

Editorial

The Revolution Will Come, My Friend. It Surely Will!

What Is Revolutionary Action?

Revolutionary action refers to the pursuit that results in the reorganization of an existing system of governance. Revolutionary action is a struggle that continues over a long period. Revolution itself, however, is an event.

The reorganization of the system of governance becomes necessary when the system fails to align with the values prevailing in a society. Under such circumstances, resistance emerges, advocating for the reorganization of the system of governance. When revolutionary forces successfully take control of the system of governance (i.e., the state), the revolutionary event occurs.

In Islamic history, the concept of revolution is an unfamiliar one. The reason is that, prior to colonial domination, the Islamic state endured for nearly 1,200 years. Collective decisions in governance were made based on *Shariah Mutahara* (the holy Law of God) and in the light of Islamic disciplines (especially *Fiqh* and *Kalam*). The ruler was subject to *Shariah Mutahara* and, in this sense, was regarded as the ‘shadow of Allah’ (ظل الله). The system of governance remained aligned with societal values, traditions, and institutional arrangements.

Colonial conquest destroyed the Islamic state in the Muslim world. As a result of the struggle of Islamic

scholars and Sufis, Islamic individuality and society were preserved to a large extent, but the system of governance was reorganized purely along capitalist and secular lines. Consequently, the reorganization of the system of governance is an unavoidable need in the Muslim world today.

The Necessity of Islamic Revolutionary Struggle in the contemporary world

The necessity of the Islamic revolutionary struggle in the present era was realised by two great Imams (leaders). Imam Khomeini (may Allah have mercy upon him), in his treatise "*Wilayat -e-Faqih/The Islamic Government*", insisted that in the absence of the Islamic state, it is the primary responsibility of *Fuqaha* (jurists) to struggle for the revival of the Islamic state and to continue the Islamic revolutionary process.

The faqeeh is the والی of the Ummat – the وارث of Prophets. The faqih was the guardian of the observance of the Shariah and the supremacy of the Islamic knowledges for over 12 hundred years in all Islamic states. Our Imam argues that it is the faqih's primary responsibility to deconstruct the secular neo-colonial state and re-establish the systemic rule of the Shariah and the Islamic knowledges.

In the subcontinent, Maulana Maududi (may Allah have mercy upon him) emphasized in his numerous writings that Islamic individuality and society cannot be preserved without the struggle for establishing the hegemony of the Islamic way of life (Ghalba-e-Deen). His two foundational ijtihads—(1) Islam is a comprehensive, self-sufficient system and (2) the West

is pure ignorance (*Jahiliyyah Khalisah*)—demand that it's impossible to fulfill the duty of establishing the systemic hegemony of Islam (اقامت دین) in the present age without continuing Islamic revolutionary struggle.

Therefore, the Islamic revolutionary struggle has two objectives:

- To overthrow the secular capitalist governance system.
- To reorganize the governance system on the basis of Islamic texts (نصوص).

In this sense, Islamic revolutionary struggle is fundamentally different in nature from those efforts that do not aim to overthrow the capitalist governance system but only seek to reform it. For example, socialism, which embraces capitalist values (freedom, progress, and equality), struggles for a purported class-based transformation of the governance system but does not challenge the supremacy of the rule of capital. In contrast, Islamic revolutionaries are struggling to dismantle the capitalist system entirely and do not seek to make internal structural changes within it.

Revolutionary struggle is necessarily a long-term endeavour. As Imam Mehdi Bazargan said, “*The path of the Islamic revolution is a long road.*” Islamic revolutionaries are struggling for the complete destruction of the capitalist system. Capitalism is a global system that has been progressing step by step since the twelfth century and today it dominates the whole world. The periphery of this system (i.e., the regions where capital's dominance is not fully

entrenched) is constantly shrinking, and the Islamic revolutionary struggles exist within the context of this dominance, striving to amplify the contradictions inherent in the system. These contradictions are multifaceted. They have ideological, doctrinal, societal, governmental/state level, and cultural expressions. Therefore, the Islamic revolutionary struggle must be pursued at all levels – ideological, societal, and state levels – simultaneously. Our ability to influence thoughts and beliefs, and society and state, should continue to grow. This publication is an effort to enhance this capacity.

Islamic Revolutionary Struggle in Pakistan

The Islamic revolutionary struggle in Pakistan is currently at a standstill. The social base for such a struggle is present but no effort is being made to develop a revolutionary process on it. The social foundation for Islamic revolutionary struggle is provided by the individuals who adhere to the demands and injunctions of *Shariah* in their personal lives. These individuals, referred to as *Mukhlisin-e-Deen* (sincere followers of Islam), are estimated to constitute approximately 10.9% of Pakistan's total population in 2024. In other words, about 21 million people prioritize adherence to *Shariah Mutahara* (God's holy Law) in their personal lives.

For the last 1,300 years or so, scholars and great Sufis have continued the work of Da'wah and Tabligh on a wide scale. For almost 1,100 years, these efforts were supported by Islamic states. When the Islamic state collapsed in the 19th century, depriving the

Islamic cause of state power, great scholars and Sufi masters devised a strategic plan that resulted in the preservation of Islamic disciplines and Islamic society to a large extent.

Since the establishment of Pakistan, Alhamdulillah, the work of *Dawah* and *Tabligh* has continued to spread, and as this work is spreading, the number of *Mukhlisin-e-Deen* is increasing and the social foundations of the Islamic revolutionary struggle are expanding.

However, the leadership of Islamic scholars has come to see the loss of state power as inevitable and eternal. As a result, a vast number of *Mukhliseen-e-Deen* have become disengaged from the collective process of the Islamic revolutionary struggle. They have confined the expression of their Islamic identity to their private lives, and have come to accept their powerlessness vis à vis the state apparatus as *fait accompli*, and have reconciled themselves with the secular system of governance. Nationalism, democracy, and the Islamisation of capitalist contracts have become prevalent (the worst form of which is Islamic banking). The struggle for establishing Islamic state, ensnared in the shackles of constitutional framework, has become a tool for providing a justification for the rule of the law of capital.

For the great majority of *Mukhliseen-e-Deen*, the concept of Islamic revolutionary struggle has become completely alien. The Ulema accused Maulana Maududi of inventing "political Islam," and Maulana Maududi's own Jamaat, Jamaat-e-Islami, also got

stuck in the quagmire of constitutionalism and practically relinquished the Islamic revolutionary struggle.

واعظِ قوم کی وہ پختہ خیالی نہ رہی
 برقِ طبعی نہ رہی، شعلہِ مقالی نہ رہی
 رہ گئی رسمِ اذال، رُوحِ ہلالی نہ رہی
 فلسفہ رہ گیا، تلقینِ غزالی نہ رہی

The Vision of This Publication

Jamaat-e-Islami is, in principle, an Islamic revolutionary party. It views Islam as a complete, self-sufficient system of life. However, the party has sought reconciliation with the very system — i.e. capitalism — that renders the systemic hegemony of Islam impossible. It has practically retreated from Maulana Maududi's ijthihad that "the West is pure ignorance" and is seeking accommodation within democratic system of governance. The concept and mention of Islamic revolution has completely disappeared from its discourse. It has embraced Muslim nationalist and social-democratic ideologies. It is fast becoming a social welfare organization. Yet, the sense of Islamic revolutionary struggle still exists in the hearts of its ordinary members.

Most of the people involved in the editorial board of this magazine are associated with the Jamaat-e-Islami and the purpose of the magazine is to articulate and promote Maulana Maududi's three foundational ijthihads:

- The struggle for establishing the Islamic state

during the era of global capitalist hegemony is obligatory and primary.

- Islam is a comprehensive and self-sufficient system of life.
- The West (i.e., capitalism) is pure ignorance (*Jahiliyyah Khalisah*).

Articles, Objectives & Audience

The primary audience of this publication are ulema and students of Islamic madrasas. We will attempt to formulate a case for the necessity of establishing the Islamic state and the necessity of Islamic revolutionary process in the modern era. We will present this case to the Ulema and students for their endorsement and critique. The aim is to organize *Mukhliseen-e-Deen* under a collective framework for the establishment of Islamic authority and to broaden the social and collective foundations of the Islamic revolutionary struggle.

In the same series of articles, an attempt will be made to formulate a justification for the Islamic revolutionary process. We will also highlight the ideological, state level, and social contradictions inherent in the global capitalist system today. We will focus particularly on imperialist strategy in order to explain the nature of the systemic imperialist/capitalist domination of the Muslim world.

We will also attempt to address those brothers who are convinced of the Islamic revolutionary struggle in principle. We suspect that the majority of these brothers are current or former members of Jamaat-e-Islami (and perhaps Tanzeem-e-Islami and Tehreek-e-

Islami as well). We will try to present to them a strategic framework to continue the Islamic revolutionary process in Pakistan. Additionally, we will also address those brothers in these Islamic parties who now consider the Islamic revolution to be impossible in the country and are content on making these parties capitalist social welfare interest groups.

All readers are requested not to consider the material presented in this publication as the final word but as the beginning of an effort. We welcome critical feedback from readers and suggestions for improvement.

May Allah SWT sustain this effort and make it a means of strengthening the Islamic revolutionary struggle in the country.

وقال اركبوا فيها بسم الله مجراها ومرساها إن ربي لغفور رحيم
(هود ٤٢)

And (Noah) said, "Embark therein: In the name of Allah is its sailing and its anchorage. Surely, my Lord is Ever Forgiving, Most Merciful." (Surah Hud, 11:41)
قال ابن كثير الدمشقي رضي الله عنه: أي: بسم الله يكون جريها على وجه الماء، وبسم الله يكون منتهى سيرها، وهو رسوه

می شود پردہ چشم پر کاہے گاہے
دیدہ ام ہر دو جہاں را بگاہے گاہے
وادی عشق بے دور و دراز است ولے
طے شود جادہ صد سالہ بہ آہے گاہے

در طلب کوش و مده دامن امید ز دست

دولتے ہست کہ یابی سر راہے گاہے

اقبال رحمۃ اللہ علیہ

References & Notes

1) Imam Khomeini, R. (1981). *Governance of the Jurist: Islamic Government* (H. Algar, Trans.). Qom, Iran: The Institute for Compilation and Publication of Imam Khomeini's Works. (Original work published 1970). The concept of ولایتِ فقیہ is not a new one. One can find it in the writings of our Imam Muhammad bin Muhammad al-Ghazali. For example:

«وَحَلَقَ الدُّنْيَا زَادًا لِلْمَعَادِ؛ لِيَتَنَاوَلَ مِنْهَا مَا يَصْلَحُ لِلزَّوْءِ، فَلَوْ تَنَاوَلُوهَا بِالْعَدْلِ لَانْقَطَعَتِ الْخُصُومَاتُ وَتَعَطَّلَ الْفُقَهَاءُ، وَلَكِنَّهُمْ تَنَاوَلُوهَا بِالشَّهَوَاتِ؛ فَتَوَلَّدَتْ مِنْهَا الْخُصُومَاتُ؛ فَمَسَّتِ الْحَاجَةُ إِلَى سُلْطَانٍ يَسُوسُهُمْ، وَاحْتِاجُ السُّلْطَانِ إِلَى قَانُونٍ يَسُوسُهُمْ بِهِ؛ فَالْفَقِيهُ هُوَ الْعَالِمُ بِقَانُونِ السِّيَاسَةِ وَطَرِيقِ التَّوَسُّطِ بَيْنَ الْخَلْقِ إِذَا تَنَازَعُوا بِحُكْمِ الشَّهَوَاتِ؛ فَكَانَ الْفَقِيهُ مُعَلِّمَ السُّلْطَانِ وَمُرْشِدَهُ إِلَى طَرُقِ سِيَاسَةِ الْخَلْقِ وَضَبْطِهِمْ؛ لِيَنْتَظِمَ بِاسْتِقَامَتِهِمْ أُمُورُهُمْ فِي الدُّنْيَا.

وَلَعَمْرِي إِنَّهُ مُتَعَلِّقٌ أَيْضًا بِالدِّينِ، لَكِنْ لَا بِنَفْسِهِ، بَلْ بِوَاسِطَةِ الدُّنْيَا؛ فَإِنَّ الدُّنْيَا مَزْرَعَةُ الْآخِرَةِ، وَلَا يَتِمُّ الدِّينُ إِلَّا بِالدُّنْيَا. وَالْمُلْكُ وَالدِّينُ تَوَاقُنٌ؛ فَالِدِّينُ أَصْلٌ، وَالسُّلْطَانُ حَارِسٌ، وَمَا لَا أَصْلَ لَهُ: فَمَهْدُومٌ، وَمَا لَا حَارِسَ لَهُ: فَضَائِعٌ، وَلَا يَتِمُّ الْمُلْكُ وَالضَّبْطُ إِلَّا بِالسُّلْطَانِ وَطَرِيقِ الضَّبْطِ فِي فَصْلِ الْحُكُومَاتِ بِالْفَقْهِ. «الْحُجَّةُ الْغَزَالِيَّةُ»، "الإحياء" ١: ١٧

2) For Maulana Maududi's Ijtihads mentioned in the text, see, Maududi, A. A. (1955). *Islami Tehreek aur Uske*

Ussool wa Mubadi [The Islamic Movement and Its Principles and Objectives]. Lahore, Pakistan: Islamic Publications. Maududi, A. A. (1948). *Islam ka Nazriya-e-Siyasat* [Islam's Political Philosophy]. Lahore, Pakistan: Islamic Publications.

3) Maulana Maududi's Ijtihads are ultimately based in Imam Shah Waliullah Dehlvi's (d. 1762) writings. See his magnum opus '*Hujjatullah-il-Baligha*' and other writings.

4) For theoretical underpinnings of the views presented here, see Ansari, J. A. (2017), *Capitalist Values and Ideologies: An Islamic Approach*, BCC&T Press, University of Karachi. Ansari, J. A. (2016), *Rejecting Progress and Freedom: An Islamic Case against Capitalism*, Kitab Mehal, Darbar Market, Lahore.

5) For Mehdi Bazargan's views see Bazargan, M. (1984). [Eng. trans.] *Enghelab-e-Iran dar do harakat* [The Iranian Revolution in Two Stages]. Tehran, Iran: Sherkat Sahami Enteshar.