The Political Thought of Maulana Mawdudi

SYNOPSIS

By
Muhammad Rafiuddin Farooqui

Supervisor
Prof. Mohammad Suleman Siddiqi

Department of Islamic Studies
University College of Arts and Social Sciences
Osmania University,
Hyderabad,
A.P.
CONTENTS

Acknowledgements
Introduction

PART I

Origin and Development of Islamic Political Thought

Chapter 1
The Shairah Guidelines on Islamic State

Chapter 2
Muslim Political Theorists on Islamic State

PART II

Maulana Mawdudi’s Political Thought

Chapter 3
Maulana Mawdudi’s Political Thought: Basic Postulates
  i.  *Ilah, Rabb, Din* and *Ibadat.*
  ii. *Tawhid* and *Risalat*
  iii. *Din & Shariah*
  iv. *Iqamat-i Din & Hukumat-i Ilahiyyah*

Chapter 4
Islamic State as conceptualised by Maulana Mawdudi
  i)  Sovereignty of God
  ii)  Supremacy of *Shariah*
  iii)  Vicegerency
iv) Democracy in a Islamic State
v) The rights of Muslims and non-Muslims
vi) Foreign policy
vii) The purpose of a Islamic State

Chapter 5
Maulana Mawdudi’s views on the executive, the legislature and the Judiciary

PART-III
MAULANA MAWDUDI AND PARTITION

Chapter 6
Maulana Mawdudi’s views on democracy, secularism, socialism and capitalism

Chapter 7
Maulana Mawdudi’s views on composite nationalism and two nation theory

Chapter 8
Maulana Mawdudi and Pakistan

Conclusion

Appendix

i) Maulana Mawdudi at a glance
ii) Works of Maulana Mawdudi on Political Thought
iii) Works of Maulana Mawdudi
iv) Review of Literature on Mawdudi

Bibliography
Synopsis

This work is broadly classified into three parts. Part-I is introductory and it deals with the guidelines available on Islamic polity in the Quran and the Hadith. It also discusses the views of Al-Mawardi and Nizam al-Mulk Tusi on the institutions of the Caliphate and the Sultanate because they are the early political theorists respectively. As this dissertation deals with the political thought of Maulana Mawdudi, it was felt necessary to write these two introductory chapters to acquaint the reader with the Quranic guidelines and the precepts set forth by the Holy Prophet himself. While writing these chapters we have also included the views of Imam Abu Hanifah and his student Abu Yusuf, they being the early Islamic legists.

Part-II contains three chapters in which the basic postulates Maulana Mawdudi political thought, his concept of Islamic state, his views on the executive, the legislative and the judiciary have been discussed.

Part-III also contains three chapters on Mawdudi’s views on the western ideologies like, democracy, secularism, socialism and capitalism. It also discusses his views on composite nationalism and two nation theory. The last chapter of the dissertation is on Maulana Mawdudi and Pakistan, which discusses at length his efforts in the framing of the Islamic constitution, reforms in elections, panchayat system, position of non Muslims and women in Pakistan and a number of other issues which relate to the establishment of an Islamic state in Pakistan.
In order to appreciate the political thoughts of Maulana Mawdudi, it is essential to study some basic ideas of his religious thoughts around which evolve his political theory. Maulana Mawdudi’s political thoughts basically revolves around the concepts of *Hukumat-i Ilahiyyah* and *Iqamat-i Din*, which in fact means the establishment of a God’s government, which adheres to the commandments of the *Shariat*, which deals with personal character, ethics, socio-cultural, political, economic, judicial and all other aspects of life of an individual. A *Shariat*, which encompasses every aspects of human life.

He starts his debate by explaining the terms, *Ilah, Rabb, Din,* and *Ibadah*. According to Mawdudi, the Quran repeatedly stresses upon the sovereignty of God. He writes that God almighty is the *Rabb* and the *Ilah*. There is no *Ilah* but He, nor there is any other *Rabb*, nor does He share with any one else the qualities and attributes implied by these terms.

After discussing at length the views of pre-Islamic Arabs about the term *Ilah, Rabb, Din, Ibadat, Tawhid* and *Risalat*, Maulana Mawdudi conclude that it is meaningless to regard any one without the necessary power and authority to have any part of Godhood: it is absolutely contrary to reason and reality and it is quite absurd and useless to turn for help for any one else, except God. He also examines the false notions which existed among the misguided tribes and people about *Rububiyyah* during the pre-Islamic times. After citing a number of Quranic Verses, he clarify that *Rububiyyah* is exactly synonymous with sovereignty and *Rabb* is the absolute Monarch of all creations, sole Lord and sole Master. He is the cherisher, provider, sustainer, who looks after our needs, governs all
our affairs, therefore, He alone is the worthy of *Ibadah*, submission and worship of all humanity and other creatures. According to Mawdudi the very fact that the universe is subject to one supreme law shows that *Rububiyyah* is reserved solely for Allah. He alone the Master, Ruler, Director and Administrator of His creation; that sovereignty in this universe cannot belong to anyone, except God. No one can share the sovereignty. He is the Supreme authority; every thing submits to Him willingly or unwillingly; to Him belongs all powers. He can dictate any thing and no one has the power to interfere or review His commandments. He is accountable to none, every one is accountable to Him. He is Supreme Lord over all other rulers. In physical sphere of the universe the sovereignty of God is established by itself regardless of whether one willingly submits to it or not. Man, like any other subject in the universe is bound by the law of nature. The only difference is, he (man) is given a certain amount of free will. Therefore, it can be said that unadulterated obedience is for Him, His law is Supreme, no one can transgress the limits laid down by Him. All orders in contravention of the laws of God is nothing but blasphemy. Such orders are un-Islamic and to abide by them is negation of faith. This is one of the fundamental postulate of Maulana Mawdudi around which revolves his political thought.

According to Mawdudi Islam encompasses all aspects of life, which includes faith, worship, morality, social, economic and political life. Islam provides guidance to man from the day of his birth till his death. It also provides guidance in matters of war and peace, national and international affairs. Therefore, Islam is a complete and comprehensive way of life.
According to Maulana Mawdudi, ignorance (\textit{Jahiliyyah}) is the anti-thesis of Islam. He applies this to all the systems of thought, belief and action, whether new or old, which denied the sovereignty of God, divine guidance, accountability and life hereafter. Mawdudi classifies \textit{Jahiliyyah} system into three: the first according to him is one in which the world came into existence just by an accident, in which there is no supernatural power, there is no wisdom, no purpose and no objective behind the creation of this world. Man is an animal and has no aim of life and only fulfils his / her animal instincts. The second form of \textit{Jahiliyyah} is one in which the universe has many masters, in which people worship several objects and the third is one in which salvation can be achieved through monasticism, i.e., by denouncing the world and adopting the life of a hermit, who soon assumes the position of the guardian of the earth and its people.

Unlike the modern state, the Islamic state is different in its nature. Maulana Mawdudi clearly differentiates between a Muslim State and an Islamic State. He writes, that if a State is run by the Muslims it does not necessarily mean that it is an Islamic State, because it can be based on National, Secular or any other Ideology. But the Islamic State is one which is administered on the basis of ‘Islamic principles’ laid down in the \textit{Shariah}.

 Unlike the western secular democracy in which man enjoy the power to frame the laws, add or delete laws from the constitution, Islamic state has to adhere too and abide by the laws of God. The type of theocracy with which the Europe is acquainted, is different from theocracy in Islam. In European theocracy a
religious class or a class of priests, frames laws and associate themselves with God. In fact they impose their divinity upon the people. Mawdudi, therefore, calls it a devil government instead of theocracy. Theocracy, which Islam preaches does not involve any priestly class. It is in the hands of the Muslim and those men who run their affairs as per the laws of God and the Sunnah of the holy prophet. Mawdudi, writes that if he is permitted to coin a new term, he would call it ‘theo-democracy’, because in this form of government, the God is the real sovereign and the implementation of His commands is essential. The executive and the legislator will be constituted as per the opinion of the people after consultations. In matters where the guidelines are not available in the Shariah, such matters would be resolved through consultation or Shura. It is in this sense this form of government is democracy. It is theo-democracy because neither the religious classes nor the common Muslim can change or alter the laws of God.

The very purpose of the establishment of an Islamic state is to develop a complete system of social justice for its people. The Islamic state shall establish a government, which will promote the good and eliminate the evil. The chief characteristics of an Islamic state shall be the protection of the freedom of expression of its citizens and save guard their interest. Mawdudi, therefore, writes that an Islamic state shall not be totalitarian and autocratic in its nature like the modern forms of government. There shall not be any dictatorship, which squeezes the freedom of its citizens.
According to Mawdudi the Quran and Sunnah constitute the supreme Law of the Islamic State. These laws were revealed by God upon His messenger, Muhammad, who explained these divine commandments through his words and deeds. Mawlana Mawdudi states that in Islamic legal system, sovereignty is purely and totally for God and His Messenger. This Law (Shariat) has been given by Allah to all of His prophets according to their needs. The Quran being the last book, revealed upon Muhammad, was elaborately explained to the mankind. Therefore, the Quran and the Sunnah constitute the ‘Supreme Law’ in Islam. This law is unalterable. It is the ‘final authority’. Neither could it be cancelled nor could it be amended. All that which has been declared legitimate in this law shall continue to be legitimate until the Day of Resurrection. And whatever has been prohibited and forbidden shall remain the same till the Day of Resurrection. In Islamic state no body can challenge the ‘Supreme Law’. Thus, according to Maulana Mawdudi the two fundamental principles which constitute the backbone of the Islamic state are the sovereignty of God and supremacy of the Quran and Sunnah. These two principles are unique because they do not constitute the basis of any other state including the secular, modern and democratic states.

After having discussed the sovereignty of God and the establishment of His rule, Mawdudi discusses the position of man in an Islamic state. Man according to him is the best of the creatures on this planet because he has been endowed by God with freedom of choice. He has to select between the right and the wrong. He possesses
intellect, knowledge and wisdom. Therefore, men have been appointed by God as His *khalifa* or vicegerent. Man exercises the authority delegated to him according to God’s commandments, and he does so in his capacity as His deputy on earth. Therefore, whatever authority he possesses is not inherently his own but is derived from His principles. A vicegerent is not entitled to do whatever pleases him, but is obliged to carry out the will of his master.

According to Mawdudi, Islamic democracy is not like the ‘western democracy’ where people are free to legislate without any restriction. People are empowered to make laws, to amend the laws and to delete the laws from their constitution. But whereas ‘Islamic democracy’ firmly believes in the absolute sovereignty of God, where in the executive comes into existence through election. In such a form of government, the Muslims are also entitled to depose the caliph if he fails to implement the commandments of God, fails to protect their life, honour and dignity. Thus, according to him in an Islamic political system there is no place for monarchy or dictatorship.

Mawdudi, insists the power of the executive shall be within the limits of the law of God and his prophet. No order can be issued nor any policy put into practice which is beyond the supreme law. It is the duty of the executive to use all legitimate resources and create an Islamic environment to implement the commandments of the God and to create a just and balance society. A society which cares for the poor, the needy and the destitute. Legislature in an Islamic state has to frame the rules and regulation to implement the existing *nas*
injunctions enshrined in the Quran and the Hadith. The legislature has no power to amend, to alter, to cancel or to bring any new law when the *nas* injunction exists. However, the legislature is fully competent to decide which interpretation to be taken into account when alternative decisions exists. For this purpose it is necessary that the members of the legislature shall be scholars of high merit, who posses insight into the rules and regulations of giving preference to one decision over the others. In fact they shall be legists of high rank who posses all the requisite qualifications essentially required of a jurists.

It is the fundamental duty of the judiciary to decide the matters of the people as per the laws of God. That is what the holy prophet did. Therefore, those who hold the judicial positions must step into his footstep. The Judiciary shall remain free of any pressures or interference of the Executive. The Court shall have the Supremacy of Law. The duty of the judiciary is to give verdict in case of litigations between the people, government and its officials. The judgments shall be based upon truth and justice. But if we carefully examine the functions of these offices it is evident that all the three functioned independently of each other and none over lapped or interfered with the functioning of the other. As Islamic history evolved over the years, this unique character of the Islamic state slowly disappeared.

Maulana Mawdudi, studied carefully the modern secular ideologies like democracy, secularism, socialism and capitalism. Having studied these ideologies at length, Mawdudi, writes that all
these ideologies are purely materialistic, devoid of spirituality, divine
guidance and moral values. Despite the best effort of the west,
democracy, secularism, socialism and capitalism have failed to
establish social justice. Mawdudi was of the view that not only that
they have failed to deliver but have placed the humanity at peril.

After making these remarks Mawdudi writes the Islam
presents a system of Social Justice, Equality, Love and Brotherhood.
The fundamental principal of the ethical, social, economic and
political system are given in the Quran and were practically
implemented by the Prophet and the righteous caliphs. They are still
very much relevant even after more than fourteen hundred years.

During the struggle of the freedom movement, the most
important issue which concerned Mawdudi was about the national
and religious identity of Indian Muslims and their position in the
future India. The thought which was haunting the mind of Mawdudi
was whether the liberation of the country from the clutches of
British Raj will bring religious, cultural and national freedom to the
Muslims. Whether the Muslims will be a part of government after
independence. If a democratic, national, a state without religion is
established, then what will be the status of Islam and Muslims.

As a Muslim intellectual Mawdudi had his own view point.
He was of the view that neither composite nationalism nor Muslim
nationalism are Islamic in their orientation, therefore, he warned the
Muslims of the sub-continent to be beware of both. Though he was
not fully into politics but as a Muslim intellectual, he proposed for
the Muslims of the sub-continent the Islamic concept.
In fact the establishment of the Jammat-i Islami was due to the wide ranging debate on the political future of the India in the 1930’s. Mawdudi too like the other participants in this debate, wanted freedom: “To put an end to the British rule is absolutely necessary, rather obligatory. No true Muslim can reconcile himself to slavery. He too was committed to democracy: “No sane person can oppose democracy per se, and say that India should opt for monarchy, autocracy or any other form of government. The areas where Mawdudi differed with others was the way of life in free India, the values on which it’s culture was to be based, especially the place of Divine Guidance in it. Should freedom mean only a change of hands, i.e., the natives replacing the aliens, or should it usher a good society, questions Mawdudi. The good society said Mawdudi cannot be visualized by mere imitation of the west and whole sale adoption of western civilization.

Mawlana Mawdudi, no doubt criticized the concept of Nationalism but supported the two nation theory presented earlier by Iqbal. Mawdudi, presents a more logical argument in favor of two nation theory when compared with his contemporaries. He writes that despite the fact that Hindus and Muslims have lived with each other for the last 700 years, yet their habits, culture, emotions and feelings are quite different. For instance a thing which is sacred in the eyes of Hindus is quite the opposite in the eyes of the Muslims. He further writes that in all festivals and day to day ceremonies from the day of birth till the day of death, the Hindus celebrate their festivals with Hindus and likewise Muslims with Muslim. Mawdudi writes that Muslims are discriminated in every aspect of economic sphere which includes, jobs, industry, agriculture etc. They are not
given their due representation in state assemblies, municipal committees, local and district boards. Mawdudi, further writes on the basis of different circular issued by different officers, Vandemataram and slogans of Jai Ram Ji Ki are pronounced in schools. Cow slaughter is banned and many such other orders would lead to the formation of a Hindu state. Mawdudi, concludes by saying that under these circumstances it is difficult to even imagine that Hindus and Muslims who are ideologically pools apart would subscribe to the composite nationalism. Mawdudi, further writes that the Muslims constitute an *ummah* or a nation, which has a distinct moral, ethical, social, economic and political system. Therefore, Hindus and Muslims theoretically and practically are two different nations and are pools apart.

Mawdudi points out the contradictions in the theory of Muslim nation as propounded by the leaders of the Muslim League. He writes that the Western concept of economy and polity, which they present are out rightly contrary to the Islamic concepts. On the one hand they talk of a government. Based on Islamic concepts but cite and favor such Muslim government’s and nations which are basically un-Islamic. They define the principals of Islamic economy but favor the western principles; they talk of the government of God on the one hand but favor the establishment of their government on secular and democratic pattern and lastly they express great pride over the medieval Muslim kingdom and culture and its protection but extends support to those who are responsible for its destruction. Most of the persons who are instrumental in virtually running the party, i.e. Muslim league have no idea of Islamic state, then how can one expect from such a party that it would implement an Islamic order in their proposed Pakistan.
Mawdudi writes, “as a Muslim it does not concern me that in India where ever Muslims are in majority, they will be able to form the government, what concerns me utmost is whether in Pakistan the foundation of the government would be on the basis of Gods sovereignty or a western concept of manmade democracy”. If it is on the earlier basis, it will definitely be a Pakistan but if it is on the latter then it is no Pakistan. Mawdudi writes, if Pakistan is established in the latter pattern then, Muslims would perform such duties and functions which are performed by the non-Muslims. Instead of Ram Das, Abdullah Khudai will be holding the fort, still it is not Islam. Writes, Mawdudi, this Muslim Nationalism is as harmful as the Indian Nationalism. After independence it was the duty of the government in power, i.e., Muslim League to cancel the British law of 1935 and replace it with Islamic law after the establishment of Pakistan. But no such change was effected and the league on account of their own interest gave a different interpretation of their promises made during the pre-independence time. It was therefore, essential to awakening the nation in this regard. They were to be reminded that simply acquiring the piece of land and naming it Pakistan will not make Pakistan Islamic. Sincere efforts were required to make Pakistan and Islamic state by totally overhauling its executive, judiciary, legislature and other organs of the state.

He suggested the establishment of an Islamic constitution, reforms in legal system, changes in method of election, establishment of democracy. He discussed the position of women in an Islamic state and the concession, which could be given to non-Muslims living in Pakistan. He also suggested that we need to fight the evil effects of socialism and other western ideologies.
To achieve his goal he started a mass movement called *Matlab-i Nizam-i Islami*, the aim of which was the establishment of an Islamic order. After an struggle of nineteen months the constituent assembly of Pakistan passed the objective resolution on 12th March, 1949. After the establishment of Pakistan this was the first political victory of Mawdudi because this resolution contained the following important clauses:

i. Sovereignty belongs to Allah.

ii. *Shariah* forms the basis of the law.

iii. Law, which are repugnant to Islam, will be abrogated.

iv. The government will not over step the limit laid down by the *Shariah*.

After this initial success Mawdudi continued his struggle for the establishment of an Islamic constitution. He criticised strongly the interim report of basic principle committee, because it did not contained even a single clause, characteristic of an Islamic state. The divine law was ignored. People having secular approach were spreading rumours that within in the Muslim religious ulama there is no consensus. They are loggerhead with each other. Therefore, it is impossible to establish an Islamic state. In view of these developments a meeting of 31 leading ulama, belonging to different school of thoughts from the Deoband school, the Barelvi school, the Ahl-i Hadith and the *Shiiite* was successfully convened under the chairmanship of Maulana Syed Suleman Nadwi at Karachi. Maulana Mawdudi was its convenor. This assembly after long deliberation approved the following 22 basic principles of the Islamic constitution in January 1951.

(1) Sovereignty of the State vests in God.
(2) The law of the land shall be based on the holy Quran and the *Sunnah*.

(3) The state shall be based on the principles and ideals of Islamic ideologies.

(4) The state shall promote virtue and suppress vice.

(5) The state shall strengthen the bonds of unity and brotherhood among the Muslims of the world.

(6) It shall be the responsibility of the state to guarantee the basic necessities of life for all people.

(7) The citizens shall be guaranteed all rights conferred by the *Shariah*.

(8) No one shall be punished without being given full opportunities of defence.

(9) The recognised Muslim schools of thought shall have within the law, complete religious freedom.

(10) The non-Muslim citizens shall have within the limits of law complete freedom of religion and their personal law.

(11) All obligations of the state with regard to non-Muslims enjoined by the *Shariah* shall be fully honoured.

(12) The head of the state shall always be a male Muslim.

(13) The responsibility for the administration of the state shall vest in the head of the state.
(14) The head of the state shall be advised by a *Majlis-i Shura*.

(15) The head of the state shall have no right to suspend the constitution.

(16) The head of the state shall be removable by simple majority vote.

(17) The head of the state shall be responsible for his acts and shall not be above law.

(18) The judiciary should be independent of the executive.

(19) All citizens and officials shall be subject to the same law.

(20) The propagation and publicity of all such views and ideologies which are against the ideals of Islam shall be prohibited.

(21) The various regions of the country shall be considered administrative units of a single state.

(22) No interpretation of the constitution, which is in conflict with the provisions of the Quran and the *Sunnah* shall be valid.

In August 1952 Mawdudi presented proposals before the constituent assembly of Pakistan to enable them to frame the Islamic constitution, which will include a preamble, directive principles and fundamental rights. He also suggested certain amendments in preventive detention act and the method of election.
In 1952, when final touches were being given to the constitution, Maulana Mawdudi made some important proposals. The first and the foremost being the inclusion of the clause that no legislation shall be passed against the Quran in the operative part of the constitution and the provision that every citizen would have the right to challenge the government in the supreme court any law on the ground that it was repugnant to the Quran and the Sunnah.

Maulana Mawdudi also suggested the following provisions to be made in the directive principles:

1. That all the existing laws will be brought in conformity with the Shariah within a specific period.
2. That moral training shall be made compulsory for all services.
3. That all departments of government shall extend every facility to its functionaries to fulfill their obligations required of Islam.
4. That government shall promote all that is good and suppress all that is evil.
5. That the system of education shall be reformed in accordance with Islam.
6. That government shall within ten years provide all amenities to its citizen.

He insisted that the judiciary should be free of the executive. He suggested qualification for the candidate who participate in the election, and abolition of the rule relating to the
unopposed election. Women should not be allowed to participate in the constituent assemblies. The Qadiyanis should be declared as minorities and they should elect their representatives through a separate electorate. The head of the state shall not be given the power to suspend the constitution.

After the assembly of 31 ulama representing the divergent school of thought passed their unanimous recommendations, Maulana Mawdudi convened a press conference to convey the unanimous recommendation of this body of ulama. In fact this was done to dispel the doubts that there are differences within the ulama.

When the Islamic constitution was being framed, a vicious campaign was launched in the press against the Islamic constitution. The opponents were of the view that the demand for Islamic constitution was merely a political stunt and that the Quran and the Sunnah do not throw any light on the constitution making. To refute this view point Mawdudi wrote an article in Tarjuman al-Quran in which he quoted several verses of the Quran and Ahadith which were enough to prove that there is ample guidance available in the Shariah to frame an Islamic constitution. From different Quranic verses Maulana Mawdudi pointed out that the following points are the key for framing the Islamic constitution:

i. Sovereignty of God.
ii. Obedience to the Prophet.
iii. Supremacy of Shariah.
iv. Vicegerency and mutual consultation.
v. Qualifications required for the men to be elected.
vi. Objectives of an Islamic state.

viii. Fundamental rights.

ix. Social welfare.

x. Position of women.

The constituent assembly of Pakistan, after a gap of eight years passed the constitution of Islamic Republic of Pakistan in 1956. The preamble, the directive principles, the state policies and some other provisions of this constitution were according to Islam writes Maulana Mawdudi. He was of the view after eight years of struggle, the opponents of Islam have agreed to the view point of Islam. He asserted that after the times of righteous caliphs and the Umayyad caliphs Umar bin Abdul Aziz, this was the first time that the authority of the government is passed into the hands of the people. He further said that though there are few things which are still objectionable like the preventive detention act, suspension of fundamental rights during emergency, in acting of indemnity laws, disqualifying people, yet the constitution was acceptable because of its Islamic and democratic character.

Mawdudi, writes that to bring about a change in the constitutional set up of a country, time is required. Changes cannot be brought about overnight, it requires lot of patience to change the moral, cultural, political, social, economic and legal laws in the frame work of the country. Change, writes Mawdudi, is a gradual process. If changes are brought about by force they are not long lasting. According to Mawdudi, for a strong and long lasting revolution it is necessary that is should work in a synchronised manner like a machine in which all the components of the machine support each other.
Mawdudi, was of the view that as there are no clear cut injunctions in the Shariah about the method of election, any free and fair procedures can be adopted through which a pious and honest persons can be elected. Mawdudi writes, that the purpose of election is to elect a competent leader. The real purpose is to elect representatives of the society who are the well-wishers of the country, though whom Islamic system can be established. If the leadership of the countries in the hands of the dishonest, debauchers and quarrel some person, writes Maulana Mawdudi, evil will spread in the society and the peace and tranquillity will disappear.

Mawdudi questions what should be yardstick of a sincere leader? He writes that as per the guidelines of the Shariah the minimum requirements are:

1. The leader should be true follower of Islam who performs his duties and shuns all his desires.
2. He should be honest, faithful and straight forward person.
3. He should not be a evil monger or a debaucher.
4. He must possess good knowledge and understanding of the Islamic affairs and the requirements of his time, age and society.
5. He should not be a greedy person and shall not desire for a post.

Maulana Mawdudi, writes that in order to elect a pious leadership which will practically implement the Islamic system, it is absolutely necessary to introduce necessary reforms in the election procedure. He was of the view that the party system and the
candidate belonging to a party should be abolished. Persons of noble characters must be elected through the electoral *Panchayats*. All immoral and un-Islamic practices should be checked.

Mawdudi, therefore, writes that it is absolutely essential to change the election procedures. In fact it should be abolished and new mechanism of honest election should be introduced. He writes that these malignant procedures should be replaced with ethically and morally sound system to enable the honest persons to participate in the election. He therefore, suggests some guidelines in this regard. Firstly the election shall be conducted based on principles and not on interest of the parties and personalities or tribal of affiliations. The voter shall be given training to help them elect a person who is suitable for implementing the reformatory programme. Persons who are desirous of posts shall not be allowed to participate in election. Candidate shall not be permitted to use their financial resources in elections because that will lead to corrupt practices. The voter should elect a suitable candidate. A person who represents the *panchayat* shall publically take an oath that he would abide by the manifesto put up by the *panchayat*. That he will work together in the national or provincial assemblies along with other elected representatives and help them in implementation of the manifesto of the *panchayat*. When the *panchayat* looses its confidence in him he must quit. They will not adopt any immoral and unethical practices. Neither they pressurise the voter nor lure
them with money. They will not cause any proxy voting. They shall remain honest and true throughout the election and their tenure. Mawdudi, was of the view that if these procedures are implemented the democratic procedure can begin and the government will be in a position to eliminate the evil characters.

However, the experiment of electoral *panchayat* introduced by *Jamat-i Islami* had its initial success but failed in the 1951 elections of Punjab. The *Jamat* failed to change the moral of the masses. The electoral malpractices, gundaism and exchange of money was the part of this election. However, *Jamat-i Islami* stood by its faith in good principles and honesty. The party did not resort to bargaining or any wrong methods. It accepted its defeat. Commenting on the result, Mawdudi remarks, “Had they banned, threat, evil practices, cheating, the free flow of money, it would have been a free and fair election. The real and genuine voters did not defeat us but the mal practices defeated us”.

During the tenure of president Ayub Khan, Mawdudi, drafted a code of conduct for the elections, the need of which was long felt. He proposed:

1. No party should be allowed to work against Islam, or against the unity of the country.
2. No party should step beyond the bounds of reasonable limits, and indulge in any accusation, which can not be established.
3. Every party should have the right to hold public meetings to project its viewpoint, but no party shall be allowed to disturb or break up the meetings of other parties.
4. No party shall be allowed to bring about a revolution in the country through force.

5. If any party decides to boycott elections it should be free to do so, but it should not be allowed to intimidate others to boycott elections.

6. During elections, political parties should refrain from, purchasing votes, procuring votes through influence or intimidation, corrupt practices.

7. Every party should under take that if it came to power, the party in power shall not use its employees and resources of the government for the benefit of the party, refrain from using the mass media for carrying out propaganda in favor of its party and in condemning the other parties, shall favor its party men with concessions, licenses, or other material advantages.

8. Parties who do not believe in the order other than democratic order based on Islam shall be banned from participating in the elections.

Mawlana Mawdudi, writes that time has come to impart religious and modern system together. It is time to develop our own and a new educational system which will fulfil the requirements of our time, age and society. To bring about an intellectual, moral and cultural revolution, we require a new system of education. He was of the view that to lead the world, one has to be highly educated. According to Mawlana Mawdudi the new education policy shall be such that it should produce knowledgeable and practicing Muslims.
It can be concluded that Maulana Mawdudi was the chief architect of an Islamic state for Pakistan and through his revivalist writings, speeches and a well-knit, monolithic religio-political organization, the *Jamaat i-Islami* he succeeded in forcing the successive governments to introduce a number of Islamic rules and regulations in the constitution. But it is different story that his party *Jamaat i-Islami* failed to win and create an impact in Pakistan.

It is also important to mention that between 1937 and 1947, Maulana Mawdudi opposed the Indian nationalist stand of Madani and of the Ulama of Deoband and later Pakistan movement denouncing its secular minded leadership. Between 1939-1947, Mawdudi continued to attack and argue against the Paksitan movement. He was of the view that a home land of Muslim is quiet different from *Dar al-Islam*. He did not stand for the political freedom or self determination of Muslims, but for the rule of Islam, for purely Islamic, traditionalist and fundamentalist theocracy.

In 1952-53, along with other Ulama of Pakistan and the anti-Pakistan group, the *Ahrar* he joined in agitation demanding Qadianis to be declared as non-Muslims. The agitation led to mass disorder, promulgation of martial law and punishment of death of Mawdudi but he was later released. The *Jamaat* was also banned between 1958-1962 during the military regime. In 1964 while Maulana Mawdudi was in jail he supported the candidacy of Fatima Jinnah to the post of the President against his earlier view that women shall not be allowed to participate in elections or to be elected to any post or position.
Maulana Mawdudi, was also of the view that an ideal Islamic society is one, which is based on the strict segregation of the sexes. While he speaks of segregation of the sexes, he supported the candidature of Fatima Jinnah to the office of the President of the republic of Pakistan against Mohammed Ayyub Khan, though he had persistently asserted that a woman could not legally be appointed as the head of an Islamic state. It appears the imposition of death sentence, martial law, ban on his Jamaat-i Islami, and his own imprisonment were factors strong enough for him to take such stand against Mohammed Ayyub Khan. In fact, support to her candidature was based on the principle of *Ahwan al-Balatain*. It was also an all party decision. Apart form the contradictions pointed out above, Mawdudi denounces pastimes like cinema, theatre and fine arts on the ground that they stimulate sensual passions and vitiate the cannons of morality.

Maulana Mawdudi, was the first in the sub-continent who gave a full fledged blue print of an Islamic State and constitution. He also out rightly condemned the western ideologies like communism, capitalism and socialism and pointed out as to why these ideologies cannot go hand in hand with the Islamic ideology. He was first to point out the ill effects of these man made ideologies and the positive effects of the divine and spiritual laws. He was first in the sub-continent who submitted a written detailed Islamic constitution as per the requirements of the age, time and society. He was also successful in bringing on one platform the *ulama* of the divergent
schools of thought. He tried to Islamize the modern democratic parliamentary system through the concept of free and fair election, implementation of the concept of shura and the separation of the executive from the judiciary. He strongly advocated free and fair elections. He also suggested qualification for the candidates. He introduced the Panchayat System to educate the candidate as well as the people in order the screen good candidate for election. He also pointed out the important and significance of the concepts of social justice and equality for all in an Islamic State. He was the first aalim in the sub-continent who laid emphasis upon bringing the social scientist and religious scientist together on a single platform. He laid great emphasis upon education and submitted a plan with syllabus from the primary level to the higher education. In the present day change circumstances he was the first aalim in the sub-continent who gave more concession to the non-Muslims living in an Islamic State. He laid great emphasis upon the role of women in the society and pointed out the ill effect of the western mixed culture, where in the crime rate and sexual exploitation is at its peak. Though he appears to be very orthodox in his views about women but if we look at the rate of the result of free sex in the western societies, in which 1/5 people know not their father, in which ethical and moral values have declined to the lowest ebb, where our sisters do not find themselves, where rape and free sex is the order of the day, then we do need to examine the true teaching of the Quran and the sayings of the Holy Prophet which Maulana Mawdudi also advocates.
It can therefore be concluded that though Maulana Mawdudi spent all his life to bring about a change in the society of Pakistan, in order to establish an Islamic State but failed. But the literature he has produced, his speeches, his personality and the work of the Jamaat-i Islami has left a lasting impact not only upon the Muslims of India and Pakistan but also upon the masses of the subcontinent. Though he is no more, his impact is alive in the minds of millions of the people in the sub-continent, specially in India, Pakistan and Bangladesh.