Conclusion

After the 1857 mutiny, the Muslims of the sub continent who were the ruling class of yesterday became the subjects of today. With their Sultan disappearing and the political power gone, the Muslims were lingering in a political vacuum and had to pass through great turmoil till the 1st quarter of the 20th century. From there on the Muslims of the sub continent were torn between the concepts of Muslim nationalism, preached by the Muslim league and the composite nationalism preached by Moulana Abul Kalam Azad and the Ulama of Deoband. The breakup of the country into India and Pakistan, the mass migration, the death of hundreds and thousands of people, great economics sufferings, threw a new challenge for leadership of the Muslim League. Establishment of Pakistan (East and West) was on the basis of the majority Muslim population and religion in these regions. Therefore, the story of the first half of the 20th century is not only the story of political divide of the Muslims of the sub-continent but also the division of the country into two.

Maulana Mawdudi, was of the view that religion and politics cannot be divided into two spheres. He was of the view that Din i-Islam is a complete and comprehensive way of life. He ridiculed the idea of separating politics for Din. He was of the view that if the government functions properly all other aspects of life would function properly. To achieve this goal he dedicated his entire life for the establishment of a true Islamic government in Pakistan.
He clearly differentiated between an Islamic state and a Muslim state. A Muslim state, he said, can be lawless secular state as is the case of several contemporary Muslim states. But an Islamic state must possess all Islamic characteristics in which the sovereignty of god, supremacy of the laws of God (shariat), economic and criminal Islamic laws must prevail; Islamic state must implement justice for all; a system for the collection and distribution of zakat; a system for prayers and fasting. In short, the Islamic state must promote the good and eliminate the evil. It must protect the state boundaries from foreign aggression. The Islamic state is a welfare state, which makes no discrimination on grounds of race or colour, region and religion and it provide basic fundamental rights to all its citizens; equality, brotherhood, kindness and justice shall be the hallmark of an Islamic state.

Maulana Mawdudi, defined the nature of an Islamic state at length. He said Islam firmly believes in democracy but the Islamic democracy is entirely different from the prevailing western democracies which are based on popular sovereignty unlike the Islamic democracy, the basis of which is the sovereignty of God. It is also different from western theocracy because in it the priest class rules in the name of God. He said the Islamic state can be called as theo-democratic state.
Islamic state he said is an ideological state which is governed by the Muslims. It is a welfare state which fulfills all the fundamental rights of its citizens, and which is free of discrimination. It is a purposeful state which promotes social justice. He also discussed at length the three important institutions of the executive, legislature and judiciary, their limits and the essential coordination between them in present day context.

He laid great importance on the establishment on a righteous leadership to steer the ship of Islamic state in the right Islamic direction. The leadership emerges through the elections which must be free of all ills and evils, dishonesty and which must be free and fair. To have a right kind of leadership he suggests the electoral panchayats for which he gave a detailed moral code of conduct. He rejected joint electorate and suggested a separate electorate for the minorities.

He brought the Ulama of divergent thought on one platform and spent all his energies in drafting the Islamic constitution for Pakistan. Apart from the above mentioned contribution of Maulana Mawdudi also criticized the modern political and economic policies of the present day governments. He was openly critical of modern concepts of secularism, nationalism and communism which he said have failed to deliver. He was keen to establish a political system which is ethically and morally sound and a leadership with a true Islamic spirit.
After his migration to Lahore in 1947 and the initial hiccups, Moulana Mawdudi through his revivalist writings and preaching’s on the one hand and his religio-political organization, the Jamaat-i Islami, on the other tried his level best to establish in Pakistan a theo-democratic state, a term used by him, based on the following fundamental requisites of Islam: The sovereignty of God, obedience to the Prophet, supremacy of Shariah, vicegerency of man, Shura and the separation of the executive from the judiciary. Maulana Mawdudi strongly believed that Islamic state is an ideological state unlike all other modern secular states, which is in fact the Quranic position and can be referred to as the orthodox stand in the sense of the modern terminology.

Maulana Mawdudi, was one among few scholars of the subcontinent of the modern times who said that the Islamic conception of man and his relationship with the universe is the only one which can be called natural. He writes that the whole world obeys God, therefore, the whole universe literally follows the religion of Islam, because Islam signifies nothing but obedience and submission to Allah. Muslims in this universe hold the office of the vicegerency of God. It is in this capacity, man is required not only to obey His commandments but also mould the human civilization according to the immutable, everlasting divine law of the Quran and the Sunnah. This is the basic argument of Maulana Mawdudi around which revolves his entire religious thoughts. He further writes that as long as the Muslims adhere to this natural law, it remains pure and its culture remains ethical. But as time passed on Muslims imbibed extraneous elements and this adversely effected almost all aspects of the Muslims life.
Therefore, the objective of Jamaat i-Islami was the establishment of Iqamat-i Din and Hukumat-i Illahya, i.e., the achievements of the Divine pleasure and success in the hereafter and the establishment of rule of God. He is supreme and final in all affairs of the human beings. It is, therefore, necessary on the part of man to remain subservient to Him. To surrender his power to rule and to accept the status of his vicegerency and work as per the rules and regulations given by Him and His Prophet, i.e., to follow the commandments of the Quran and the Sunnah, i.e., the establishment of the rule of God. Maulana Mawdudi drives his inspiration from the basic guidelines on polity, available in the Quran and the precepts set forth by Prophet Mohammed himself at Mecca and Madina. In fact the word Din in Iqamat-i Din stands for the establishment of the Din, which Allah had sent from time to time through His Prophets in different ages and different times and the final and perfected Din through His last Prophet Mohammed. Din, which is final, authentic and pristine. Din, which encompasses every aspect of human life from the day of his birth till the day of his death. Which covers every gamut of the lives of human beings.

The central theme of Maulana Mawdudi is that Godhood and authority belongs to God and God alone. It is therefore, absolutely contrary to reason and reality to turn for help to anyone except God. He traces at length the misguided notions of the pre-Islamic tribes and points out that while acknowledging the presence of Allah they also believed in the presence of the other Gods. The Meccans pagans like the other tribes of the pre-Islamic times also associated other Gods and thought that the angels and men of piety and the heavenly bodies also share in the realm of the cause and effect. They assigned the right to lay down the laws to their priest, their chief’s and elders—thus by transgressing the sovereignty of God and the commandments of Allah.
Maulana Mawdudi clearly differentiates between a Muslim state and an Islamic state. A state run by Muslims need not necessarily be termed as an Islamic state because it can be based on the current national and secular ideologies. An Islamic state is one, writes Mawdudi, which is based on Islamic principles which are as per the Shariah, as mentioned earlier. A state, in which the Quran and Sunnah constitute the supreme laws. All men according to Mawdudi are His vicegerents and they must exercise their authority according to the commandments of God. While all will not be able to administer the state, they for administrative purpose have to elect the best, most pious and virtuous person as their Amir or Khalifah. Thus elected vicegerent would not only be accountable to God for his actions and deeds but also to the public who have imposed their confidence in him. Mawdudi, therefore, writes that in Islam we have popular vicegerency and not popular sovereignty. The Islamic caliphate is democratic in nature which works through consultation, i.e., Shura.

Discussing the role of the executive, the legislative and judiciary, Mawdudi insists that the powers of the executive shall be within the limits of laws as laid down in the Shariah. It is the duty of the executive to use all the resources available at its disposal to establish an Islamic environment, to create a well-fare state which is socially and economically just and balanced. The legislative is required to frame laws as enshrined in the Shariah, particularly in the light of the nas injunctions. However, the legislature is free to select any decisions when
alternate decisions are available. In matters, which have remained unresolved by the legists they are free to take up *Ijtihad*, within the spirit of the *Shariah*. The judiciary shall remain independent of the executive. The duty of the judiciary, writes Mawdudi, is to give verdict which shall be based on the fundamental principles of the Quran and the *Sunnah*, i.e., all the rich and the poor, the high and the low, the white and the black, are all equal in the eyes of law. It shall be the binding duty of the executive to implement the judgment given by the judiciary.

After the establishment of Pakistan and his migration to Lahore, the aim of Maulana Mawdudi and his *Jamaat* was the establishment of a society based on the Islamic *Shariah*. It was a gigantic task because it required a total change in the outlook of the people in their socio-cultural, political and religious aspects of their lives, which were highly inflicted by the alien influence or with superstitions or were totally ignorant of both. Baring a small section of the society who knew Islam and its fundamental principles, a majority of Muslims were ignorant of Islam. To bring about this transition in the Muslim society of Pakistan, Maulana Mawdudi suggested the policy of gradualism in the creation of an Islamic society and state. This policy of gradualism, was inspired by the struggle of 23 years by the Holy Prophet. For Islamisation he wanted to adopt democratic process within the constitution. He was against violent and aggressive methods. He was also against any secret and underground revolutionary activity.
In order to bring about this transition it was also necessary to place before the elite classes, the learned and the semi-learned audience the loopholes of the western concepts democracy, secularism, socialism and capitalism. The basic loophole in these western ideologies, writes Mawdudi is that they are purely materialistic and are devoid of spirituality, divine guidance and ethical and moral values. These ideologies instead of uniting the people, have divided the society and placed one country against the other. It has created an economic race among the countries leading to exploitation of the resources of the poor nations, hatred and enmity. The important negative impact of the western nationalism, writes Mawdudi, is the division of the societies and civilizations on the basis of race, color and language. This has resulted in a national phobia and war on the basis of territorial boundaries. He pointed out that capitalism and socialism are devoid of human elements of kindness, love, equality, brotherhood and justice, which are ingrained in the Quranic teachings. These ideologies, writes Mawdudi, have divided the people on the basis of caste, creed and religion. He sites the example of the deep-rooted caste system among the Hindus, the divide between the black and the white in USA and apartheid in Africa to prove his point. He points out that the western democratic ideologies are man made because they are free to legislate and frame laws, get elected on the basis of power, money, fraud and other illegal practices. This system has no place for the divine guidance or the divine rules and regulations.
After pointing out the dangers of falling prey to these western ideologies, Mawdudi, provides clear cut guidelines which are available in the Quran, the precepts of the Holy Prophets and the righteous caliphs, which have been discussed above. The fundamental difference between the western democracies, writes Mawdudi, lie in the nature of the role the head of the state plays. The leaders of the western democracies work and legislates on behalf of the people, where as the head of the Islamic state works on behalf of God and only acts as per the commandments of Allah. The former acts independently, where as the head of the Islamic state acts as the vicegerent of God, works through consultations and implements the commandments of God in order to create a society which is ethically sound, a society which is just and balanced. The Amir remains in the office as long as he follows the Shariah, but can be removed from the office, the moment he loses the confidence of the people. He is not only answerable to God for his acts and deeds but also to his people. He has no right to interfere in judiciary and he is equal in the eyes of law like any other citizen. He is required to promote the good and eliminate the evil. It is in this respect Islamic democracy is entirely different from the western democracies. In fact Maulana Mawdudi has retreated the stand of the Quran and the Sunnah on the one hand but also the precepts of the Holy Prophet and the righteous caliphs.

Maulana Mawdudi, was critical of the concept of the capitalism, for which the first principle was the free enterprise and liberty to one and all, to achieve their goals as per their ability. He writes that there
are no checks and balances in this system. It no doubt provides opportunities to generate wealth but it has no mechanism to check the un-ethical and immoral practices, which had lead to the exploitation of others, which is contrary the basic spirit of the Shariah.

Like wise people living in socialist countries were deprived of their fundamental rights, like the freedom of speech and liberty. Those who ventured to speak against the state were either imprisoned or sent into exile. Censorship was imposed many a times. Therefore, the growth of the individual was cut short. The socialists do not believe in divine guidance. In such a system there is nothing like lawful and unlawful. Therefore, in such systems, which do not subscribe to divine guidance, evils like corruption, cheating and malpractices remain rampant. After enlightening the Muslims of Pakistan of the negative aspects of these western ideologies through his speeches, lecturers, meetings and literature, he presented a clear-cut concept of an Islamic state. The Jamaat worked at gross root level through an organized system of panchiyats. He openly advocated the policy of gradualism to transform the society from the present un-Islamic state to an Islamic state, because he was fully aware the imposition of force would not give the desired results.

After Pakistan was established and the Muslims League came to power, the League instead of canceling the laws, which were framed by the British, continued the same system, leading to un-rest among the Muslims of Pakistan. Therefore, the mantle of the
establishment of an Islamic state in Pakistan fell in the hands of the religious elite. The Muslim religious elite were, therefore, of the view that acquisition of a peace of land and calling it Pakistan will not make it Islamic. The need of the hours was to overhall the entire system from the executive, legislative, judiciary and the rest of the organs, which govern the socio-political, economic and cultural aspects of the state. While the religious elite was speaking in different tone and tenor, Maulana Mawdudi approached this issue in a purely traditional and orthodox manner, closely adhering to the guidelines available in the Quran and the Sunnah and the percepts, which are available from the times of the righteous caliphs.

As a torchbearer of the Islamic state, Maulana Mawdudi, proposed a number of measures. At the outset he said it is a time consuming exercise and therefore, requires time and it is a gradual process. Haste in bringing about a change would not pay dividends, in fact would create tension and anarchy. He suggested the following steps to establish an Islamic state. At the outset he suggested the drafting of an Islamic constitution, reforms in legislature and judiciary and drastic changes in the electoral system. He talked about independence of executive and judiciary, position of women in an Islamic state and the rights of non-Muslims living in an Islamic state. To achieve this goal, he opposed the concept of Muslim nationalism preached by the League. After a long struggle the constituent assembly passed the objective resolution, which talks about the sovereignty of God, His laws, and that
the government shall not overstep the Shariah. Then in January 1951, he was able to dispel the doubts of the government that there is no unanimity among the Ulama who represent the divergent school of thought. It was only due to Maulana Mawdudi that 31 leading Ulama of different schools of thought were able to draft 22 basic principles of Islamic constitution. He also gave suggestions to the government on some important principles, which were included in the directive principles. He suggested the complete segregation of executive from judiciary. He suggested that only qualified persons be allowed to participate in election. He suggested separate electorate for minorities, which shall include the Qadianis. Women shall not be allowed to participate in elections. He openly suggested the segregation sexes. Women shall not be the head of the state.

He was not in favor of political freedom or self-determination of Muslims but for the rule of Islam, for a purely Islamic, traditionalist, fundamentalist theocracy, which he prefers to call theo-democracy. He was of the view that Pakistan as envisaged by Muslim League would be a Muslim National State. To call such a Pakistan an Islamic state would be misleading. He was of the view that Muslims constitute an international party, because Islam looks at problems in a universal perspective and not in terms of individuals, nations or classes. Its objectives are permanent, therefore, the aims and objectives of Jamaat i-Islami were to invite all people, especially the Muslims to submit to God, to purify their lives of all hypocrisy in order to establish an pure Islamic state. It stood for a leadership which is in the hands of pious,
virtuous and honest leaders. The *Jamaat* followed the policy of gradualism, rationalism and efficiency. Despite a well-knit group of dedicated workers, the *Jamaat* failed to convert their efforts into votes. The *Jammat* failed to win seats to either state assemblies or the parliament. Though the literature produced by Maulana Mawdudi definitely left a lasting impact on the minds of his large following but neither he nor his *Jamaat* could transform the society of Pakistan into an ethical or morally sound society which could adhere to the socio-political, cultural, economic and legal teaching of Islam.

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 Paktsitan 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.
Appendices