Chapter III

Maulana Maududi And Sayyid Qutb On The Revival Of Islamic Institutions (Islah, Taqlid and Khilafat)
Introduction

The features of *Jahiliyyah* in both thought and action have already been examined in previous chapter. *Jahiliyyah* is not confined to non-Muslims but is equally rampant among the present Muslims irrespective of time, space, colour, language and region. The elimination of this *Jahiliyyah* needs a therapy through the hands of *mujaddids* Maulana Maududi and Sayyid Qutb the revivers of Islam.

In this Chapter we exclusively focus on revival of Islamic Institutions needed for the elimination of *Jahiliyyah* The discussion starts (section first) with the concept of *mujaddids* and his distinction from the Innovator. Section second presents the basic features of a manifesto of a *mujaddid*. Section third discusses ideal *mujadid*. Thereafter Maulana Maududi’s revivalistic views on the Institutions of *Islah*, *Taqlid* and *Khilafat* are summarized comprehensively. To conclude, an all comprehensive blue print of Sayyid Qutb follows.

*Mujaddids* Of Islam

Perhaps the two most influential figures in contemporary Muslim revivalist thought are Sayyid Qutb (1906-1966) of *al-Ikhwan al-Muslimun* (The Muslim Brotherhood) and Maulana Abul Ala Maududi (1903-1979) of the *Jamaat-i-Islami* (the Islamic Association). Both were prodigious writers whose books have been translated and circulated widely throughout the Islamic world. They identified and responded to many of the concerns which continue to trouble Islam today. Their interpretations of Islam inform much of contemporary Islamic revivalism: its world view and agenda.

In this connection Yvonne Haddad in “Sayyid Qutb: Ideologue of Islamic Revival” demonstrates why Qutb is a model for a process common to many Muslim revivalists. Born in an Egyptian village, his early traditional upbringing was followed by an exposure to and enchantment with the West. However he progressively became disaffected with the West, believing that alien models were incapable of providing the sense of identity and moral
purpose which the Islamic world required. He “returned” to Islam convinced that only an Islamic alternative could provide the ideology and values so sorely needed by Muslim society. Qutb joined the Muslim Brotherhood and spent the remainder of his life as an Islamic activist. Imprisoned for ten years and finally executed by Nasser in 1966, Sayyid Qutb has since that time been known as “the martyr” (Shahid) of the Islamic revival. Like Sayyid Qutb, Maulana Abul Maududi may be viewed as an ideologue of resurgent Islam.54

Before presenting Maulana Maududi and Sayyid Qutb only mujaddids of modern times, it is necessary to clarify the concept of mujaddid itself. Most people do not distinguish between innovation and revival and very innocently take every innovator for mujaddid. They seem to harbour the impression that any person who invents a new way of life and presents it with force is a mujaddid. Especially such people are promptly honoured with the title of mujaddid as make an effort to safeguard and protect the worldly interests of a declining Muslim community of their age, or prepare a new admixture of Islam and un-Islam by striking compromises with the un-Godly powers of the day, or try to colour their community wholly in un-Godly colours only keeping its Islamic name intact. Such people may be called the ‘innovators’ but not mujaddids, as their work is more akin to innovation than to Revival. Islamic Revival is neither striking compromises with un-Islamic, nor preparing new blends of Islam and of un-Islam, but is cleansing Islam of all the Un-Godly elements and presenting it and making it flourish more or less in its original pure form. Considered from this viewpoint, a mujaddid is a most un-compromising person with regard to un-Islam, and one least tolerant as to the presence of even a tinge of unIslam in the Islamic system. Though a mujaddid is not a Prophet, yet in spirit he comes very close to Prophet-hood. He is characterized by a clear mind, penetrating vision, unbiased straight thinking, special ability to see the Right Path clear of all extremes and keep balance, power to think independently of the
contemporary and centuries-old social and other prejudices, courage to fight against the evils of the time, inherent ability to lead and guide, and an un-usual competency to undertake *Ijtihad* (laws from Quran and sunnah applicable to new circumstances and conditions) and the work of reconstruction. Besides these great qualities, he must have acquired a thorough and comprehensive grasp of Islam, must be a perfect Muslim in thought and attitude, must have the acumen to distinguish Islam from un-Islam in the finest details, and must possess the ability to extract the truth from the welter of long established falsehood. With out these extraordinary qualities no body can expect to be a *mujaddid*; and these are the very qualities that characterize a Prophet only on a far higher scale.

It is very pertinent to have cursory look at the lines that distinguish a *mujaddid* and a Prophet:-

But the basic fact that distinguishes a *mujaddid* from a Prophet is that a Prophet is appointed to his mission by Allah; he is fully aware of his appointment as such; and he receives revelation. He starts the work of his mission with a claim to prophet hood; he has to invite people to himself; and the acceptance or rejection of his invitation by the people determines their being believers or un-believers. On the contrary, a *mujaddid* does not hold any of these positions. He is not appointed but becomes a Mujadid only by the way. Mostly he is not even aware of his being a *mujadid* after his passing away on account of the quality of work accomplished by him. He may not be Divinely inspired, but, if he is, he may not necessarily be aware of it. He does not start his work with any claim, nor is he entitled to do so, for it is not incumbent on the people to believe in him. However, as he starts his work all the good-natured people of the day gradually gather round him, and only such people remain estranged from him as are crooked by nature. But it is in no way binding on the people to believe in and accept him for remaining Muslim. With these limitations, and distinctions a *mujaddid*, on
the whole, has to undertake and perform the same nature of work as accomplished by a Prophet.

**Manifesto of a Mujaddid**

Islamic Revival rests on various prerequisites. Maulana Maududi lists at least nine such requirements. These are as under:-

1) **Diagnosis of the current ailments:** To examine thoroughly the circumstances and conditions of the time and ascertain exactly where, how and to what extent ‘Ignorance’ has crept in, what and where its roots are and what position Islam occupies at the time.

2) **Scheme for Reformation:** To determine exactly where to strike the blow so as to break the power of un-Islam and enable Islam to take hold of life as a whole.

3) **Estimation of one’s limitations and resources:** To weigh and estimate power at one’s disposal and determine the line of action for bringing about reforms.

4) **Intellectual revolution:** To share the ideas, beliefs and moral viewpoints of the people in to the Islamic mould, reform the system of education and revive the Islamic Science and attitudes in general.

5) **Practical reforms:** To eradicate evil customs, cleanse morals, regenerate the spirit of practicing the Shariah, and prepare men capable for Islamic leadership.

6) **Ijtihad:** To comprehend the fundamental principles of Religion, judge contemporary culture and its trends from the Islamic viewpoint, and determine the changes to be effected in the existing patterns of Social life under the Shariah with a view to attaining its ends and enabling Islam to assume world-leadership in the reformed Social set-up.

7) **Defence of Islam:** To encounter political forces seeking to suppress and finish Islam and break their power in order to make Islam a living force.
8) Revival of Islamic system: To wrest authority from the hands of un-Islam and practically re-establish government on the System described as "Caliphate after the Pattern of Prophet-hood" by the Holy Prophet.

9) Universal Revolution: Not to rest content with establishing Islamic System in one or more countries already inhabited by the Muslims, but to initiate such a strong universal Movement as may spread the reformative and revolutionary message of Islam among mankind at large, and enable Islam to become a predominant Cultural force in the world and capture the moral, intellectual and political leadership of mankind.

A study of these aspects will show that the first three items of the programme are such as must necessarily be carried out by any person who intends to work for the Revival of Islam. As regards the other six items their satisfactory accomplishment by one and the same person is not a necessary condition for him to become a mujaddid. Even if a person is able to perform a work of distinction in one or a couple of these aspects he may be regarded a mujaddid. But such a mujaddid will only be a partial mujaddid and not an Ideal one. For an Ideal mujaddid can be only such a person as achieves all the objectives detailed above so as to prove himself a true successor to the heritage of prophet-hood.

**Need For Mujaddids**

To purge Islam of the evils, and to present it, once again, in its original pure form, was the heavy task for which the mujaddids were needed. But it would be wrong to assume that Islam at any time was wholly routed and completely overpowered by this onslaught of 'Ignorance'. As a matter of fact, once a community accepted Islam, lives of its people ever after bore in some degree the imprint of its reformative message. It was all due to this imprint of Islam that great tyrants and absolute rulers shuddered, at times, with the fear of God, and were impelled to walk the path of truth and justice.
It was all due to the teaching of Islam that in the dark periods of monarchy one comes across, here and there, up on personalities imbued with piety and high morals. Again, it was due to the blessings of Islam that in the cradles of royal dynasties which had acquired absolute rights to rule, were nurtured great many pious, just and God fearing men who, despite their royal rights ruled, as far as they could with a rare sense of duty and responsibility. Likewise, Islam continued infusing directly its healthy influence into regal palaces, institutions of philosophy and wisdom, industrial and commercial centres, monasteries of life renunciation, and in to other spheres of human life. Then, despite the inroads made by the polytheistic culture, it continued exercising reformative and corrective influence on the beliefs, morals and social life of the common people.

On this very account the Muslim people all over the world have always been morally superior to the non-Muslim communities. Moreover, there have always been, in all ages, such people who followed Islam sincerely and firmly and endeavoured to order their, as well as the lives of those under their influence, on the pattern of Islam. But the real aim of the appointment of the Prophets could not be achieved by such attempts as these. Obviously, Islam being a force of secondary importance only could not prosper when the real power was in the impious hands. Nor could a few scattered individuals who practiced Islam in the restricted sphere of their personal lives only and who felt little concerned about the various admixture of Islam and un-Islam in the wider sphere of social life around them, bring about a noticeable change in the prevailing social conditions. Therefore, Islam needed in every age, and still needs, such strong men, groups of men and organizations which could change the course of the time and bring the world round to bow before the authority of the One, Almighty.56

Maulana AbuAla Maududi- The great Mujadid Of The Modern Age
All of the previous movements for Islamic revival in the recent past have either disintegrated or are now more or less successfully suppressed,
having failed to attain their objectives. The only internationally significant Islamic movement still strong and active in the world today is the Jamait-e-Islami in Pakistan. This exceptional movement owes its existence and survival despite the most adverse conditions to one man—Maulana Sayyid Abul’ A’la Maududi.\(^57\)

Maulana Maududi’s achievements both in quality and quantity have surpassed his predecessors in the struggle for Islamic revival. He has not only attained a complete mastery of Islamic learning but also a keen insight in to modern secular knowledge as well. Although almost entirely self-educated, his erudition is encyclopedic. On religion and philosophy, the arts and the sciences or politics and economics, he can spoke and wrote with equal versatility. He had used his knowledge accumulated during his forty year career most effectively to dispel every doubt of his adversaries on the superiority of the Islamic order over all other ways of life. Not only had his scholarship accurately portrayed every aspect of Islam in specific detail in relation to modern materialist ideologies in more than a hundred books and pamphlets capable of attracting the sympathies of modern—educated youth, but in the conduct of his private and public life, he demonstrated to the public how he had put in to actual practice every thing he had preached. Like all genuine servants of the Islamic cause, past and present, he was a completely dedicated man, selfless, fearless and of impeccable moral character. Always humble, modest and kind, he abhorred flattery, shunning pomp, riches and luxury and insisted upon simplicity in his home for himself and his family.\(^58\)

It is not opinion but fact that Maulana Maududi had succeeded in six points of the programme mentioned above (i.e, the Manifesto of a Mujaddid).\(^59\)

Few, if any other workers for Islamic revival, past or present, have combined writing, preaching and practical work on such an impressive scale as Maulana Maududi. Though a mujaddid is not a prophet, yet in spirit he comes very close to prophet-hood. He is characterized by a clear mind,
penetrating vision, unbiased straight thinking, special ability to see the Right Path clear of all extremes and keep balance, power to think independently of the contemporary and centuries old social and other prejudices, courage to fight against the evils of the time, inherent ability to lead and guide and an unusual competency to undertake *Ijtihad* and the work of reconstruction.

Besides these qualities, he must have acquired a thorough and comprehensive grasp of Islam, must be a perfect Muslim, in thought and deed, must have the acumen to distinguish Islam from un-Islam in the finest details and must possess the ability to extract the Truth from the welter of long established false-hood. These are the very qualities that characterize a prophet only on a far higher scale. The basic fact that distinguishes a *mujaddid* from a Prophet is fully aware of his appointment as such and he receives a revelation. He starts the work of his Mission with a claim to Prophet-hood, he has to invite the people to himself and the acceptance or the rejection of his invitation by the people determines their being believers or unbelievers. On the contrary, a *mujaddid* does not hold any of these positions. He is not appointed by any one and often he is not even aware of his being a Mujadid but people recognize him to be a *mujaddid* after his death on upon the quality of work accomplished by him. He does not start his work with any claim nor is he entitled to do so for it is not incumbent upon the people to believe in him for remaining Muslims.

As a *mujaddid* Maulana Maududi has revived/modernized all aspects of Islamic life. For the sake of brevity, we present his revivalistic role under three broad categories:-

Maulana Maududi's revivalistic role in *Islah, Taqlid and Khilafat*.

1. *Islah*

Islam promises Paradise to those who kill an unbeliever. Mawdudi undertook to answer these charges in the columns of *al-Jamiah*, and the articles which he wrote were later collected into a book and published as *al-Jihad fil Islam*. These essays were his first serious full-scale attempt to write
about an Islamic issue, and the effort of composing them apparently brought
an insight of great vividness and intensity into the nature of Islam. Many
years later he said that the composition of this book was the decisive factor
in bringing him to a full understanding of the Islamic way of life. Virtually all
of the themes and emphases that characterize his later activity and more
mature thought are discussed there.
Indeed, the entirety of his subsequent career might be viewed as a working
out of the implications of this seminal document.
A second turning point came for Mawdudi in the early 1930s. He had given
up his journalistic work in 1928 in favor of literary pursuits and historical
research. In 1932 he associated himself with a journal called Tarjuman
alQuran, in Hyderabad. This journal, which was originally founded and
managed by another, became Mawdudi's sole responsibility in 1933. It has
been regularly published from that time until the present with only
occasional and brief interruptions. With the assumption of this burden
Mawdudi began to see that a mission had been laid upon him: to invite the
Indian Muslims to a renewed and purified commitment to Islam and thereby
to save them from destruction by the malevolent forces sweeping over their
society. He there upon launched himself into a work of criticism, analysis,
and exposition of Islam designed to capture the allegiance of the Indian
Muslim leadership and to redirect it into the path of Islam. Mawdudi
professed to see a great flood about to sweep away the Muslims into
oblivion. It was to warn them against this danger that he took up his pen in
what was to become the central effort of his life. He explained his purpose
as twofold:
I) to expose the nature of Jahiliyyah and all the evil that it contains,
especially in its modern Western form; and
II) to present the Islamic way of life in a reasoned, argued, demonstrated,
and systematic fashion. In practical terms this meant criticism of Western
civilization, examination of the various schools of Muslim thought and
their shortcomings, and detailed discussions of certain basic issues in Islamic theology such as *aqaid* (beliefs) and *imaniyat* (faith), Islam's understanding of the nature of man, and the fundamental principles of the civilization it seeks to create. The discussion of Islamic doctrines led him to define his religious views very carefully and resulted in much controversy and counter-criticism by sections of the community on whose toes he had trod. Particularly strong were the ripostes he stimulated among those Muslim leaders he blamed for the fallen state of the community. Mawdudi's efforts were aimed primarily at the leadership of Muslim India, at its educated and intellectually inclined segments, not at the common man.⁶¹

The institution of *Islah* taken up by Allma Maududi has not remained confined to one phase of the human life, he has taken reform as whole sale and no phase of the life has been left out untouched. In the gamut of Maulana's reform came every thing be it Ibada, education, politics, justice, Government, economics, society, state, ideologies and other borders that affect man in this planet so that he can be able to do justice to the vicegerency on this Allah's land.

Sayyid Maududi was not the traditional preacher. His voice did not roar in the air, nor did his body shake on the pulpit. He did not employ racy anecdotes, nor did he chant poetry. Yet his voice has the quality which makes our hearts to be receptive to his penetrating voice and infuses a man to act against the mount of power and cry out against any oppression though higher than the pyramids.

As already said every phase of life has been thoroughly under gone a radiological test through Maududi be it the prayers or Hajj, through the pen of Maududi it got life and pose. It will be explained away later but it is pertinent to say that the richness, strength and range of Sayyid Maududi's themes are indeed immense and profound. But we can easily trace seven such vital links which he reestablishes.
First, he links life, and remember the whole of the life, with \textit{Iman}. \textit{Iman} becomes the centre of life, which does not accept any thing less than total commitment to the One God. This \textit{Iman}, for long, we have made irrelevant to real life.

Second, he links our actions with \textit{Iman}, and therefore, with life. In his understanding, there can be no true Iman with out actions.

Third, he links acts of ritual action or ‘\textit{Ibadat}’--- in the sense of five pillars--- with Iman as the seed from which they grow and with actions as the braches in to which they blossom. They are the stem which must grow out of \textit{Iman} and produce its crop of righteous life.

Fourth, he connects the outward form with the inner spirit if “forms” do not yield the desired fruits, they are devoid of spirit. Outward religiosity hoisted on empty hearts has no value in the sight of God.

Fifth, he links Jihad with righteous life by emphasizing its position as the pinnacle and culmination of everything God desires of us, the highest virtue—and thus with Iman and life. To be true Muslims, we must be \textit{Mujahids}.

Sixth, he links history with \textit{Iman}. \textit{Iman} is no more a mere metaphysical and spiritual force, it is the fulcrum of history, it is the determinant of destiny. Thus history becomes crucial for \textit{Iman}, and therefore for life. We can no more sit back passively, we must try, actively, to change history, that is, wage \textit{Jihad} (possible effort, including fighting, put in a view to promoting the cause of Islam).

Seventh, he links this world with the Hereafter, as a continuing process. Without striving to fulfill the will of God in the present life, we can not reap any harvest in the next.\textsuperscript{62}

\textbf{I. \textit{Islah} (reform) in Economics}

As a staunch fundamentalist, Maududi has strong faith in the perfection of the Islamic social order. There are laws for every area of human activity, and these laws in his opinion are unalterable. They are rooted in reason and
common sense and being Divine in origin they have been written strictly in accordance with the needs and basic proclivities of human nature. Maududi believes that Islam, as an ideology, realizes that organized social existence of human groups is a compact whole. It can not be compartmentalized; therefore Islam has given equal amount of attention to all spheres of man's life. If details of politics have been worked out with impeccable clarity, the same anxiety has been expended in working out the framework of economic relations in a Muslim society. He is very critical of economic systems currently rampant in the world.

Firstly, he criticizes the abhorrent complexities which have been injected into the modern science of economics by specialists. It looks like a labyrinth of graphs and curves which are beyond the comprehension of a common man.  

Islam has provided an economic programme which according to Maududi is superior, and balanced in every respect. He points out that Islam has conceded the right of ownership to the individual of all what he earns in life, and that equal distribution of income is neither feasible nor desirable, because each individual would earn according to his abilities, which nature has so unevenly distributed among men. This right to own wealth, however, has been subjected to some serious ideological constraints that take away the sting of competitiveness, exploitation, and domination of one class over another. According to Maududi, wealth is generally used in three different ways. It is spent wastefully or invested to make further gains out of it, or is simply hoarded. All the three patterns of behaviour are detrimental to the general welfare of the society.

Maududi, in his writings has repeatedly pointed out that Islam has provided very potent antidote against evils of all the three economic systems. All methods of spending that produce waste cause grievous injury to the economic life of the society and are totally forbidden. Luxuries and indulgence are listed as a moral outrage. Decent existence and reasonable
standard of living constitute the crux of Islamic economic system. Over and above this what is left as a surplus belongs to the community. Those who earn and spent are the righteous ones. If the individual is disallowed to hold surplus, naturally he would not have the incentive to invest his gains for additional wealth. Similarly, hoarding is considered an Economic sin, because it restricts the circulation of wealth that is so essential for the economic health of the Society.64

II. Islah (reform) in Legal system

Islamisation of laws remained an undiminished passion with Maududi all his life. During the colonial rule, laws in most of the Muslim lands had been drastically changed. Islamic legal system has been replaced with western judicial practices, and the colonial authorities had also been able to convince the westernized Muslim intellectuals that reform in civil and criminal Justice would give the backward societies a powerful propulsion towards modernity.

In the Indo-Pakistan sub-continent the British had followed the same Policy and after the Crown took over the government in 1861 the British government took every possible opportunity to adopt western civil and criminal Laws.

It is commonly accepted that law is an extremely pertinent index of the philosophy of the legal system that guarantees fundamental rights, insures justice and honesty in human affairs and binds the population together for the collective good of the society. Therefore, one is not surprised that legal reforms are always put at the top of the agenda of all fundamentalist schools of thought in modern Islam.

Maududi very early in his career realized that without legal reforms, regeneration of the positive spirit of Islam was not possible. This is very important dimension of his reformative crusade, and his writings contain ample evidence to prove that he considered the existing codified law and framework of judiciary un-Islamic. After the establishment of Pakistan, his
thrust in this direction increased manifold, because the new state had been created in the Islam, and it was expected that its law and politics would be Islamic in every respect. To provide guidelines for those who were drafting the constitutional framework of the law-making machinery, Maududi through speeches, statements and tracts gave a detailed exposition of the nature of law in Islam.

He is very firm and resolute in pointing out that the nature of laws depends mostly on the sources of law. They signify a particular system of life, and are deeply influenced by the notions of right and wrong that prevail among the people.

According to Maududi, Islamic State is inherently ideological and the Quran and the Sunnah of Messenger of God through whom this book was communicated, constitute the fundamental code of life. It is a code that engulfs in totality the individual and the collective life in a Muslim society. About Sharia as a source of law, Maududi has made the following remarks: When such a Society comes in to existence, the Book and the Messenger prescribe for it a code of life called the Sharia, and this Society is bound to conform to it by virtue of the contract it has entered into. It is therefore inconceivable that any Muslim society worth the name can deliberately adopt a system of life other than Sharia. If it does so, its contract is automatically broken and the whole Society becomes un-Islamic.65

III. Islah (reform) in Social order

In explaining certain aspects of the Islamic social order, Maududi, however, is extremely conservative. In his view of Islam, such means of entertainment or recreation as theatre, fine and performing arts, are totally forbidden because they provide stimulant to human sensuality, and ignite passions which lead to moral lawlessness. His approach to sex relationship is rigidly fundamentalist. He advocates strict segregation between men and women. He says:
To preserve the moral life of the nation and safeguard the evolution of society on healthy lines, free mingling of both sexes has been prohibited. Islam effects a functional distribution between the sexes and sets different spheres of activity for both of them. Women should in the main devote to their house hold duties in their homes and men should attend to their jobs in the socio-economic spheres.

Maududi’s views about the role of women in a Muslim society are very conservative and do not indicate the same enlightenment and catholicity of out-look that characterize his ideas about other aspects of the Islamic social order.

At another place in his commentary of the Quran, Maududi has pointed out that a truly Islamic system has two other cardinal features that would distinguish it from other social systems. They are patience and sympathy. It is a matter of common knowledge that many a crime in human life have been committed because their perpetrators lacked patience. Impatience breeds irrationality and puts a serious constraint on the area of human choices. This is what makes patience a crucial test of faith and piety. The same is the case with sympathy. Sympathy tranquilizes pugnacity, and builds moral dykes against the tide of tyranny that often surges in human heart, particularly in the character of those who hold power in society. But it is a characteristic that is not merely meant for rulers. Each individual in a Muslim Society is expected to make it a common stock in trade in conducting the affairs of his life.66

IV. *Islah (reform) in Political System*

Having established some of the cardinal features of Islamic social order, Maududi goes on to portray the framework of a Political culture in which Islamic system can survive and thrive. He concludes that for the survival of such a system, the existence of a powerful state is an indisputable necessity. Apart from some voluntary help provided by individuals, the rest of the matters like defence of religion, economic welfare of the Muslims, and
legal environments in which an individual could develop his personality in fullness, are entirely the responsibility of the state.\textsuperscript{67}

The sum and substance of Maududi's thought is that Islamic socio political order is a perfect panacea for mankind- a rare and unique prescription against all political and social ills. The salient features of such a system would be that:-

I) It would be headed by an \textit{Amir (President or Head)}, elected by the Muslims.

II) The \textit{Amir} will not be above criticism and could be deposed if found guilty of misconduct.

III) He would make policies in consultation with a council in whose integrity the Muslims repose unmixed trust. There is nothing in Islamic law that would debar the council to be an elective body.

IV) The decisions of the Council would be taken by majority.

V) Judiciary would be entirely independent of the executive.

VI) None of the persons so desirous of public office would propagate their candidacy.

VII) There will be no party politics in the elections of any of the elective bodies.

And lastly, as a true fundamentalist, Maududi unhesitatingly acknowledges that the legislation or law-making in a Muslim society is unique in the sense that most of its basic guidelines have been laid down by divine will. Things that are allowed and matters that are forbidden are to a considerable extent deliberated in the Quran which is the ultimate code of law in a Muslim society. Any transgression or transmutation of them is illegal and any body who is guilty of it is subject to severe punishment. Any legislature that would be created in a Muslim State is not a sovereign body. Its law making privileges are hedged around by laws of \textit{Shariah}. While commenting on relevant verses in this matter, Maududi has come to the conclusion that
restrictions are based on profound sense of justice, logic and general welfare of humanity which has been kept in mind under all circumstances.\textsuperscript{68}

2. \textit{Taqlid:}

\textit{Taqlid} is rigid conformity to already worked out laws by the early \textit{Imams} and denotes the absence of \textit{Ijtihad}.

In all his writings on various Quranic subjects, Maududi has repeatedly warned that blind and thoughtless compliance to precedent or tradition is an intellectual legacy of the pre-Islamic days of ignorance, because the infidels of Arabia who declined to listen to the Prophet were angry because what they heard from him was not in consonance with the views that had been left by their forefathers.

The same is true about hero worship, which is another human weakness that has dominated the course of History.

In his opinion, blind devotion to a leader, no matter how magnetic his charisma is, has been a cause of the ruination of many a civilization. He refers to a verse of the Quran that states, "And they say: Our Lord! Lo! We obeyed our princes and great men and they misled us from the way. Our Lord! Oh give them double torment and curse them with a mighty course."

In other words, Maududi considers \textit{Taqlid} or blind following as un-Islamic and detrimental to the progressive elements in the religious doctrine. This often led to a serious confrontation between Maududi and other tradition-bound \textit{Ulema}, but Maududi remained firm in his views except that he limited \textit{Ijtihad} only to men who had thorough knowledge of the Quran and the \textit{Sunnah}. Independent reasoning, however, is allowed only within the boundaries of \textit{Shariah}. Human thought and action are regimented with \textit{hududs} (limitations) so lucidly listed in the Quran. He also lays down certain stringent and specific qualifications for those who were to act as \textit{mujtahids} (one who carries out \textit{Ijtihad})\textsuperscript{69}.

Maududi's method is a harmonious blend of revolutionary and evolutionary strategies. In his writings, there is ample evidence to show that he would not
desist from revolutionary action if it is essential to bring a true Islamic social order in to existence, but at the same time, he leaves no doubt in the mind of the reader that at heart he was always a conservative. He would not advocate complete renovation of the institutional framework of the society that would produce abrupt changes. He denounces the methodology of Communism and declares it as something contrary to human nature. This conservative aspect of his revolutionary crusade is meant to safeguard the revolutionary propensities of contemporary fundamentalism from being exploited by godless communism and other leftist ideologies based on atheism. He condemns the immoral acquisitiveness of the rich few, but at the same time appears to be preaching the wisdom of inequality. He is also convinced about the sanctity and utility of property for the moral and material health of the society.

Leonard Binder calls Maududi's approach, "new scholasticism."

Under this approach, Maududi castigates the traditional role which the Ulema (religious heads) have assumed for themselves, criticizes taqlid (blind following), and denies the validity of Ijima.

Maududi made his monthly Journal Tarjama- ul-Quran the most powerful forum for the advocacy of the all-inclusive Islam, which did not synchronize with the views of the traditional theologians, and also vehemently opposed the ideas of the secularists. Maulana Masud Nadvi has summed up Maududi’s definition of the all inclusive Islam in the following words:

Maududi stood at the head, explaining Islam according to the laws of creation and economics and politics. He opposed the views of the avaricious Ulema and the views of the westernizers. The movement by which to overcome the apathy of the age was not communalism, but Islam itself. There can not be a Islamic state in one limited territory, and an Islamic State is not merely one managed by Muslims. It must be in accordance with the principles of Islam. Islam is a perfect religion with rules for all aspects of life- The Islamic way of life must be based on the Quran and the Sunnah all
of which must be accepted. One may not pick and choose among the precepts of the Sharai. Those who hold, to rigid Taqlid which admits no Ijtihad must be opposed."

The “New Scholasticism” was a major deviation from the previous stand which had dictated the policies of the Jamat-e-Islami. Maududi moved the intellectual and ideological frontiers of his movement to meet the modernists of the Muslim League and evolve a modus vivendi that would make orthodox approach to politics more palliative for the politicians. It would bring in to existence an Islamic State that would believe their fears about the practicality of the Muslim doctrine. It entailed changes both in methodology and ideology as it would be reflected in the constitution of the Islamic State. The cardinal feature of this change is the acceptance of the view that limited legislative authority to a popularly elected law-making Body would not be contrary to Islam. It also permitted that the missing details in the laws of the Shariah could be elaborated to suit specific circumstances.” These changes were introduced by Maududi on January 6, 1948 during the first of the two speeches that he delivered at the Law College at Lahore.

The Quran quotes a number of verses wherein we find the references to Taqlid (a blind following of the forefathers) has very severely been detested. For example, Maulana Maududi comments in his “The Meaning of the Quran” in the Chapters Ibrahim, Araf, Hud, Yunus about Taqlid as:-

The Messengers said, “Do you have doubt about the existence of Allah, who is the creator of the Heavens and the Earth? He calls you that He may forgive you your sins and give you respite till your appointed term.” They answered, “you are no more than human beings like ourselves. You intend to debar us from the worship of the deities whom our forefathers have been worshipping. Well, bring a clear sign.” The Messengers replied, “it is true that we are no more than human beings like you, but Allah shows His favour to any one of His servants He pleases. And it is not in our power to bring any Sign for you. A sign can come only by Allah’s permission. And in
Allah alone should the believing put their trust. And why should we not put our trust in Allah when He has guided us in the ways of our lives? We will bear with fortitude your persecutions of us and the trust-ful should have trust in Allah alone.”

They replied, “Have you come to us (with the demand) that we should worship Allah alone and discard those whom our forefathers have been worshipping? Well, bring on us the scourge with which you have been threatening us, if you are truthful.” To this he replied, “You have already incurred the curse of Allah and His wrath. Do you dispute with me about mere names which you and your forefathers have invented, and for which Allah has sent down no authority? Well, you may wait and I, too, will wait with you.” Ultimately, we saved Hud and his companions with Our mercy, and we cut off the roots of those who treated our Revelations as lies, and did not intend to believe.

They replied, “O Salih, till now you were such a person among us of whom we had great expectations. What! Do you forbid us to worship Gods whom our forefathers worshipped? Indeed we have a strong doubt about the way to which You are calling us, and this has caused a feeling of distraction in us.”

They replied, “O Shu’aib! Does your salat teach you this that we should give up all those deities whom our forefathers worshipped or that we should have no right on our goods to dispense with them as we please? Indeed you are the only generous and righteous man (left in the land)

They remarked, “Allah has taken a son to Himself.” Allah is all pure! He is self-sufficient; He is owner of everything that is in the Heavens and the Earth. Have any authority for what you say? What! Do you ascribe to Allah that of which you have no knowledge. O prophet, say to them, “Those, who ascribe false things to Allah, can never prosper.” Well, they may enjoy the pleasures of this life, but after this they have to return to us and then we will
make them taste a severe torment because of this blasphemy they are committing.\textsuperscript{75}

O, prophet, say, "O mankind! If you are still in doubt concerning my faith, know that I do not worship those you worship beside Allah, but I worship that Allah alone, who has the power to cause your death. I have been commanded that I should be of the believers. I have also been bidden: "dedicate yourself sincerely, and exclusively and steadfast to this faith, and be not at all of those who associate other Gods with Allah. And do not invoke beside Allah any being that can neither do you good nor harm; for if you will do so, you shall be one of the workers of inequity. If Allah afflicts you with a calamity, there is none to remove it but He Himself. Likewise if He wills to bestow a favour on you, there is none to withhold His bounty. He bestows His bounty on any one of His servants he wills. And He is forgiving and merciful."

So, O prophet, have no doubt concerning the deities they worship, for they blindly imitate and worship what their forefathers worshipped before them. And we will give them the full measure of their share, without detracting anything from it.\textsuperscript{76}

3. Khilafat or Caliphate

The original form of the Government according to the spirit of Quran is that the State should acknowledge the legal supremacy of the Allah Almighty and His apostle’s and the state should abandon the supremacy and accept the real sovereignty and take the position of ‘Caliphate vice-gerency. In this position its authority whether legislative or judicial, administrative are mandatorily limited within the limitations.\textsuperscript{77}

Then, O Muhammad: we sent this Book to you which has brought the truth: it confirms whatever has remained in tact from the Book at the time of its revelation and safeguards and protects it. Therefore you should judge between the people by the law sent down by Allah and do not allow their desires by turning aside from the truth that has come to you---We
prescribed a law and a way of life for each of you,--though your Lord could have made all of a single community. 78

O Dawood, We have made you vice-gerent in the land, so decide with right between the people and do not follow your desire lest it should lead you astray from the right way. 79

Do not forget that after Noah's people your lord made you his successors and made you very robust. 80

Khilafa, vicegerent is one who exercises the delegated powers on behalf of the supreme authority. Man, is thus, not the Master, he is only His deputy and does not possess any powers of his own except those which are delegated to him by His master. He, therefore, has no moral right to have his own will but his duty is to fulfill the will of the delegating Authority. It would be dishonesty and treason, if he assumed sovereign powers himself or used them according to his own whims or if he acknowledged some one else as his sovereign and submitted to his will. 81

The Caliph sat among the people of Shaura(Consultative Body) and would take part in the debates. They (Caliphs) had no official party, nor was there existence of any party. Every member of the Consultative Body expressed his opinion as per his conscience in an atmosphere of freedom. Every matter was being placed before the chief Arbiter (Ashabi Hal Wa Uqd) and every matter was disclosed. Decisions were based on reason and not out of influence or any compromise nor it was party-based. Thereafter the Caliph would not meet the nation via Shaura (Consultative body) but at Friday Assembly, at Id time and at Hajj assemblage, and thus meeting and interaction of the Caliph would take place. Their (Caliph's) residences were amidst the people without guards and the doors were always open for the general masses. He (Caliph) would freely move in the markets with out high security, with out signals of go away (hutoo bachho). On these occasions every body had a right to criticize and put the Caliph to account. The freedom of expression was permitted and it was even highly encouraged.
Caliph Abu-Bakr in his first speech of Khilafat announced that, "If I run straight assist me, If I run un-straight resist me and straighten me."

A few Islamic historical events have relevance in this context:-

Caliph Umar once in a Friday Assembly expressed his view that no body would be allowed to fix up dower (Muhar) exceeding 400 Dirham (currency).

An old woman spoke out that Caliph has no right to command like this. It contradicts to that of the command of the Quran wherein there is the word of Quintar i.e, abundant money for payment of Muhar, who are you to delimit it? Caliph Umar forthwith withdrew his suggestion and hence reviewed his suggestion.

Similarly, in an Assembly Sulman of Persia took to account the Caliph Umar when every body was given one blanket and the said Caliph possessed two blankets. Hazrat Umar secured the witness of his son (Abdullah Bin Umar) for clarification.

Once Umar asked the people if I exercise the flexibility in some affairs how would you react? On this Bashr Bin Saad said, "If you do this we would straight you like an arrow." Umar said, "You are really the people who know how to correct a Caliph."

Severest of criticism was faced by Hazrat Uthman. He did not gag the mouth of the people but always stood against debates and criticism and cleared away these in the public. Hazrat Ali during his Caliphetteship had undergone the excess of Khuarjaties (a tribe in Arabia) and stood out patiently with cool the evils emanating out of their mouth. Once five Khuarjaties were arrested who abused Ali and every one in the public was crying out by Allah I will kill Ali and he let them go saying whoever among you will abuse back the vile abusers but I will not lay the hand on them until they practically do some thing practically, this sheer verbal opposition is no crime at all.

Rightly guided Caliphate period was a Light House, towards which always the eyes of the Jurists, Traditionalist, and general Muslims looked up to and
considered it the standard in all religious, political, moral and collective systems of Islam.\textsuperscript{82}

**Soul or Core of Democracy**

Caliph is not only amenable to Allah Almighty but he is equally responsible to the people (concept given by Imam Yusuf). He has quoted traditions and sayings (of the prophet). These prove Muslims have a right of criticism against Rulers and Caliph. There is a betterment of the nation and government in this freedom of criticism. To command good and restrain from bad is a right and Duty of the Muslims. By shutting the door it meant nation at last plunges in to general perdition. Caliph (Ruler) should have fortitude so that he hear out the right. His being sans fortitude and of tempestuous nature is the last mark of detriment. Muslims have to subject the Ruler to accountability about the trusts and the revenues of the people and the rights of the ruled with reference to Shariah. Calipha has duties as well as citizens (of an Islamic State). Calipha has duties and the Muslim citizens also have their duties in an Islamic state.\textsuperscript{83}

Sayyid Qutb’s (\textit{dawat}) invitation to Islam was that of a revolutionary plus highly literary genius. In his view Islam is a system and an ideology superior to those of all existing and other than the Islam all other ideologies are very inferior and subordinate in position to Islam. His ideas quite coincided with that of Maulana Maududi. He desired that Islam has a right to prevail upon all the ideologies prevalent on the land and in his interpretation of the Quran, he made the Muslim \textit{Ummah} aware of the nets and machinations of the Jews.

**Sayyid Qutb’s Islamic vision**

Sayyid Qutb’s reformative agenda for Islamic Institutions is summarized as under:-

1) **Lordship [of God] (\textit{rabbaniyyah}):** The primary characteristic of the Islamic vision is its Divine origin. This distinguishes it from other ideologies
posited by human beings in their quest to devise a comprehensive system that can give meaning to their lives, to the world in which they live and the relationship of both to the Creator, the source of all being.

It is a Divine vision that proceeds from God in all its particularities and its essentials. It is received by 'man' in its perfect condition. He is not to complement it from his own (resources) or delete any of it; rather he is to appropriate it and implement all its essentials in his life.

All visions other than the Islamic proceed from human arrogance which attempts by means of human whims and desires to devise a comprehensive world view. This is true not only in those philosophical views that affirm idealism, pragmatism, or dialectical materialism, but is also the case with polytheistic thought systems which are grounded in human emotions and fears, and in other revealed religions which have been corrupted and falsified by their adherents. The scriptures of the last are now supplemented by ideas of human origin. "Islam alone has remained preserved in its principles. Its sources have not been polluted, nor has its truth been superimposed with falsehood," a fact attested to by God, Himself: "Lo, verily We have revealed the Reminder and that We are its Guardians." (S 15: 8). Thus the validity of this claim is verified in the Quran which affirms its own authenticity. (see S 42:52-3; 53:1-4; 69:44-7; 5: 67; 28:56; 6:125)

While the Islamic vision applies to the realm of human existence and action, man is incapable of comprehending its totality.

He is limited by his creature hood..... He is not perfect or eternal. His ability to know is limited by his nature and function, which is vice-gerency on the earth through the meaning of worship, is fulfilled. He has been granted the capacity to comprehend what is necessary for his role as vice-gerent, no less, no more.

II) Constancy (thabat): This characteristic of the Islamic world-view, like all others, proceeds from the Lordship of God and provides the basis on which change and progress are to be understood. Qutb sees the Islamic
vision as a dynamic force that can be implemented in a variety of social structures and that can manifest itself in different forms of society. However, there is constancy in its essential core which neither changes nor develops. This does not require the ossification of life and thought, rather it makes room for dynamism "within a constant perimeter around a constant axis". The steadfastness is the characteristic of all of God's creation which is evident in matter, in the atom as well as the universe.

The constant axis for man is his humanity, endowed through the divine breath and thus placing him above other creatures. Although he grows and develops from sperm into old age, these developments did not alter his common humanity. Man's elevation or degradation is in direct relation to the proximity or distance from the source of his humanity.

The existence of his steadfast constancy at the core of all reality, Qutb believes, protects against rampant deviation from the truth. "It controls human activity and changes so that it may not proceed without guidance, as occurred in Europe when it severed its bond to belief, leading to its miserable condition". This constant core provides a criterion of judgment that avoids aimlessness and lack of direction, and functions as a corrective to the human tendency to follow its own whims.

The doctrine of constancy contradicts that of unrestricted progress. Developed in the West to combat the tyranny of the church, its openness to all ideas led to corruption since it grants the right and justification for the existence of every concept, value, condition or system as long as it is new. Innovation and newness are a superficial and accidental justification which should not be the criterion by which the validity of values is determined.

The doctrine of constancy in the Islamic worldview is proposed by Qutb as a dam against westernization and the appropriation of the European values, ideas, customs and fashions. It also functions as a refutation of the basic intellectual premises of Darwin's theory, of progressive evolution, as well as that of dialectical materialism.
The doctrine of constancy in the Islamic worldview, as Qutb saw it, both guarantees the integration and harmony of Muslim life with that of the order of the universe, and also provides assurance in the order of society and an awareness of the permanence of the orbit within which one lives and moves. Thus, the Muslim can proceed knowing that his actions are leading toward progress, that his movement is forward and upward as willed by God, linking yesterday, today, and tomorrow.

If Muslims persist in appropriating Western methods, values, and styles, says Qutb, they will harm not only themselves but all humanity since they will be falsifying and altering the only true source of guidance and revelation from God, the only true source of constancy.

Those who attempt to alter this vision either under the name of renewal, reform or progress or under the guise of eradicating the remnants of the Medieval age or under any other slogan are our real enemies. They are the enemies of humankind.

Qutb then proceeds to fault the Westernizers because, “they feed on the products of the 19th century or 18th century European thought, not their own, and they have not as yet reached the products of the 20th century."

III) Comprehensiveness (shumul): The third characteristic of the Islamic vision is its comprehensive nature. Man himself is never able to provide an equivalent comprehensive substitute, due in large part to his finitude and his limitation in time and place. Man is unable to provide a complete system that takes in to account all considerations and aspects. “It is impossible that a human concept or a humanly devised system would ever personify comprehensiveness. It will always be temporary or fragmentary”.

The true Islamic vision has been corrupted by those who over the years have complicated it by mixing it with other ideas such as those of Plato or Aristotle as well some Christian theologians. They are the “so-called” Islamic Philosophers who incorporated these ideas into Islamic thought.
This mixing is unacceptable because the Islamic vision is unique and does not accept ideas from other sources.

This vision is of such comprehensiveness and breadth, of precision and depth, of authenticity and integrated-ness that it rejects every foreign element, even though it is merely a verbal expression which is currently fashionable in foreign (intellectual) circles.

The comprehensiveness nature of Islam is reinforced by the unity that proceeds from the One Divine source. This unity is manifested in the areas of “thought and behaviour, vision and initiative, doctrine and system, source and reception, life and death, striving and movement, life and means of livelihood, this world and the next. It does not divide in to sections, seek various paths or horizons or march on different roads without agreement.”

When humanity is united in its obedience to the one source of all its visions, understanding, values legislation and law, then it will be at its best. In this way “the total human endeavour must become one movement, bent on the realization of the purpose of human existence…..worship, the worship that is made evident in man’s bondage to God alone in all that he undertakes as a vicegerent.”

Some Muslims have divided human activity into two spheres (Ibadah) acts of worship and muamalat (human relationships). This late interpolation into Islamic thought led some people to believe that a Muslim could continue to be a Muslim if he separates between the two and fulfills the acts of worship according to the Islamic injunctions while relegating the area of his relations to other human beings to legislative sources other than Islam. This to Qutb is unacceptable. To him the comprehensiveness of the system guarantees that “Islam is a unity that is indivisible. Any one who divides it in to two sections is outside this unity, in other words, he is outside this religion.”

IV) Balance (tawazun): This characteristic has preserved the unique nature of Islam. It is evidenced in the harmony that exists between that which is revealed, which humans can grasp and apprehend, and that which
is accepted by faith since man has no capacity to comprehend it. Human nature feels comfortable with this vision since absolute knowledge rests with God in whom man places his total trust. "Any doctrine that is totally comprehensible to humans is no doctrine." It is the balance between the known and the unknown, the revealed and the hidden that is in accordance with human nature.

V) **Positiveness (ijabiyyah):** The Islamic vision emphasizes the positive relation of God to the world, life, and man. From obedience to God proceeds the positiveness in the believer's life. The Islamic vision is not a negative one that dwells in the world of the conscience, it is not idealistic or merely spiritual, but rather, "it is a 'prototype' for a reality to be implemented according to its plan." There is not a single action in life which should not proceed as a witness to this religion, not only as an affirmation of faith through the tongue but one of action, evidencing to others that which makes a difference in the world.

VI) **Pragmatism: (waqiiyyah):** This vision is not idealistic, but rather is grounded in the reality of life. Yet it is idealistic realistic in that it aims at establishing the highest and most perfect system to which humanity can ascend.

The role of man as perceived in Islam is with in the limits of his capacity. Man is taken as he is, "one who eats, marries, procreates, loves, hates, hopes, and fears." Islam takes into account "human nature, his capacities, his virtues, evils, strengths, weaknesses." It does not portray man inferior, nor does it denigrate his role on earth. It does not elevate him to the role of divinity, nor does it see him in angelic form. This is contrary to the Brahmanic vision of man which denies the body as unreal, and to Christianity which sees man as made of body and soul and determines that which pertains to the body as evil.

VII) **Unity (tawhid):** While tawhid is the essential comprehensive characteristic of the total Islamic Doctrine and its primary basis, it is also
one of its components. *Tawhid* is the foundation of all the revealed religions given to the prophets by God. However, it is unique to Islam in that it is the only religion which has preserved it in its pristine condition, not falsifying it. Islam affirms that there is one God to whom alone divinity can be ascribed and there is creature-hood of everything else. The only relationship between Creator and creature is that of creature-hood. This assures that "there is no ruler save God, no legislator, no organizer of human life and of human relationships to the world, to living things or human beings save God. From Him alone is received all guidance and legislation, all systems of life, norms governing relationships and the measure of values.

In 1954, Sayyid Qutb was arrested with many members of the Muslim Brotherhood. Accused of conspiring to assassinate Gamal Abdel Nasser, he was tried and sentenced to 15 years of hard labour. During his incarceration he revised the first 13 volumes of his interpretation of the Quran and wrote several books, including *Hadha al-Din* and *al Mustaqbal li Hadha alDin*, in which his ideas acquired a radical bent and portrayed Islam as the Divine imperative that must assume power in order to regulate all aspects of life.

After serving ten years of his sentence, Qutb was released from prison by Nasser as a result of the personal intercession of president of Iraq, Abd al-Salam Aref. The physical and mental torture meted out by the prison authorities to members of the Muslim Brotherhood left scars on him. Up on his release he wrote *Maalimi Fi AlTarik*, his most controversial book. This resulted in his arrest in 1965. He was condemned to death on August 22, 1966, executed, and buried in a secret plot in an unmarked grave. To many he became the martyr of the Islamic Revival.

In this last phase of his writings, Qutb rejected all forms of government that did not follow what he believed to be the true Islamic system. They were condemned not only for their oppression but because he felt that they had usurped the role of God by providing legislation to govern people's lives.
The ideology he proposed in the early fifties as a guideline, a "tentative blueprint," by 1965 acquired a dogmatic nature, an absolute given. The variety of possibilities and visions were reduced to one which was mandated as the divine imperative that must command the total allegiance of the believers, summoning them to strive with all available means, not only to implement Islam in their own lives but also to eradicate all other forms and systems.

Reform was no longer sufficient since it did not deal with the root of the evil that permeates society. Only a radical transformation, a totally new beginning, what he in one place called the new birth, the categorical destruction of the old system, can guarantee the flourishing of God's system. Only then can the utopian society can take root, the "Kingdom of God on earth."

The struggle in the path of God, for Qutb, demands the willingness of the believers to renounce egotistical achievements and individual goals. The primary goal should be the corporate benefit, Ummah living in righteousness under the law of God. Only then can they recapture the ascendancy they were destined to have. 
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