell under foreign cultural influences. How the United States and its allies (especially Israel) have used this exploitation of oil resources to destroy the traditional Arab life-style and the physical and moral environment of this heartland of Islam, deserves the most serious and prolonged study. The current modernization craze is similar in many ways to the "White Revolution" of the late ex-Shah of Iran, only avoiding the expression of any of the latter's grandiose claims. As Crown Prince Fadh is said to have declared recently: "We will bring in modernization more gradually. We will not make the same mistake as Ataturk in Turkey". But the "mistake" had been made long before this commitment not to make it. In recent years, travelers have been dismayed with the wanton waste and destruction of the traditional life-style of Arabia by the massive injection of petro-dollars which breeds the passion for more money often for its own sake even when not needed. American and Soviet foreign policy today both have one single over-riding objective — to prevent the emergence of Islam as an effective political force anywhere. Arab nationalism has been used deliberately to suppress and persecute Islam and genuine Muslims. Any deviant behaviour

has been periodically punished by Israel's military might and puppet military dictatorships which are brought to power and then thrown overboard in *coup d'etats* at will".*

"When we conquer and enslave an ideal, we interfere with its healthy life as an organism. It is wounded and paralyzed and may linger on as a cripple but cannot function for the maintenance of its health and growth. It becomes weaker and weaker day by day. Between the freedom and slavery of an ideal, there is the difference between vigorous health and a dangerous or mortal disease, if not actually of life and death. If the ideal group is like an organism, the various departments of the government that it establishes are like the vital organs that maintain the organism. When an ideal is enslaved, the function of the government departments support it no longer ; it is impaired or upset so far as this ideal is concerned with the result that the ideal becomes diseased and emaciated. Its educational system, which used to supply it with life-blood, like the heart in the organism, is no longer its own. Rather it is used against it. When the enslaved ideal receives no nourishment, when it loses its freedom and consequently its capacity for recuperation and growth, the impulse for the ideal becomes weak while the impulse for the conquering ideal gains in strength

* "Saudi Arabia : Communism's Gift to the United States of America," *Crescent International*, Newsmagazine of the Islamic Movement, Toronto, Ontario, Canada, September 1, 1980 p.1.

in the same proportion. Then the arguments in favour of the conquering ideal, which lacked force and appeal formerly, begin to appear strong and convincing.

“Slavery is one of the greatest misfortunes that can befall an individual. It becomes a huge impediment in the way of his continued self-realization. He works for his enemies and receives nothing but bread in return for his labour. He buys his physical existence at the cost of his consciousness. Yet the slave is rarely conscious of his loss. He considers it a favour that he is allowed to live on. Creativity of the highest order, whether it pertains to art, science or philosophy, can rarely be expected of a slave. As long as nations remain free, they invent and create and add to the knowledge of the world but as soon as they become slaves, their creativeness is doomed. The urge of the self can find an adequate expression only in conditions of perfect freedom. Many a people who made astonishing contributions to human knowledge in the past when it was free, is incapable of adding anything to the achievements of its ancestors now that it is a slave. The world, unable to explain it, wonders at the death of a talent, once so brilliant, which peace and education have failed to revive. Unfortunately for the slave, the crippling effects of slavery on the mind are imperceptible and it is very rare that a slave is able to realize this”.*

* *Ideology of the Future*, Muhammad Rāfiuddin, Din Mohammadi Press, Karachi, 1956, pp. 270-271, 299.

Since cultural imperialism has replaced direct political intervention,** the consequences are far more devastating in the present than in the past. Western ideals and values, or more accurately, the lack of them, are exported to the Muslim world by means of the imported films, radio and television programmes, both in English and the native languages, besides publishing many books by orientalist and "experts" defaming the Muslims and the Islamic heritage. This cultural invasion via the mass — media is far more effective in destroying our indigenous life-style than previously conducted through their educational systems alone because this affects the illiterate masses of peasants and workers whereas formerly during the colonial period, it reached only a tiny privileged elite.

"The first thing a foreign culture must seek is to remove from the mind of the victim the fear of the unknown. The victim must get to see its people, read its books, view its films and feel reassured that the invaders are very much like us, raising families, getting married and engaging in the chores of daily life. One of the first things the cultural invasion must do is to break the language barrier or jump it. Thus its foreign broadcasts will present favourite programmes of the victim in his own language. The cultural

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 ** Political imperialism is not dead as the Russian invasion of Afghanistan demonstrates the most naked aggression against a Muslim country.

invaders set up their Information Services which distribute free literature, films, set up libraries and invite dancers, musicians and sports teams from their country to introduce their society and culture. Through these methods, fear, distrust and natural suspicion against foreign culture are removed.

“In the next stage of cultural invasion, the enemy invites the young and susceptible minds to visit his country. The visitor sees the land, the people, the shops, the goods produced or on display in the country. In the orientation period, the visitors are thus shown the country and the society at its best. He will never be shown the dark spots of that society. He will never have access to the inner life and tortured souls of the ordinary citizens. He will never get a glimpse of the corruption, decadence, tyranny, inequalities and injustice existing within the society. Above all, he would become satisfied that the enemy country is the one he would like to imitate when he returns to his own country.

“Now the enemy chooses from among these visitors and foreign students, those who appear to have greater infatuation for the enemy society and a greater hatred for their own. This will be also seen in the victim seeking closer cultural identification with the enemy culture in his personal private life. He will speak the enemy’s language, adopt the enemy’s dress, imitate the enemy’s manners and mode of life and generally behave exactly as the enemy does. The enemy will

produce for him books, papers and courses of study in the colleges and universities relevant to the victim's despised indigenous culture. These studies are always slanted. The important thing is to persuade the victim to view his own society and country from the enemy's perspective and accept the enemy's definition of good and bad in evaluating it. The object of these books and courses of study will be at all times to make the victim feel inferior. During this period of indoctrination, foreign concepts and value judgments are not only taught but are made an integral part of the victim's system of beliefs. The victim is allowed, temporarily at least, to keep in a separate mental compartment his old beliefs relating to Allah and eternity but he is told to treat them as "backward", "underdeveloped", unscientific, superstitious and "reactionary" which are all terms of abuse. He must above all strive to be modern and progressive. This can be done by closely following the line given them by the modern progressive invaders.

"The invading countries spend vast sums of money to finance these travels and indoctrination of the victim. This is done in the name of technical assistance and training. They are taken to the colleges and universities and other training institutions of the enemy country. They are subjected to lectures by enemy professors and authors. They are taken to see imposing structures of brick and cement — factories, dams and bridges.

"The enemy uses every trick to prevent the

victims from asking how they measure the personality of a man? What is the meaning, purpose and direction of life and death? Why is human life sacred and more important than goods, national income or bank balance? It would not answer the kind of questions most victims during this indoctrination would like to ask: namely, the place of man in the polity and the goal and the aim of life. Rather it is hoped that most of the victims during the period of their indoctrination will have forgotten these questions. By this time, the victim will have banished all native thoughts and values inherited by him from his social and cultural past. He remembers only the history of the enemy country, treats the enemy heroes as his own and, in effect, becomes an intelligent robot serving the enemy. He will act, feel and do as he is expected voluntarily and automatically. He is now a willing agent of the enemy and would do everything in his power to take his own people and country along the future path prescribed by the enemy. If he secures economic power, he would become a cultural agent and turn his own shops and homes into demonstration centres. It must be emphasized that the enemy would use whatever influence she can wield with the victim country to secure placement of her desirable agents in positions of power and influence. Sometimes this is done so subtlety that people at large never get to know of it. But there may be occasions when the enemy will apply visible pressure, violence and even assassination to ensure that the agent remains in power.

“The system of education must produce thoroughly brainwashed and indoctrinated people. They will become the agents of the enemy and serve as their trusted men in the army, in the schools and colleges. These men would act as the fifth-column at the time of the armed invasion of the country by the enemy. These men would act as their dealers, agents and representatives in the economic field. And so much so that even when the enemy withdraws his physical and military presence, these men will still act as the enemy agent and try to maintain control over the country and people as before. Advances in technology permit the cultural invasion to cross political frontiers and language barriers without fear of any confrontation. Powerful radio stations beam native language broadcasts and through clever commentaries and slanted news, influence the thinking of the victims. Telecommunications satellites permit the enemy to project her culture right into our bedrooms and drawing rooms and win adherents among innocent and defenceless children and adolescents who regard this simply as entertainment and a pleasant passtime. Where the national radio and television join hands with the enemy, the situation of the victim country becomes almost hopeless. The enemy country also enlists the support of a vast array of so-called experts, specialists, orientalists and diplomats to make its opinion carry weight. Very few of the victims have the strength of conviction to survive the indoctrination and brainwashing and critically examine foreign advice

and reject it. Furthermore, they may be in no position to do so. The agents would make certain that if there is any survivor with the will to resist, he is not allowed to stay in power".*

These are the reasons why the nominal political sovereignty of Muslim Asia and Africa have failed to bring about any change in the cultural sphere. Rather the process of westernization has been vastly accelerated. The system of education imposed by the imperialists under colonial rule continues unaltered in all these countries to the present day.

The educational institutions of Asia and Africa are characterized by the complete westernization of the intellectual community. Whatever else these universities may be teaching, it is not an indigenous, traditional culture. They teach modern science and technology, modern economics and social sciences and modern methods of studying traditional indigenous cultures. When they teach about the sacred texts of their culture, they approach them in a way that differs radically from the traditional way. When they teach and study indigenous languages, they do so by modern methods. These new kinds of knowledge and techniques are almost exclusively foreign creations and in most instances, they are drawn from the culture of the former European ruling power. The universities of the new nations are at present almost entirely dependent on imported foreign culture for the substance of their teaching. They teach very little that has been generated or created in their own countries and

* "Cultural Imperialism," Mohammad Masih-uz-Zaman, *Muslimnews International*, Karachi, May 1975, pp. 9-12.

they also teach relatively little about their own country's history, society and culture.*

The result is the complete erasing of our historical heritage and the relentless erosion of our identity as Muslims. The breakdown of our society thus continues at an ever-accelerating pace, producing a new generation of rootless, cynical and alienated people. The results of our abject slavery to the colonial yoke in the post-colonial era can be clearly seen everywhere. Here is the fate of Indonesia, the largest Muslim country in the world :

Paradoxically, Indonesia has been more exposed since independence to the impact of the modern West than it ever was under direct Dutch rule. The Indonesian language in the Roman and not the indigenous Arabic script has been imposed as the national tongue and most Indonesians are now literate in it. Through secondary and university education, and study abroad, more Indonesians than ever before can read Western languages such as English, to which they have a readier access than Arabic with its now "alien" alphabet. Through broadcasts of pop culture and through the influx of English language journals from abroad, wide sections of educated people in the cities may daily participate in the culture of the West. The national tongue of Indonesia, young and in a state of ceaseless flux, has therefore been cast largely in the Western cultural mould. The implications of this are serious for *Bahasa Indonesia* may be near the end of its

<http://www.al-habib.net> "Modernization and Higher Education", Edward Shils, *Modernization ; the Dynamics of Growth*, Myron Wiener, The Voice of America Forum Lectures, Washington, D.C., 1966, p. 97.

formative period and later attempts at correction may not reverse this trend.

It is not merely the pallid dailies, the slick sensationist magazines of popular culture or the blantant pornography that pour from the westernizing press that has incorporated the countless English words, expressions and concepts entering the language. The English linguistic impact pervades even those Islamic religious magazines that strenuously strive to evade or resist the cultural and moral content of Westernization. Ideologically the journals of the Indonesian Muslims may strive to remain independent of Western civilization and offer Indonesians an ideological alternative to it but linguistically, they have no heart to resist. It is common, for instance, to read in the children's sections of Islamic journals, articles that explain basic theological problems with English words, English expressions and even whole English sentences where perfectly good Indonesian or Arabic terms would be well understood.

The impact of the English language is not marginal to the religious or ideological problems that some Indonesian Islamists imagine to be the "real" issues. A growing number of young Indonesian Islamists understand that linguistic Westernization confines and isolates the Muslim consciousness by making it difficult to learn other Islamic languages and hence internationally communicating with other Muslim peoples and by cutting Indonesians off from the Arabic sources of the faith through which alone Muslims may understand and appreciate Quran and Hadith in depth. The "English invasion" threatens to change the nature and the cultural framework of the Indonesian language itself so that cultural and ideological struggle would be on terms favourable to the Westernizers and unfavourable to Islam. The elimination of the Arabic Script removed merely the most striking and evident badge of Islamic identity — the Indonesian membership in the

world community of Islam and its channel of access to Quran and Hadith. The post—independence drive to change the language itself is even more serious. Young Islamists are determined to resist this trend by reaffirming the Arabic and Malaysian indigenous components of the Indonesian language.*

Under the colonial yoke, systematic brainwashing of the educated elite made them in evaluating their former rulers, forget and entirely overlook the genocides, exploitation, tyranny, cultural and spiritual devastation and countless atrocities committed on their people by the imperialists. Instead they accept the cultural consequences of colonialism and even welcome it eagerly. Instead of the “white man’s burden” and Europe’s “civilizing mission” to the “benighted East”, the colonial yoke is today justified and expanded under the slogans of “modernization”, “development” and “progress”. Since the end of World War II and President Truman’s promulgation of his “Point Four” programme in 1949, modernization and “development” — or more accurately, shaping the societies of Asia and Africa according to the image of the West — has been preached with evangelical fervour as the only route to the “redemption” of the so-called “Third World”.

Declares an official spokesman for the Voice of America in broadcasting from Washington D.C. to the countries of Asia :

* “Islam and Language Change in Indonesia,” Dennis Walker, *Yaqeen International*, Karachi, August 22, 1972, p. 90.

European imperialism is frequently unjustly regarded only as a source of political oppression but in fact it has served to diffuse the benefits of modernity to the underdeveloped East at a cost that is, relatively speaking, quite modest. As a consequence of imperialism and colonialism, the achievements of the advanced countries have been made freely available to the developing countries of Asia and Africa in their most highly developed form, relieving the less modern societies of the costly experimentation that was originally required to create them. The modern societies have served as the tutors of the non-West, bringing to them the benefits of modernization as well as its inescapable problems. In this respect, imperialism may be justified in its role as a modernizing force. The initiators of modernization, cast in the roles of its Christian missionaries and aggressors, carried modern ideas and institutions to the ends of the earth. At the height of their influence (1900—1920), the societies of Western Europe held no less than a half billion non-Europeans under their rule. This fostered the phenomenon of the new nationalism of Asia and Africa and of the native modernizers who simultaneously adopted European culture and fought European rule.*

The inferiority complex which resulted from our subjection to colonial rule, produced an abundant crop of quislings who preached open cooperation with our enemies and the adoption of their culture and materialistic outlook on life, guided by expediency and opportunism, the most outstanding among these being Sir Sayyid Ahmad Khan of India, Shaikh Muhammad Abduh of Egypt, Reza Shah

* "Change as a Condition of Modern Life," Cyril Edward Black, *Modernization : the Dynamics of Growth*, op. cit., pp. 21, 23—24.

Pahlevi of Iran, Ziya Gokalp and Mustafa Kemal of Turkey.

“Muslims should know some of the facts about the radical nationalism that was generated in Turkey. Egypt, Iran, the Indo-Pak sub-continent, Algeria, Tunisia, Libya, Indonesia and other Muslim countries. The founder of this nationalism in the Muslim world can be said to be Kemal Ataturk who was deployed by the Freemason lodges of Paris to split up the Ottoman *Khilafat* in Istanbul, which ruled over Turkey, south-eastern Europe, and the Arabian lands. The Ottoman *Khilafat* ruled over the largest empire in the world and for the imperialists to break it up would have been extremely difficult. An outwardly aggressive policy on the part of Europe might have resulted in Muslim unity of a dimension the British and their allies greatly feared. India, Iran, Malaysia, Indonesia and much of Africa may have joined hands to defend the Ottoman Empire. Who was left to the imperialists to destroy this Muslim power? None but the Muslims themselves; so the European powers through secret Freemason lodges began to capture the minds of Muslim intellectuals studying in Europe. Ataturk proved a most willing candidate and he returned to Turkey adequately brainwashed. He formed the nucleus of like-minded Turks ready to seize power from the *Khilafat*. At the same time, the agents of the British, French and Americans were sent to Arabia to spread the idea of Arab nationalism and the idea caught on (due to the excesses of some Ottoman governors).

“The stage was set. The *Khilafat* collapsed. Ataturk seized power. Islamic practices were his primary target; the turban and fez were banned; the beard deplored; *purdah* of women forbidden, the Arabic script changed into Latin; all religious schools closed down; the *Shar'iah* replaced by European codes of law and the *Adhan* changed into Turkish. Most of the *ulema* submitted to his designs with the notable exception of Badee-u-Zaman Said Nursi who spent most of his life in jail due to his consistent opposition to the anti-Islamic policies of those in power. His writings, smuggled out of jail by his secret Islamic brotherhood, reached hundreds of thousands of Turks who copied them over by hand to pass on the Islamic message to others. So fearful were the Kemalists of the influence of the *Noorsi* movement, that when Badee-u-Zaman died at the age of 86 in 1960 in captivity, he was persecuted after death as much as during his life. His remains were exhumed and taken to a secret place so that today nobody knows the whereabouts of his grave. But his masterpiece—the *Risala-e-Nur*—lives on. Thus Islam survived in Turkey.*

Until the last months of 1978 when the Islamic revolution in Iran become publicized in the world press, the situation in Iran under the Shah appeared as dark as it does in the Arab world today. Under

* “Nationalism : a New Religion,” Ghulam Jilani, *Radiance Viewsweekly*, Delhi, May 27, 1979, p. 4.

the despotism of Reza Shah Pahlevi (1941—1978), Iran appeared to be completely finished as a Muslim country. The regime of the Shah (like that of his father who was an avid imitator of Ataturk's secularism in Turkey) was a willing tool of the American Central Intelligence Agency and supported by the full might of American armaments. Meanwhile the Western press had for years glorified the regime of the Shah, projecting to Europeans and Americans an image of Iran under him as a model of "progress" and "development". Who could have possibly foreseen at that time that an obscure, frail, aged religious scholar living alone in exile — Imam Ayatollah Khomeini — could lead a revolution, supported most enthusiastically by the college and university trained youth, to hound the Shah out of his country as a terrified fugitive, dying of cancer little more than a year later in exile, unmourned in disgrace; and usher in a completely new order, repudiating nationalism and secularism, promoting *Sunni-Shi'ah* amity, proudly and openly based on Islam?

In Afghanistan the *Mujahideen* are valiantly resisting the entire might of the Russian army. They stand ready to struggle, sacrifice, fight and die for Islam even under the terrible stress of starvation, tortures and atrocities. They are in desperate need of all the moral and material support we can give to them.

In Syria the brave *Mujahideen* of *al-Ikhwan al-Muslimun*, first founded in Egypt by Shaikh

Hassan al Banna Shahid (1906-1949), are fiercely resisting the tyranny of the pagan *Ba'athist* regime, undaunted even by the most horrible atrocities, massacres, arbitrary detention and torture.

Maulana Sayyid Abul Ala Maudoodi (1903-1979) the great contemporary *Mujaddid* and founder of the Indo-Pak *Jama'at-e-Islami*, had maintained strong link, with the Islamic movement all over the world in the struggle for a full-blooded Islamic state against colonialism, imperialism and all other anti-Islamic ideologies. Although not a graduate of any religious school, he singlehandedly created the largest body of Islamic literature in the modern age which, translated into all important languages, has inspired the Islamic movement in many countries, both East and West, under different names.

In our struggle to liberate ourselves from the colonial yoke, we must revive the memories of all our great valiant *Mujahideen* who struggled against European imperialism — Imam Shamil (1799-1870) and Anwar Pasha (1882-1922) against Russian imperialism ; Sayyid Ahmad Shahid, Haider Ali and Sultan Tippu against British imperialism in India ; the Mahdi of the Sudan against British imperialism ; the Muslim (Moros) of the Philippines in their three hundred years of struggle against Spanish and American imperialism ; the leaders of the *Sanussi* - Muhammad al-Mahdi (d. 1902), Sayyid Ahmad, the Grand Sanussi (d. 1933), and Sidi Umar al Mukhtar Shahid (1862-1931) against Italian imperialism in Libya ; Ghazi Abd al-Qadir (1808-1883) of Algeria against French imperialism ;

Emir Abd-el-Krim (d. 1963), the Berber leader of the Riff mountain tribes in Morocco in his struggle against French and Spanish imperialism and the Palestinian Mufti, Haj Amin al-Hussaini (1895—1974) against Zionism. The memories of their heroic deeds must be revived and retold in all the school texts for our children and youth to inspire our leadership for the future.

Our Muslim brethren in all the new nations are being subjected to a new religion—nationalism. They are forced to worship their country and its leaders. National Day, Republic Day and the Day of the Revolution hold more importance than the Islamic *Eids*. Saluting the national flag and rising to our feet to sing the national anthem has become a substitute for *Salat*. The national emblem has become a sacred object, so much so that it is not only placed on the national flags but even on some state-built mosques so that worshippers unwittingly bow down before it. The rigid requirements for national citizenship, passports, visas as restrictions of travel across national boundaries and high customs duty and tariffs to restrict international trade and commerce, are some of the indispensable paraphernalia of the modern national state which are all foreign and abhorrent to Islam. In all such countries, failure to perform these national duties and conform to these requirements is a crime severely punished (often with prison sentences and torture) without trial.

If the Islamic revolution is to achieve success, it is imperative that nationalism and the concept

of the national state be repudiated absolutely. Pakistan must unite with Iran and then with Afghanistan if Allah grants to the *Mujahideen* the strength to drive the Russian aggressors out. The aim must not be narrow exclusive national sovereignty but Muslim unity and revival of *Khilafat*. Once *Khilafat* is established, Islam will once again become in the next century of the *Hijra* a powerful political and spiritual force in world affairs. Since Mustafa Kemal Ataturk abolished the Ottoman *Khilafat* and the subsequent fall of the *Khilafat* movement in India under the leadership of Maulana Muhammad Ali Jauhar and Shaukat Ali, the issue of the *Khilafat* has appeared dead because no other Muslim leader has dared to raise the question of *Khilafat* since then. But the issue must be raised now and *Khilafat* achieved before any state can become truly Islamic. After the Mongol invasion which destroyed Baghdad, the seat of the *Khilafat*, in 1258 A. D., the question of its revival must have seemed as hopeless to the Muslims of that time as it does to us today. But Almighty Allah willed otherwise. The Ottoman Turks established a vigorous *Khilafat* and for almost seven centuries were the standard-bearers of Islam throughout the world, so much so that until the regime of Mustafa Kemal, to Americans and Europeans, "Turk" and "Muslim" were synonymous and interchangeable terms.

In 1926 the senior *ulema* in Egypt proposed that an Islamic Congress should be held in Cairo to

consider the question of who should be appointed the *Khalif* after the destruction of the Ottoman Empire. But the Egyptian government, under the sway of British imperialism, politicians and European-educated opposed it for the following reasons :

Largely owing to an impression that the intention was to transfer the *Khilafat* from Turkey to Egypt, it was pointed out that the Ottoman Empire had always been an object of suspicion to the European powers; that the European powers regarded it as the centre of an Islamic movement which was dangerous to the security of their colonial possessions and that they had often made it the pretext of their hostility towards Turkey. Egypt, whose national liberty is still in its infancy, has no desire to take over from the Ottoman Empire this unenviable role. Also, any hypothesis, or conception of a power which is spiritual and temporal in one, might become an obstacle to the rapid evolution of the Egyptian nation along the path of modern Western civilization and thus is indeed an evident anachronism.*

The cowardly reasons the Egyptian government gave for rejecting *Khilafat* in 1926, are precisely the very same reasons why we must make every effort to achieve it today.

The superiority of the West in energy, organization and technology was in large measure responsible for its domination over the rest of the world. The Muslims, along with all other non-

* *The Evolution of Islamic Constitutional Theory and Practice* (from 610 A.D. to 1926), Kemal A. Faruqi, National Publishing House Ltd., Karachi, 1971, pp. 214—215.

European peoples everywhere, both primitive and highly civilized, succumbed not so much because of their "decadence" or "stagnation" but rather because Western materialism is a virulent malignant disease capable of destroying even a healthy people. Modern Western materialism could therefore be compared to a cancer which has consumed the earth as cancer in an individual man destroys his body.

Since the dawn of the European Renaissance, modern science has been the most conspicuous product of materialism and secularism as well as its most powerful weapon. First used against the Roman Catholic Church, it later repudiated all all religious beliefs as "superstition" only to become a new religion in itself whose dogmas are accepted on faith as uncritically as any of the orthodoxies of the past. From that time onwards, materialism gained the upper hand until the Roman Church itself became thoroughly corrupt. This resulted in the Protestant Reformation and the birth of the secular national state which forever shattered the unity of Christendom. The French Revolution dealt the Roman Church its death-blow. Out of the purely materialistic philosophies responsible for the French revolution, the Industrial Revolution was born. The Industrial Revolution was the mother of Communism.

Modern science and technology is based on pure materialism. Nature is regarded as entirely profane, to be manipulated and exploited for profit

without any restraint. Though mankind has enormously benefited from science and technology on an individual basis for the short term, it is rapidly destroying the natural environment upon which our very existence depends. Hence the environmental crisis, pollution and the population explosion. The destruction of the natural environment by modern technology for the short-sighted profit of the affluent countries of the West, threatens to destroy mankind, if not all life on earth. The pollution of the earth is merely the end-result of the pollution of the soul with godless materialism and the study by scientists of creation without any reference to the Creator. Consequently, the earth and its resources are being destroyed because technicians feel no moral responsibility for the consequences of their activities.

In order to attain complete liberation from the colonial yoke, it is essential for our scholars to formulate a comprehensive and convincing critique of the scientific myths which have prevailed during the last three centuries. We must cease to judge our countries and our peoples by the criterion of "development". We must liberate science from the philosophy of materialism, resist its dehumanizing effects and unify this fragmented concept of knowledge to begin once again to create a new Islamic science on our own initiative.

Finally, we must repudiate the erroneous ideal of material progress and wellbeing as the aim of human life. We should not allow ourselves to be

misled by the delusion that poverty, disease, suffering and death can be eliminated nor should we try to do so but instead we must combat social injustice, political tyranny and help the victims as much as possible wherever we find them. It is no coincidence that those societies which have attempted to satisfy all the physical needs of man have only succeeded in creating an inward spiritual poverty which is a mockery of their external wealth. It is therefore in the affluent countries where spiritual starvation is most acute.

It is this distressing evolutionary process that has today made America a slave of machines. The supremacy of the United States of America is accepted all over the world and its hand is seen in everything that happens anywhere. No country, Muslim or non-Muslim, is altogether free from its control and domination. Today America has enslaved the world with its way of life but it has itself become the slave of machines. It is a prisoner of its life-style, of material progress, factories, laboratories and of fancy goods and gadgets, Man here has got so completely cast in the technological mould of life that his ideas and emotions have also become mechanical. The properties of rock and iron have entered into his soul. He has become narrow and selfish, cold and unfeeling. There is no warmth in his heart ; no moisture in his eyes. This is the reality I have sadly observed during my stay in America.*

In an Islamic society every man is a policeman and a soldier and all men have the right to bear

* *From the Depths of the Heart in America*, Sayyid Abul Hasan Ali Nadwi, Academy of Islamic Research and Publications, Lucknow, 1978, p. 15.

arms. A Muslim man has the right to bear arms for his own protection and that of his family. A Muslim must fight to defend not only the state and community but also himself whenever necessary. According to the *Shar'iah*, all Muslim men have the right to be armed. Muslim leaders struggling for the restoration of the *Shar'iah* must be brought together so they can meet and plan, coordinate and unify their *Jihad* and thus avoid the catastrophic mistake of nationalist battles for "liberation". They must oppose nationalism and mix up ethnic groups during their meetings and especially during *Haj* and *Umrah*. All nationalities of Muslims must come together and learn to respect and cooperate with each other. We must openly call on all Muslim heads of state to submit to the *Shar'iah*. Once they have refused, they have admitted the fact to all that they are nothing more than *munafiqin* (hypocrites) and must be deposed by the Muslim community as the Shah was deposed in Iran.

"We must not confine *Salat* to the mosques but rather take *Salat* to the people. We must perform *Salat* in public places, in the parks, on the university campuses, in the streets. We must perform the *Salat* of danger in troubled areas.

To liberate ourselves from the colonial yoke, we must always be prepared to wage *Jihad*. The training of the *Mujahideen* should be as follows :

1. A group of *Mujahideen* must seclude themselves for intensive training in Islam, *Inam* and *Ihsan*.

2. They must study and recite Quran and Hadith until they are thoroughly acquainted with its message and determined to follow its guidance.
3. They must practice the *Dhikr* of Allah and keep vigil in *Tahajjud* prayers during the night. Intensity of *Dhikr* is a prerequisite for battle.
4. They must be trained in combat. Tactics are part of war.
5. When the training in these elements is complete, the *Mujahid* then goes into solitary retreat for prayer and meditation. If Allah wills, his inner eye is opened and he is freed from fear of his enemies and lack of provisions.

The *Mujahid* is now ready to fight the *Kafirin* for they will not merely oppose *Kufr* but be inwardly and outwardly equipped to establish a true Islamic society according to that of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) in Madina".*

Unless we act now, we will have failed in the task which Allah demands of us :

Triumphant are those who turn in repentance to Allah for wrong-doing ; those who serve Him ; those who praise Him; those who fast ; those who bow down ; those who fall

* *Jihad : A Ground Plan*, Abdul Qadir as-Sufi, Diwan Press, Norwich, Norfolk, England, 1978, p. 40.

prostrate in worship ; those who enjoin righteousness and forbid wrong-doing and those who keep the limits ordained by Allah. Give glad tidings to the Believers.....

Lo ! Allah has bought from the believers their lives and their property because the Garden will be theirs. They will fight in the way of Allah and shall kill and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Quran. Who fulfills his covenant better than Allah ? Then rejoice in the bargain which ye have made for that is the supreme Triumph.

The Holy Quran : IX : 111-112



