

## **MAULANA MAUDUDI, ISLAM AND IDEOLOGY**

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### **ABSTRACT**

*A thinker, philosopher, orator, mujtahid, writer, leader, politician and seasoned organizer, Maulana Maududi has everlasting impact on the philosophical, ideological and organizational structure of Jamaat-i-Islami—the holy community organized for the establishment of hakumat-i-ilahiya". He was one of the greatest and moderate politico-religious thinkers and philosophers among his contemporaries who gave "political language to Islam". Ideologically Maududi considers Islam a comprehensive system of life which not only includes theology but complete social and political directions and plans. His works on the social, political and economic system of Islam earned him a great name and fame across the Muslim world and have influenced scholars working on Islamic discourses. In the British India he appeared on the political front when criticized and debated the concept of nationalism. He was very much comprehensive in response to Maulana Hussain Ahmad Madani and Indian National Congress' concept of nationalism. In two of his master works<sup>1</sup> Maududi argued that nationalism, like secularism, is a concept of the West. In his opinion European colonialism and secular nationalism were two faces of the same coin. This paper aims at analyzing Maulana Maududi's role in the ideologization of Islam in Pakistan.*

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## INTRODUCTION

Born to a lawyer father in Deccan, Indian Hyderabad in 1903, Maulana Maududi's early education was done in home and tutors were employed to teach him Arabic, Persian, Urdu and basic knowledge of Quran and Hadith. Ahmad Hassan, Maulana Maududi's father, instill in him a robust Islamic education and theology. He was neither sent to a traditional *Madrassa* nor to a modern English school, but his curiosity and interest in studies made him able to learn and acquire the knowledge of English, Persian and Arabic by self-study. He was blessed with the love for journalism and started serious writing even at the age of fourteen. His early essays were related to the pride of the Muslims, their glorious past and the need to restore the reputation of the flecked Caliphate. At the very early age of Seventeen he started his career as an editor of a weekly magazine known as *Madina*. It provided a great opportunity to him, as he took full advantage from the Newspaper library by improving Arabic grammar, understanding of *fiqh* (Islamic jurisprudence), *tafseer* (Quranic exegesis), Arabic literature, logic and even English. This unwrapped a new world for him, as he stepped in the world of literature, history, philosophy and social sciences. In the following years he got the editorship of daily newspaper *Taj* and *Jamiyat*. The *Jamiyat* was the most popular anti-British newspaper of the Muslims at that time. It was run by Jamiat Ulema-i-Hind which was (politically) associated and closely allied to Indian National Congress. He very deeply studied the present declined situation of the Muslims and compared Islamic culture with the western culture. He inquired about the reasons of the Muslims down fall and hold an opinion that the Muslims have abandoned the book of knowledge because of which they were dominated by the west. If they return back to God and Quran they can re-gain their previous position as masters of the world. During that time Maududi deepened his study and understanding of the concepts and laws regarding war and peace in Islam. He produced one of his outstanding books *Al-Jihad fil Islam* which established his recognition as a scholar among the Muslims of India. In the words of Zafar Ishaq and Khurshid Ahmad this book has

an "impressively confident tone about Islam." Also it has made huge efforts to show and prove that Islamic laws of war and peace were in great harmony to the modern accepted and respectable ideas of the world today.<sup>2</sup> Islamic laws and concept of war and peace are the most humanistic in nature. This book also got the attention of Dr. Muhammad Iqbal, one of a greatest philosophers and scholars in India. He invited Maulana Maududi to Lahore for the codification of Islamic Jurisprudence.

Mawdudi considered the rise of Turkish nationalism destructive for Ottoman Empire. He wrote two pamphlets in early 1920s on the issue of Turks and the spread of (ethno)-national beliefs in them. These were *Nashatat al-Tabshriyah al-Turkiyah* (Activities on the Spread of Turkish Nationalism) and *Majazir Yunaniyah fee Smyrna* (Greek Massacres in Smyrna). The abolition of caliphate in 1923, made him very sad. He declared that west has now completely dominated Islam and Muslim world. He started working on the revival of Muslim society and published two of his prominent works *Masdar Quwa al-Muslim* and *Al-Jihad fil-Islam* by 1928. These books are emphasizing on the sources of Muslim's strength and Jihad in Islam. In the mid-30s he wrote three other of his significant and influential books i.e. *Mafaheem Islamiyah hawl al-Deen wal Dawla*, debating the concepts of religion and state in Islam. *Usus al-Iqtisaad bain al-Islam wal Tuta al-Muasirah*, this master work is about the economic system of Islam and it is debating the Islamic concept of economy and other theories of economy. The third book of that time *al-Hijab* shed light on the philosophy and need of *parda* (veil) in Islam. For him segregation of both the genders in any society is essential for the purification of their beliefs (*iman*) and society. In 1933 he took up the lifetime responsibility of editorship of monthly *Tarjuman-al-Quran* and remained its editor till his death in 1979. *Tarjuman* provided an excellent forum for Maulana Maududi to propagate his ideas on the issues confronting Islam and the politico-social situation of the Muslims in British India and after. He asserted in its pages that Islam is an ideology which is superior in respect to other western socio-

economic and political ideologies: nationalism, secularism, socialism and capitalism.

### **METHODOLOGY**

This study falls within the purview of qualitative domain of socio-political research. It undertakes a desk study of the text-based scholarly works and published materials of Maulana Maududi and other scholars. The study includes a critical evaluation of the thoughts of Maududi and his contribution in giving political language to Islam and his political theory of *Iqamat-i-deen*.

### **RESEARCH QUESTIONS**

This paper primarily focuses on the questions of "How Maulana Maududi ideologized Islam"? And "how has he given space to political concepts like Nationalism, Sovereignty and Democracy in Islam?"

### **MAULANA MAUDUDI AND INDIAN NATIONALISM**

Since the early 1920s, the politics of British India was dominated by the concept of nationalism. All the political groups had their own perspectives and understanding of the concept. Though, the debate was primarily dominated by the Muslim League and Indian National Congress, yet, Muslims among themselves were also not on the same page and agreed upon the same definition and components of Nationalism. Even the religious Ulama and scholars were having different perspective of nationalism from each other. For example there is a difference between Maulana Maududi and his contemporary Deobandi Ulama in the understanding and acceptance of the idea of Indian Nationalism. In Maulana Maududi's opinion, Muslims should believe in the Pan-Islamic nature of Islam. There is no place for composite nationalism and nationhood as espoused by Indian National Congress (INC) and Jamiat Ulama-i-Hind. He considers the civilizational dominance of the (secular) west and the national slogans and ideals of INC in India, as sheer deception and dishonesty for the Muslims of Indo-Pak subcontinent.<sup>3</sup> On the other hand, he also criticizes the Muslim League ideology of Muslim nationalism. He considers that such a narrow approach and understanding of Muslim nationalism merely confines and limits Islam and Muslims to a

geographical boundary. Islam as a religion has a universal agenda and ideology. Therefore, it cannot be confined and limited within a particular geographical unit. He was a staunch critic of the role of Muslim league's leadership in this regard. He also raised questions about their Islamic character. In his opinion all the top leadership of Muslim League was educated in the west. They are secular-minded and have firm belief in western style of democracy and nation state, which is contradictory to the very essence of Islam and its universal message.<sup>4</sup> In Aziz (2001) opinion, three basic components of today's modern world and civilization are considered as evils by Maulana Maududi, due to their un-Islamic nature: Nationalism, Secularism and Western styled democracy.<sup>5</sup> One of the reasons of his opposition to Pakistan movement was his consideration of the movement as inspired by these three evil components of the western world.

Maulana Maududi was a staunch critique of the religio-political movements of his time in Indo-Pak sub-continent which, according to him, were lacking the very essential feature of Islamic universalism in their religio-political ideologies. The base of those movements was nationalism, which Maulana Maududi considers a disease. The institution of *khilafat*, a symbol of the unity of all Muslims of the world, collapsed due to this very disease of nationalism which created rift between Arabs and Turks. This has proved disadvantageous for both of the nations, as both in general and Muslim *ummah* in particular had to witness the consequences in the days to come.

In the similar manner, the slogans of Indian nationalism by Indian National Congress and Jamiat Ulama-i-Hind was mere an illusion for the Muslim. They need to struggle for such a state which is based on the ideology and concept of pan-Islamism. Where moral values according to the directions of the Divine book (Quran) and *Uswa-i-hasana* cement the foundation of an Islamic society, anchored with the Islamic concept of social, political and economic justice system, for all human beings irrespective of color, creed, ethnicity and religious affiliations. In his opinion the foundation of such an Islamic state can

only be erected on the words of God (according to the teachings and direction of the Holy Quran).

Maulana Maududi opposition to the creation of Pakistan was based on his perception that the top leadership in Muslim League wanted to make it a secular and (western typed) democratic state and not an Islamic State. According to the very essence of the movement of Pakistan, it has to be a land of pure or *Dar-ul-Islam*, where the Islamic system of social justice and governance has to prevail. Any system other than that would neither be acceptable for him nor for the people of Pakistan.

Though, in principle, Maulana Maududi criticized the leadership, the political strategies, the ideological foundations and religious basis of both JUH and Muslim League, the response from the JUH was much harsher than from Muslim League. JUH stalwart Mufti Kifayat Ullah, directed his colleagues and followers to attack Maulana Maududi's religious understanding and challenge his authority in religion in the public gatherings.<sup>6</sup> However, Muslim League somehow managed to use his political stance and religious base of Muslim nationalism in her favor. They took advantage from his writings, which attracted a specific class of activists at that time and also provided a religious base to the theory and claim of Muslim League that Muslims in India is a separate nation, distinct from other religious communities in many ways and characteristics.<sup>7</sup>

Both Muslim League and Jamaat-i-Islami, legitimated the political functions and activities of each other. Both proved helpful for each other in promoting their common communalist cause. In the words of Vali Nasr, the Jamaat provided an Islamic base to Muslim communalism, which the Muslim League exploited for furthering their political cause by appealing to the common (Muslim) masses. The discourse on Pakistan, thus in turn, to the advantage of Jamaat-i-Islami, was significantly Islamized paving a gateway and creating a suitable environment for the party's entry into the political arena.<sup>8</sup> Maulana Maududi's thoughts, understanding and interpretations of religio-political issues, different from the conventional wisdom (particularly of

JUH), were disseminated and publicized by Muslim League which made Maulana Maududi known to vast majority of people during the movement for Pakistan.<sup>9</sup>

### FOUNDATION OF JAMAAT-I-ISLAMI

The different approaches and understanding of both JUH and Muslim League regarding Muslim nationalism and other issues related to (particularly) Muslims in India, made Maulana Maududi to think for some other organized struggle. The need for providing an alternative politico-religious leadership and an organization for the Muslims in sub-continent was severely felt by Maulana Maududi. In the words of Kenneth (1992), "different communal groups in India till late 30s have organized their own political groups and organizations, but Muslims did not have any of the consensual politico-religious organization of their own. Therefore, they also needed to have an organization which can provide them guidance not only in religious affairs but in the political as well. Such an organization of the Muslims could level the (political) playing field among different (communal) players and rivals."<sup>10</sup>

Any such organization of the Muslims according to Maulana Maududi, must strive for divine order on earth. He calls this *iqamat-i-deen* "the establishment of religion" or *hakumat-i-ilahiyya*. For this purpose he started work on building a new universal movement. Studying other socio-political organizations of his time, he reached to the conclusion that articulation and implementation of ideology are the basic requirements for the success of any movement. This can only be done by a committed and well organized political force.

Due to the people's and affiliates' commitment and the models, methods and organizational strategies, Maulana Maududi was much inspired by 'fascism and communism', the two of his contemporary ideologies. He has repeatedly given examples of the organizational brilliance of the fascist and communist parties. He wanted to organize his own party on the basis and principles of centralized system, organizational discipline, ideological purity and wholehearted commitment. Such an organization

and political force according to Maulana Maududi can only be possible with a limited number of members and affiliates in the beginning. The society can be changed and transformed if these limited number of members of the group are effectively trained, well informed of the cultural, economic, and politico-social dynamics of the society, dedicated to their universal cause and organizational responsibilities, well disciplined, prepared and equipped to accept politico-socio-religious roles as leaders in the society. Maududi called such a group of the people as the "holy community" the righteous people or *Saliheen*. The foundation of Jamaat-i-Islami "the holy community" was laid in the summer (August) of 1941, with as less as 75 members and affiliates in the beginning. However, with the passage of time it has proved itself as one of the most organized politico-religious parties in Pakistan.

Jamaat-i-Islami was supposed to strive for reconstruction and re-enactment of Muslim society on divine directives and principles. It has to act as the "vanguard of Islamic revolution" according to the very objectives of this organization i.e. untiring struggle for instituting God's religion on earth, striving for the salvation of the common (Muslim) masses in the life after death and setting up an Islamic system of governance for this universal cause in such a way through which God's pleasure is achieved.

#### **MAULANA MAUDUDI CONCEPT OF *IQAMAT-I-DEEN***

For the establishment of an Islamic system of governance, Maulana Maududi has presented his theory of *iqamat-i-deen* or *Hakumat-i-Ilahiya*. His theory revolves around the broader principles of "establishment of the sovereignty of Allah the Al-mighty", "establishment of the Almighty commandments as taught and practiced by the Holy Prophet", "the *khilafat* (Vicegerency) of man on behalf of Allah the Almighty", "government through elected members of the people, as per the directions of the shura under an Islamic constitution" and "the establishment of free and fair Judiciary and a well-trained executive".<sup>11</sup>

According to Maulana Maududi, *iqamat-i-deen* involves and requires the subjugation of institutions of collective social life within a society



to the divine laws and directions from the last revealed book of Allah the Al-mighty and through *uswa-i-hasana* "the practiced way of Prophet Muhammad". Islam is not just a name of a religion, it is a *Deen*, a complete system of life. Religion is the amalgamation of beliefs and set of rituals, primarily associated to individual's personal life, while *deen* includes the collective life of a society also. It not only supervises the religious, social, economic but political sphere of the society as well. Islam as a *deen* has instructions and directions for all spheres of society and the collective lives of the individuals. It includes from inter-personal to inter-state affairs of politico-economic and social to the laws and directives of war and peace, administration and governance, architecture and art, and science and technology.<sup>12</sup>

Maulana Maududi's inspiration of organizational commitment and philosophy of life has similarities with the Marxists. For Marxists, life is a constant evolutionary struggle. It is a struggle between the two classes of haves and have nots. They believe that this continuous struggle will ultimately change into a revolution and will establish a socialist *utopia*. However, Maulana Maududi's classes are not based on matter and means of production (haves and have nots) rather it is between ignorance (*Jahillia*) and knowledge. In other words the classes are those of believers (Muslims) and non-believers. In the struggle between these two classes, Muslims are/will ultimately heading towards an Islamic *utopia*. Who so ever are against this noble cause and goal, must be subdued. All the *Batil* systems of west must be overpowered so as to dominate and promulgate Islam as the ultimate way of life. Jamaat-i-Islami and the "holy community" the trained and socialize affiliates of Maulana Maududi will play front runners' role in such a revolution.<sup>13</sup>

This polity "the Islamic *utopia*" will have a democratic system, but not a western type democracy rather a theo-democracy. Maulana Maududi has derived the essential systems of such a theo-democratic Islamic *utopia* i.e. socio-political and economic systems from the holy Quran. The three fundamental principles of Islam i.e. *Tauheed*, *Risalat* and *Khilafat*, will be the base of the governance system of the polity.

Jamaat-i-Islami has devised a detailed program for this purpose.

1. To build human's beliefs in the light of the principles, values and ideals derived from Quran: the divine guidance.
2. To purify and reform individual members of society so that they can develop a true Islamic personality.
3. To organize and unite these individual members of the society under the umbrella and leadership of Jamaat-i-Islami for education and training, and to prepare them for the noble cause of inviting humanity to the path of Islam.
4. To help, and take, all possible steps and measures for the reformation and reconstruction of the society and the associated institutions of collective social life, in accordance with the directions and teachings of Islam.
5. To bring revolutionary changes in the socio-political leadership of society, reorganize socioeconomic and political life of not only the leaders but the common masses as well, on Islamic lines, and ultimately, establishing an Islamic state.<sup>14</sup>

It is worth to mention that this program of Jamaat does not show her intention to directly involve and participate in electoral politics of the British India. Her basic aim in initial years was the training of the holy community and strengthening of organizational structure and base of Jamaat.

### **MAULANA MAUDUDI AND THE MODERN WORLD**

Maulana Maududi believes in practical steps for *iqamat-i-deen*. In his opinion, talks and speeches in huge public gatherings is not true service to Islam, rather struggling for a system based on the universal principles of Islam is imperative. This struggle is associated with the elimination of hypocritical society, extermination of oppressive and tyrannical government and setting up of an Islamic system for the greater wellbeing of mankind. In his opinion there is no issue of compatibility of Islam to the modern world and time. Islam is having principles and instructions for every aspect of individual's personal and collective life. For proving that compatibility he coined different new socio-political and economic terms like Theo-democracy, Islamic

constitution, Islamic ideology, Islamic system of life and economic and political system of Islam etc. He considers Islam superior and the best ideological alternative of all times' economic and political ideologies in the world.<sup>15</sup>

Maulana Maududi considers three components of today's modern world as civilizational evils: Nationalism, Secularism and Western Democracy.<sup>16</sup> In his opinion all the three are against the essence and teachings of Islam. For example the concept of Western democracy revolves around the sovereignty of the people, while, the same is absolutely attributed to Allah "the creator of the universe" in Islamic polity. Western democratic system is thus a system of *Taghoot*. The idea of popular sovereignty can therefore, only ensure a "*batil*" system of governance. On the other hand in a system of "*Haq*" Allah the Almighty alone is considered as the sovereign. No one enforces such sovereignty; rather it is a result of the "divine book" which has proposed this concept. The book invites human being for rational and logical thinking over the system of the universe, which itself is evident of the fact that there is someone who runs and administers all the affairs of the universe smoothly and with absolute harmony. He is no other than Allah. Individuals have to accept Him as the creator of the universe and that He alone has the authority over the entire universe.<sup>17</sup>

The term secularism i.e. *ladiniyyat* as translated by Maulana Maududi in Urdu, is self-explanatory. In his opinion a state can either be a theocratic (*deenī*) state, or a secular (*ladeenī*). It cannot be both at the same time. Because of this very reason, he objected and criticized the Muslim League leadership and their role in the Pakistan movement. Their claim was making Pakistan a secular Islamic state, which according to Maulana Maududi cannot happen; hence it is merely a deception. Islam according to Maulana Maududi is the anti-thesis of Western secular democracy, the ideological and philosophical foundations of which are based on the concept of popular sovereignty. Law making is the constitutional right and prerogative of the people and legislation must correspond to the mood and temper of their opinion. However, Islam on the other hand completely renounces the

philosophy and concept of popular sovereignty and raises the foundations of its polity on the sovereignty of God and vicegerency of man.<sup>18</sup> The vicegerency of human race, according to Maududi, means the status of God's caliph as granted to man while caliph is the term used for assistant or a second in command or an agent to carry out the commands of the superior or "principal".<sup>19</sup>

Nationalism and nationalistic feelings which had caused the institution of *Khilafat* to disintegrate, may further divide Muslims. Instead of ethnic or geographical nationalistic feelings, Muslims must develop the feelings of pan-Islamism or *Ummah*. In the opinion of Maulana Maududi, the concept of *Ummah* is similar to *Khilafat*, where all the Muslims, irrespective of their geography, color and language differences, are together the *khulafa* (singular *Khalifa*) of God. All have to perform their duties and responsibilities according to the divine guidance, directions and principles. This concept means Vicegerency. It denotes that man on earth, due to his responsibilities and duties is the deputy of Allah. An individual is thus free to exercise his will and authority within the prescribed limits. This concept is making all the individuals equal as all have the same authority and freedom and no one can deprive other fellow beings from their rights. Hence, it is superior to the western concept of nationalism or democracy. Furthermore, as the western democracy is based on the rule of the majority, so just treatment of all the citizens is not possible in any case. Islam does not believe on majority rule rather practices divine rule, which ensures equal rights and just treatment of all.

#### **MAULANA MAUDUDI AND THE ESTABLISHMENT OF AN ISLAMIC POLITY**

The purpose and basic aim for which Maulana Maududi has founded Jamaat-i-Islami was the struggle for a *Sharia* based Islamic system, which he wanted to establish according to the broader principles and directions of the divine book and the practices of the Holy prophet and the four rightly-guided caliphs. He called it the revival of the Islamic System by which he means wresting authority from the hands of un-Islam and practically re-establishing government on the system

described as “Caliphate after the pattern of Prophethood” by the Holy Prophet.<sup>20</sup> He asked the Muslims to be true Muslims. They should follow the path of God in its true essence. Embrace Quran and conquer the world. It is because of their ignorance from the universal teachings of Quran that they are in such a miserable condition today. Its teachings can be used as a dominant tool in political activism.

These intentions of the Jamaat-i-Islami show that it has a strong political look along with its religio-social facets, unlike other contemporary religious organizations. Maulana Maududi considers political struggle for establishment of an Islamic polity, a part of *imaan*. In his opinion, separation of religion from politics is deviation from the true Islam. The ultimate solution of all the problems of the Muslims in the world is the establishment of an Islamic state; hence, a political struggle is an essential part of their faith.<sup>21</sup> According to the political program of Jamaat-i-Islami, *iqamat-i-Deen* is the primary objective of every Muslim state. Their strategy for this goal revolves around education and refining the lives of individuals rather than the holistic structures in the state. They believe that if individuals' lives are purified and they are educated according to the true essence and teachings of Islam, the system will automatically change. The trained people of Jamaat-i-Islami have to reach the top positions in the state and will thus capture state power. The next stage is the implementation of the global agenda of Islam i.e. *iqamat-i-deen*. But how Jamaat-i-Islami trained individuals will capture power and establish Islamic polity? Maulana Maududi advocates a revolution for that. Yet, his views and strategies are different from other revolutionaries and reformers. He is not in favor of any sudden change or revolution, rather believes in some incremental changes within the society. Violence as a tool for gaining political power is absolutely not acceptable for him. Hence he does not advocate any class war like that of Marxists. Also that the common masses will not have any role in such a revolution. The trained individuals "the leaders" will bring that change and revolution in the society. The approach is thus a top-bottom approach, as in Maulana Maududi opinion the bottom-up approach and revolution is a short

lived and cannot maintain and sustain for long. According to Maulana Maududi government is the root cause of evil and reforming the government means ameliorating the society.<sup>22</sup> The masses are just to follow the leaders, who due to their training can think logically and rationally. They are responsible for bringing positive behavioral changes in the people within a society and hence make them good citizens and good Muslims. Such a revolution is also different from other in the sense that it is not a struggle for any under/deprived class of the society, rather it aims at providing leaders to the society. All the issues and problems either socio-political or economic within a society can effectively be resolved if the leaders are true Muslims and effectively trained.

The two powerful and essential tools for furthering the cause of revolution are education and propaganda. As revolution is to be brought by a specific kind of people, that is the reason that the Jamaat-i-Islami plan and policy is very much specific and address a particular group of people and not the general masses. It fundamentally aims at winning over the leaders of the society, taking over the state powers and ultimately Islamizing the government and society. This is the reason why Maulana Maududi has mixed religion and politics. He has systematically interpreted and defined different modern day ideas, concepts and symbols in such a way to fit in his political ideology. He wanted to amalgamate the pristine politics of the prophet and his caliphs' time with the modern day politics. Islam as a *deen* has instructions and guidance for all the people of all the times. Therefore, the broader principles of Islam can be interpreted and re-interpreted according to the circumstances and situations. He has used the prevailing modern day framework for his political ideology so as to cope with the needs and situation of his time.<sup>23</sup>

The theo-democracy concept of Maulana Maududi looks very similar to the western democracy, yet some parts and concepts of it are not quite clear. For example the process of consultation is ambiguous and confusing. The *khalifa* who belongs to and represent all the people of the polity, if wants to consult the people, who he has to consult? Also

that any such consultation will be binding on the ruler or not? If yes, how it will be possible for him to sum up all the advices of the citizens of his polity? If not, why does he need to consult if there is no legal and religious obligation on him?

Similarly, the modern day concept of the freedom of expression is also an issue which needs more focus and clarifications. Islam, as Maulana Maududi considers, needs total submission and obedience to the ruler and all those who are in command. Anything spoken or any kind of action against them is considered as *fitnah*, which is highly disapproved and not tolerated in any shape. So in such a situation what can be the extent of the people's freedom of expression? Will they be allowed to criticize the policies of the Islamic polity?

Maulana Maududi's theo-democracy or *sharia* guarantees equal treatment of all the citizens based on the divine law which has only one source of origin. Hence it cannot treat anyone with biasness and subjectivity. It imposes checks and limits the authority of those who are in-charge of the affairs of the state. On the other hand, the majority is having authority according to the western concept of democracy. As the legislature is having sovereignty (in majority states), therefore, the elected members (or the majority party) is having limitless powers of making laws of their choice. Hence just and equal treatment of all is not possible. Maulana Maududi though has in detail described the different aspects, functions and limits of essential state institutions within his polity, yet the process of establishment of any such polity is not clear. However, along with all the ambiguities in the establishment of Islamic polity, he gives more roles to the citizens. If, according to Maulana Maududi, the head of Islamic state enjoy the confidence of the common masses, he has to carry on his duties as the head of the polity. But if he loses their confidence, he has no legal and moral rights to rule over them. This aspect of his political ideology shows that his concept of theo-democracy is also having characteristic of evolutionary perfection.<sup>24</sup> Similarly the executive head of the polity must also be an elected head, to be elected by the common masses through secret ballot. However, not all the people can be elected to this office. Only a

suitable person who has adequate knowledge of Islam and *sharia* and have expertise in administration and organization can be elected as the executive head "the *Amir* of the polity". He will be assisted by an elected assembly "the *Shura*", who's advices are bound upon the *amir* while administering the state affairs.<sup>25</sup>

The perfection of faith or *Iman* according to Maulana Maududi require every Muslim to act upon the divine instructions and struggle for the establishment of *Hakumat-i-Ilahiya* or *iqamat-i-deen*. Political struggle is thus an integral part of *iman*.<sup>26</sup>

## CONCLUSION

Maulana Maududi is undoubtedly one of the founding fathers of the contemporary Muslim political thoughts. He very effectively gave language to political concepts, which, before him were unfamiliar to the Muslims. His understanding and declaration of Islam as an all-encompassing and inclusive system of life has produced everlasting effects on the people striving for a system of governance based on Islam. Similarly, his concept of sovereignty of God (*Hakimiyyat-i-Ilahiyya*) was widely appreciated and adopted in the Muslim world. He also effectively articulated the concepts of nationalism, secularism and democracy. In his opinion these three elements of modern day western society are the civilizational evils. His idea of theo-democracy is linked with the *khilafat* or *Khalifa* with a limited sovereignty. The head of his theo-polity is an elected, well learned, Muslim male citizen, who can be removed by the people only upon not following the divine principles of governance. Though some of his concepts related to *Khilafat* are having confusion, yet, he is still having enormous impacts on different people and organizations across the world.

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