Chapter 3

Maulana Mawdudi’s Political Thought: Basic Postulates

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. The holy prophet achieved this great task within a span of 23 years. After giving call for Islam, Prophet Muhammad (PBUH) formed a disciplined Muslim Ummah. Then he struggled against non-Muslims for the domination of Din-i Islam until the success was achieved. They sacrificed everything for achieving their goal. After migration from Makkah to Madinah Prophet Muhammad (PBUH) started to implement the commandments of God as he receives revelations about the civil laws like marriage, divorce and inheritance. And criminal laws like theft, fornication, false accusation and about retribution.

1 Tafhim al-Quran, vol. IV, p. 492.
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.\(^4\)

Therefore, the Quran says,

“\text{And He alone is the } \text{Ilah } \text{in the heavens and the } \text{Ilah } \text{in the earth; He alone is All-Wise, the All-Knowing (that is, He alone possess the Wisdom and the Knowledge), required for governing for such a Domain}”.\(^5\)

He alone is sovereign of the universe. A number of Quranic verses clearly describe that God alone is the command and sovereignty\(^6\), as against the concept which prevailed in pre-Islamic Arabia. It is on this concept of the authority of God, the Quran rejects the claim of Godhood of all others other than God. The Quran according to Mawdudi categorically asserts that there is only One Being in the heavens and the earth, Who possess and exercises all the power and authority. Every thing that exists on the planet is bound by His laws. No one has any share in His Sovereignty and Authority.\(^7\) Therefore, praying any one else or seeking refuge or seeking intercession in any one else other than Allah is utterly

\(^4\) Sayyid Abul Ala Mawdudi, *Four Basic Quranic Terms*, Delhi, 2000, p. 1.
\(^5\) 43:84.
\(^7\) *Four Basic Quranic Terms*, p. 20.
According to Maulana Mawdudi it is obvious from these Quranic verses that Godhood and authority are inextricably interconnected and are, in essence and significance, one and the same thing. He who has no authority can be no God and it is but fitting that he should not be so. The Quran, therefore, says

“High and Mighty is Allah, the true sovereign, there is no Ilah but He, the Lord of the sublime throne.”

The Quran further says

“Say (O Prophet): I seek refuge with Him who is Rabb of all mankind, the sovereign of all mankind and the Ilah of mankind.”

The Quran says

Say (O Prophet): Call upon others whom you fancy, besides Allah; they do not own even an atom in the heavens or on earth; no sort of share have they therein, nor is any of them a helper to God. No intercession can avail with Him, except where He Himself permits it in any one’s favour.

The central idea running through all these Quranic verses is that Godhood and authority belongs to God and God alone. According to Mawdudi, it can, therefore, be concluded that it is

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10 114:1-3.
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.\textsuperscript{12}

The three letters of the word \textit{Rab} connote the meaning to ‘bring up. The wider meaning and its derivatives have the following connotations, i.e., one who brings up, rare, fosters or nourisher; guardian, patron, one who supervises; one who occupy the central or focal position; leader, head, chief or lord. One, whose word is obeyed, owner and master.\textsuperscript{13}

In the Quran the term is used in all of the above meaning, sometimes in two or sometimes in more than two or in all the above mentioned meanings. The Quran says,

“Ask them (O Prophet): should I seek any \textit{Rabb} other than Allah and He the \textit{Rabb} of all creation?”.\textsuperscript{14}

The Quran further says

“He is the \textit{Rabb} of the East and the West: there is no deity but He and so take Him as the ultimate Disposer and Arbitrator of all your affairs”.\textsuperscript{15}

“They (Jews and the Christians) made their scribes and their monks their \textit{Rabbs} instead of Allah”.\textsuperscript{16}

\textsuperscript{12} Four Basic Quranic Terms, pp. 20-25.
\textsuperscript{13} Four Basic Quranic Terms, pp. 31-32.
\textsuperscript{14} 6:164.
\textsuperscript{15} 73:9
“And (let us also agree that) let not either of us (that is either of you the People of the Book, or we, the Muslims) take any one other than Allah to be our Rabb.”

Maulana Mawdudi, examines the false notions which existed among the misguided tribes and people about *Rububiyyah* during the pre-Islamic times. The word actually used in the above mentioned two verses is *Arbab*, which is the plural of *Rabb* and which is employed in respect of those religious leaders, etc, whom different people had raised to the position of the final authority, whose word was unquestionably accepted as law. The people of the times of Hazrath Nooh (AS) at no point of time denied Allah to be their *Rabb* or that He did not create the earth and the heavens and that He did not manage the affairs of the universe. But they were adamant that notwithstanding Allah’s being the *Rabb* of all the worlds, there were other Gods who could answer some of the prayers, and whom too therefore, they could and would continue to regard as *Ilahs*, of;

“*And they said: Abandon not your Gods; abandon neither Wadd nor Suwa, neither Yaguth nor Yauq, nor Nasr*”.  

They regarded Allah as the *Rabb* only to the extent of believing in Him as the Creator, the Lord of the earth and the heavens, and the supreme regulator of the affairs of the universe, but did not agree that His sovereignty extends to such matter as

16 9:31.  
17 3:64.  
morality and moral principles, social relation, culture, politics and other worldly affairs. They did not acknowledge Him as the only rightful and ultimate source of law in such matters, in which they actually behave as commanded by their chiefs and priests. Prophet Nooh, therefore, protested that *Rububiyyah* is not a thing which could be split apart and distributed, and they must regard Allah as the *Rabb* in all different meaning of the word, and follow all His laws and commandments, conveyed through himself and His accredited representatives\(^\text{19}\):

*“I am to you an apostle worthy of all trust. So fear God and obey me”*. \(^\text{20}\)

The people of Aad also did not deny the existence of God or His Being the *Ilah* but at the same time they believed in Him as the *Rabb* to the same extent and in the same sense as had Hazrat Nuh (AS) peoples.\(^\text{21}\)

Similarly the Aad the Samud were also the worse transgressors. Basically their deviation was the same as of the people of the times of Hazrat Nooh (AS) and Aad. They also believed in the existence of Allah and His Being the *Ilah* and *Rabb*. But they did not agree that He was the only *Ilah*, that He alone is worthy of all the *Ibadah*, and that He was *Rabb* in all the senses of the word. They also insisted that there were others besides Allah, who too could accept prayers, grand favours and removed distress.\(^\text{22}\)

\(^{19}\) *Four Basic Quranic Terms*, p. 37.  
\(^{21}\) 7:65,70, 41:14, 11:59.  
\(^{22}\) 14:13-14, 11:61-62, 26:142-143, 150-152.
Mawdudi further writes that the people of Hazrat Ibrahim (AS) and their king Namrud did not believed in God but claim himself to be God instead. He believed himself to be the creator and the regulator of the affairs of the universe. The people of Hazrat Ibrahim (AS) did believe in the existence of God, and also knew Him as the Rabb, the creator of the heavens and the earth, and Supreme Ruler of the universe. But they were mistaken with regards to the heavenly bodies as the partners with Him in Rububiyyah. To the heavenly bodies they gave partnership in divinity and hence made them worthy of men’s Ibadah along with God. When Ibrahim began his mission he always ended his discourse with the following words:

“And why should I have any fear of those whom you associate with God, while you yourself feel none at the making them His associates, even though He has given no sanction for making them sharer in His Divinity.”

It is clear from the above discussion that they were not ignorant of God, nor disbelieved in Him, they actually went wrong when they assigned to others the role of partner in Godhood.

The next in the historical order were the people of Sodom, the task of whose reformation was entrusted to Hazrat Ibrahim (AS) nephew Hazrat Lut (AS). The people of Madyan and Aika to whom Hazrat Shuayb (AS) was sent as the prophet fall in the

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23 Four Basic Quranic Terms, pp. 41-43.
25 Four Basic Quranic Terms, pp. 43-44.
same category. They went wrong on two accounts. Firstly, in the supernatural sense they associated others with Him. Secondly they held that His Being the Rabb did not extend to His having authority to lay down the law for regulating moral, social, economic and cultural behaviour.\textsuperscript{26}

Regarding the Pharaoh and his people there is misconception that he not only denied the existence of God but himself claimed to be God. The Holy Quran on the contrary states that there was little difference between these people and those of Namrud with regard to their belief about God as both the Ilah and the Rabb. The only difference was the existence of a racial bias against Banu Israel which prompted the Egyptian to refuse to openly acknowledge God as the Ilah and the Rabb, although they knew that He existed, as do also many a professing atheist in our own day. The Pharaoh’s real claim was not to godhood in the spiritual, but in political science.\textsuperscript{27}

There is no doubt that the Jews and the Christian not only acknowledged the existence of God but also believed in His being the Ilah and the Rabb. The Quran itself confirms their belief in Him.\textsuperscript{28} The Jews and the Christian were guilty of the same error in which the others had fallen. For the Quran says:

\textit{“And the Jews said: “Uzair (Ezra) is the son of God, while the Esa (Jesus) is the son of God”}. \textsuperscript{29}

\textsuperscript{26}\textit{Four Basic Quranic Terms}, pp. 48-49. See also 7:85-87, 11:85-87.
\textsuperscript{27}\textit{Four Basic Quranic Terms}, pp. 50 & 58.
\textsuperscript{28}\textit{Four Basic Quranic Terms}, p. 61.
\textsuperscript{29}9:30. See also 5:72-73, 116, 3:79-80.
Their first error was that they had raised their prophets and saints to the status of divinity, the second was making their scribes and hermits into Rabbs, beside God.\textsuperscript{30}

The Maccan pagans not only acknowledge the existence of God but they also believed Him to be a creator and master of the universe as well as of their own gods and also the \textit{Ilah} and \textit{Rabb}. The basic error which we find in their case too was that they associated others with God, and thought that some way or the other the angels, the men of piety, and the heavenly bodies also share in the realm of the cause and effect. In worldly affairs like politics and culture they did not regard the God as the \textit{Rabb}, but assigned the right to lay down the law to their priest, their chiefs and elders of their clan or tribes and followed their dictates.\textsuperscript{31}

Having pointed out the basic errors of the pre-Islamic people, Maulana Mawdudi, writes that the Holy Prophet Muhammad (PBUH) was sent to remove the misconceptions that prevailed among the people who lived under different prophets from time to time. He was sent to remove their misconception regarding Allah’s Supreme sovereignty, the fountain head of His authority, He as the Supreme law giver, and the Supreme Lord of all creations etc. A large number of Quranic Verses\textsuperscript{32} clarify that \textit{Rububiyyah} as exactly synonymous with sovereignty and \textit{Rabb} is the absolute Monarch of all creations, sole

\textsuperscript{30} 9:31.


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.\(^\text{33}\) This is the basic and fundamental principle around which revolves the political theory of Maulana Mawdudi.

The term *Ibadah* has different meanings. The root word ‘*abd*’ means to accept the over lordship of someone other than oneself and surrendering oneself totally to His authority. The word also carries the sense of submission and obedience as in case of a slave to his master.\(^\text{34}\)

The Quran says,

> “Then We sent Mosa and his brother Harun, with clear proofs of their prophethood, to pharaoh and his nobles, but they treated them with disdain because of haughtiness born of power. ‘Should we’, they said, ‘believe in two mere human like ourselves, and that to of a nation which is in bondage to us?”’.\(^\text{35}\)

The words *Aabidoon* and *Abbadta* used in these two verses employed bondage, submission and obedience. When pharaoh used the first word what he meant was that the Banu Israil were in

\(^{\text{33}}\) *Four Basic Quranic Terms*, pp. 76-77.


\(^{\text{35}}\) 23:45-47. See also 26:18-22.
bondage to the Egyptian and fully subservient to them but when Hazrat Moosa used the second word in reply to pharaoh, he meant that the latter had enslaved the Bani Israil and made them do his bidding. The Quran says,

“O’ You who believe! Eat of the clean and good things. We have bestowed on you, and rendered due gratitude to the God, if you do truly give *Ibadah* to Him alone”.

The above verse reveal that during the pre-Islamic times the Arabs had imposed upon themselves different restrictions in matters of eating and drinking, but when they embraced Islam, the Quran demanded that if they really owed *Ibadah* to God alone they should forget all these restrictions. The idea is to really submit their will to that of God and forget about the restrictions imposed by their priests.

It is clear from the above Quranic verses that the Allah alone is the Lord of all, He alone has the power and authority and, hence, He alone is deserves of worship. The Quran demands of all human beings and *Jinns* that *Ibadah* is a must, in whatever form it take, be reserved exclusively for Allah. All bondage, all submission and worship should be to Him alone and there should not be even slightest semblance of these for anyone else, there He and He alone is the sovereign of heavens and earth.

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36 2:172. See also 5:60, 16:36 and 39:70.
The word Din like the earlier three terms had a different connotation among the Arabs. They used the word in the sense of dominance or sway; obedience, servitude or worship to some authority or laws, rules and regulations to be used in the context of the above relationship etc. However, in the Quranic terminology the word stands for sovereignty of the supreme authority or obedience and submission to such authority or the system of thought and action established through the exercise of that authority. But when the intention is to employ the whole way of life it uses the definite article al before the word, to make it read al-Din.\textsuperscript{39} In all these verses the word has been employed to signify the supreme authority in Allah alone, unquestioning obedience to Him and submission to that authority alone.

It can be concluded that God is the Creator of the whole world including man; 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. The important postulate around which the political thought of Maulana Mawdudi evolves are:

All attributes and power of sovereignty are God’s prerogatives. He is living, self-existing, self-sufficient, eternal, Omniscient, Omnipotent, and exalted above flaws, defects and weaknesses.\textsuperscript{40} He is the Supreme authority; every thing submits to Him willingly or unwillingly; to Him belongs all powers. He can

\textsuperscript{39} 64:65, 39:23, 16:52, 3:83 and 98:5. See also The Message of Islam, pp. 5-6.

\textsuperscript{40} A History of Muslim Philosophy, vol. I, p. 191. See also Maulana Mawdudi, The Message of Islam, pp. 5-6. See also Towards Understanding of Islam, pp.20-21.
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.

On the basis of this concept of universe, the Quran asserts that the real sovereign of mankind too is the same sovereign of the whole universe. His is the rightful authority in all human affairs, as it is in all other affairs of the universe. No one else whether human or non-human has any right to give order or to decide matter independently.\textsuperscript{41}

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.\textsuperscript{42}

In short, the Lord of the universe is the Lord of man; God alone has the right to order and man should submit to none except God; the right to rule belong to God. His rule is just and right because He alone comprehends the reality.\textsuperscript{43}

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.\textsuperscript{44}

\textsuperscript{43} A History of Muslim Philosophy, vol. I, 192. See also 4:80.
\textsuperscript{44} A History of Muslim Philosophy, vol. I, p. 192.
According to Mawlana Mawdudi the prophets alone are divinely authorised to explain His commandments, therefore, prophets are the embodiment of the legal sovereignty of God. Therefore, obedience to prophets is considered as the obedience to God, and faith in them has been made a necessary condition for demarcating belief from disbelief. 45

He further clarifies that the right form of the government, for mankind is one in which the state relinquishes its claim to sovereignty in favour of God and after recognising the legal Supremacy of God and His prophet accepts the position of caliphate (vicegerency). Under this suzerainty of the Rightful Ruler, once man adopts the basic and fundamental principles, all legislatives, executives and judicial powers of the states will be circumscribed by the limits laid down by God. 46

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, 47 because the Quran says, “Indeed, Islam is the only right way of life in the sight of Allah” 48

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48 3:19. See also 3:85. See also Fundamental of Islam p.4.
Unlike the Islamic concept of life mentioned in a nutshell in the preceding pages, the modern concept of life resembles with the concept of pre-Islamic times. The only difference is of the great progress which has been achieved with the help of science and technology.

According to Mawdudi all prophets from the times of Adam till the times of Prophet Muhammad preached the concept of submission to God. Whether prophet Nooh or Ibrahim, Moses, Christ, who came in different times, at different places preached the same Islam.\(^49\) The Din remained the same but the Shariat changed from the times of one prophet to the other. The Shairat were according to their times, place and the requirement of the society. Therefore, the earlier revealed Shariah are incomplete, whereas Islam is the culmination of all earlier Shariat, completion of all Shariat and is the finality of all the Shariats. There will be no new Shariat, no more revealed books and no more prophets. Thus the Din of Islam is final, complete for all people, for all ages and for all times to come.

According to Mawdudi, unlike Zoroastrianism, Buddhism and Hinduism which are named after their founder, Islam claims no such association with any person, people or country. It has this unique distinction because it is not the creation of any human mind. Any one who possessed these attributes whether he/she belonging to any race, any community, any country or any group, is a Muslim.

\(^49\) The Message of Islam, p.1. See also 16: 36 and Towards Understanding of Quran vol.1, p.10.
according to Mawdudi. He further says according to the Quran in every age there lived righteous and good people, who possess these attributes – therefore, they were all Muslims.⁵⁰

According to Mawdudi Islam rejects the theory of evolution from dark ages to the enlightened modern scientific age. Islam – ‘A way of life’ comes from the times of Adam, through different prophet to the times of Prophet Muhammad. Life of man did not begin in darkness or ignorance but in the full light of divine guidance.⁵¹ One who entrusts all his affairs to God is a Muslim and one who keeps his affair in his/her hands or entrust it to some one else other than God is not a Muslim.⁵²

It is in this context Mawdudi writes that the entire universe is Muslim. The sun, the moon, the earth, the air, the water, the heat, the stone, the trees, the animals, in fact all heavenly bodies are Muslim because they obey God, His rule and His order only.⁵³ Therefore, the Quran says,

“Do they now seek a religion other than that prescribed by Allah even though all that is in the heavens and the earth is submission to Him – willingly or unwillingly – and to Him all shall returns.”⁵⁴

⁵⁰ Towards Understanding Islam, p. 19. See also Fundamental of Islam p.4.
⁵¹ Towards Understanding Islam, p. 1. See also Towards Understanding of Quran vol.1, p.10.
⁵² Fundamental of Islam, p. 21.
⁵³ Towards the Understanding Islam, pp. 20-21.
According to Mawdudi, man is a ‘born subject’ of God. He enjoys two positions, his ‘natural position’ by birth and the other being his ‘intellectual position’. His bodily organs work as per the design of God, but intellectually he is free in his choice of selection and action. There is trail in his choice – if he obeys God’s commandments he is a Muslim, but if he disobeys he is a Kafir and accountable for his works and deeds for which he will be rewarded or punished. If he follows the law of God, there is reward, but if he leads his life according to his whims and fallacies he will be punished.\(^\text{55}\)

According to Maulana Mawdudi, ignorance (Jahilliyah) 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 Jahilliyah 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 Jahilliyah 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.\(^\text{56}\)


Mawdudi, writes that all these systems lead to un-Godly civilization. In Islam on the other hand, writes Mawdudi, God is the Creator, Master, Ruler of the universe. Sovereignty rests in Him. Man is His subject and has to follow His commandments received through prophets. Man must believe in life hereafter and accountability.  

After discussing explicitly the position of God and man, the obligation of man towards God, Mawdudi, turn his attention to the concept of Tawhid and Risalah. The fundamental belief of Islam being the Oneness of God, he writes that an iota of doubt about His existence and His unity, derails the very concept of Islam. A firm belief in His existence and Oneness would strengthen man’s belief that he is the Creator, Nourisher and Destroyer. That He is the Master, Ruler and Administrator of all that which exists in this universe and beyond it. The universe exists, functions and sustains because God wills it. The Omnipresent and Omniscience are the attribute of Allah and Allah alone. It belongs to none other than Allah. There was no force before Him and after Him. He is eternal and abiding. He is the progeny of none. Whatever exists besides Him is His own creation. To associate any one in His worship is a great sin and infidelity.

The sovereignty of God according to Mawdudi is not simply a super natural phenomena but it covers the ‘political’ and ‘legal’

58 The Message of Islam, pp. 5-6.
aspects as well. Accordingly in God alone rests the rightful authority to exercise power on this earth and upon all those whom He has created. No monarch, no royal family, no elite, no leader whether political or religious is entitled to claim sovereignty. Whoever claims such a position is a rebel. Similarly any institution or any individual who tries to assume political or legal sovereignty is a usurper.\(^{59}\)

On the basis of the concept of Oneness of God, Maulana Mawdudi draws the following points:

1) God alone is the deity and no one other than God can be worshipped.
2) God alone has the authority over this entire universe.
3) He alone fulfils or frustrates man’s hope, therefore, man should turn to Him and none others.
4) He is the Master of man’s destiny.
5) He is the Creator of this world.
6) He alone can guide man.\(^{60}\)

Therefore, it can be concluded that God alone is the Creator and the Master and He has the exclusive authority over the universe and man. His law is the Supreme law. Man can legislate but by remaining within the framework of the Shairah.

Mawlana Mawdudi also discusses the concept of Risalat or prophethood. Prophethood according to Mawdudi is the response of God to perennial needs of man. From time immemorial God has sent prophets from among themselves who spoke their own language.


\(^{60}\) *The Message of Islam*, pp. 6-7.
The Quran says:

“Surely Allah conferred a great favour on the believers when He raised from among them a messenger to recite to them His signs, and to purify them, and teach them the Book and Wisdom. For before that they were manifest error.”

The Quran further says:

“Prophets were raised in all parts of the world.”

Prophets were the recipient of the basic truths, which were revealed upon them by means of revelations. They were required to communicate and summon people to the absolute service of God. The divine guidance in its final and perfect shape was revealed upon Prophet Muhammad who communicated the same to others and succeeded in establishing a society and a political state which Maulana Mawdudi calls it as al-Madinat al-Salihah.

The divine guidance mentioned above is embodied in the Quran and the Sunnah of the holy prophet. It was through Prophet Muhammad that God revived the faith which had been communicated to the earlier prophets, because it got interpolated. All the alien elements were eliminated with the revelation of the Quran. As Muhammad was the seal of prophethood and no more

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61 3:164
63 Towards the Understanding Islam, pp. 45-50. See also Islami Tahzib, pp. 199-203.
prophets were to come and no more books were to be revealed, God Himself promised to protect the book called Quran. The Quran therefore, says,

“Absolutely, we have revealed the Quran, and, absolutely, we will preserve it.”

The word of God reached us through Prophet Muhammad. It is divine and pure, free of any interpolation, preserved in its original form, it is in a living language, spoken, written and understood by millions of people across the globe. Its grammar, vocabulary, idiom, pronunciation and script have remained unchanged from the day on which it was revealed upon the Holy Prophet.

The life of Prophet Muhammad, the manner in which he conducted himself was all recorded by his companions. His sayings, his actions and deeds were recorded by the traditionists or Muhaddithun. The complete historical records of his life, character, conduct, sayings, actions and deeds have been compiled with meticulous care, accuracy and details.

Prophet Muhammad mission was universal, for all times to come and for all people, which is the logical consequence of the finality of his prophethood. During the last fourteen hundred years, writes Mawdudi, no person has arisen whose life and works, action and deeds, characteristics and the quality of leadership resembles the life of the Holy Prophet. Nor there is any book which can be

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64 15:19.
65 *The Message of Islam*, pp. 1-2. See also *Towards Understanding the Quran*, vol.1 pp-20-22.
66 *The Message of Islam*, p. 2. See also *Sirat-i Sarwar Alam*, vol. 1, pp.725-728
remotely considered as a divine communication as the Quran is. In view of this fact the mission of the Holy Prophet was final, universal, for all people and for all regions of the globe.\(^{67}\)

According to Mawdudi *Din* means faith in the unity of God, prophethood and the life hereafter, where as *Shariah* means the commandments of God, which provide us details regarding the lawful and the unlawful, principles regarding the fundamental of Islam, society, polity, economics, laws relating to the various aspects of the life of a Muslim. The *Din* remained common for all the prophets but the *Shariah* changed from time to time according to the requirement of age, times and society. The *Shariat* of Muhammad nullifies the earliest *Shariahs* because it is final and complete. The *Din* remains the same throughout the ages but the *Shariats* changed according to the condition of the people and time. All the earlier *Shariats* therefore stands abrogated.\(^{68}\)

The other important postulates of Maulana Mawdudi’s political thoughts are *Iqamat-i Din* and *Hukumat-i Ilahiyah*, which in fact means the establishment of Islamic State. According to Mawdudi the mission of Prophet Muhammad was to establish the sovereignty of God on earth and to implementation of a whole system of life which was revealed upon him and the earlier prophets. The Quran says,

“We have sent our messengers with clear signs and instructions and sent down with them the Book and the Balance so that the people may stand with justice.”\(^{69}\)


\(^{68}\) *Risalah-i diniyat*, pp. 93-94. See also *Khutbat*, pp. 119-123 and also *Towards Understanding of Islam*, p. 119.

\(^{69}\) 57:25.
The Quran further says,

“He it is who has sent His Messengers with the guidance and true religion that He makes it prevail over all religions.”

According to the above verses the holy prophet was sent with the mission to teach and implement the true system of life in the life of the individuals and in the collective life. He was to guide the people in each and every aspect of their life which included religious, ethical, moral, social, cultural, economics, political, national and international affairs. In fact the purpose of Din-i Haq was, that man should discard the worship of all others except Allah and extend their obedience to Him and Him alone. The man shall remain subservient to the commandments of Allah in every aspects of his life from the day of his birth to the day of his death. This was the message of the messengers.

The Quran says,

“He has appointed for you the same Way of life which He has ordained for Nooh and which (O! Muhammad) We have now revealed to you, and which we had already enjoined on Abraham, and Moses and Jesus, stressing this “Establish this Way of life and be not divided in it”

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70 9:33. See also 48:28, 61:9. Mawdudi says that mission of all prophets was to establish the Kingdom of God on earth and to enforce system of life as envisaged by Him. Revivalist Movement in Islam p. 29.

71 42:13.
Maulana Mawdudi further explains that this verse openly proclaims that it will have its own rule established; it demands from its followers that they should struggle with their lives for the intellectual, cultural, legal and political supremacy of true faith; and it gives them a programme for the reformation of human life, the major part of which can be acted up on only when political power and authority is in the believers hand. The object of the Book is:

“We have sent down this Book to you with truth so that you may judge between the people in accordance with the light that Allah has shown you”.  

The commandments given in this Book about the collection and distribution of Zakat expressly envisage a government which would be responsible for collecting Zakat and distributing it among the deserving people according to a laid down procedure. The prohibition of Interest that is enjoined in the book and declaration of war that has been made against those who do not abstain from taking interest can be enforced only when the political and economic system of the country is entirely in the hands of the believers. The law of retribution for the murder the amputation of the hand for the theft and for carrying the prescribed punishment for adultery and calumny have not been enjoined on assumption that the believers will remain on the evidence of the police and courts. The command to fight the disbelievers has not been given with idea that followers of this Din will carry out this command by getting enlist in army of disbelief. The command to take Jizyah from the followers of the

72 4:105.
73 9:60,103. See also 2:275-279.
74 2: 178.
75 5:38.
76 24:2-4.
77 2: 190, 216.
Books\textsuperscript{78} has not been given on assumption that the Muslims will take \emph{Jizyah} from them while being their subjects and will be responsible for their protection.

It is a fact that holy prophet accomplished his task during the 23 years of the his Prophethood. None can deny the fact that he subdued entire Arabia by means of both preaching and the sword. He succeeded in establishing a full-fledged system of government, which covered all aspects of life, like beliefs, worship, personal conduct, collective morality, culture and civilization, economic and socio-political and judiciary.\textsuperscript{79}

The above verse stresses not only upon the preaching of the concept of \emph{Din} but also the establishment and enforcement of its injunctions.\textsuperscript{80} According to Mawdudi the orders contained in the \emph{Shairah} are a part of the \emph{Din}, therefore, its implementation is also a part of the \emph{Din}.\textsuperscript{81}

In his \textit{Tafhim al-Quran} he writes the \emph{Shariat} given to a prophet was a part of the \emph{Din} of the people of that age and that prophet implemented it with full force. Therefore, the \emph{Shariat} given to Prophet Muhammad was implemented by him to the \emph{Ummah} of his time.

These are some of the basic postulates of Maulana Mawdudi’s religious thoughts around which revolve his concept of political thought. In the forthcoming pages we will examine Maulana Mawdudi’s concept of Islamic State, his views on executive and legislature, democracy, secularism and capitalism and his views on composite nationalism and two-nation theory.

\textsuperscript{78} 9:29.
\textsuperscript{79} Maulana Mawdudi, \textit{The Meaning of the Quran}, vol .12, pp. 131-132.
\textsuperscript{80} \textit{Tafhim al-Quran}, vol. IV, pp. 489-492.
\textsuperscript{81} \textit{Tafhim al-Quran}, p. 488. See also \textit{Risalah-i Diniyah}, pp. 93-94; \textit{Khutbat}, pp. 119-123 and also 48:5, 5:3, 9:29, 24:2, 12:76.