Chapter IV

Impact Of Maulana Maududi And Sayyid Qutb On Subsequent Islamic Thought And Their Impact On Muslim Society
Having criticized Western Civilization and its Institutions like Nationalism, Communism, Secularism and Democracy on which it rests, it becomes imperative to look for an alternative. Both Maulana Maududi and Sayyid Qutb are convinced that Islam is the only alternative system capable of providing everlasting solutions to the problems mankind is facing at social, political, economical, cultural, linguistic, ethnical, educational and international levels.

In the present chapter Islamic thought, based on Quran and Sunnah, as envisioned by Sayyid Qutb and Maulana Maududi is presented. Sayyid Qutb's Islamic thought under these headings is outlined-
1.) Islamic Ideology.
2.) Leadership of Islam.
3.) Formation of Islamic state.

Maulana Maududi's Islamic thought is summarized in the context of Muslim, Kalimah, Din, Shariah and Ibadah.

After the concept of Islamic thought, the impact of these two prominent Islamic leaders on the Muslim society is analyzed.

Qutb wrote several books dealing with the Islamic view of reality and the world as he perceived it. These writings are less tentative in nature. They articulate in absolute terms the nature and the scope of the Islamic vision, attempting to deal with such questions as the source, authenticity and function of such a World view. Affirming its divine source, its originality and applicability to the modern World, Qutb appears throughout to be aware of the contesting ideologies he was challenging. He identified the essential characteristics of this vision.85

Sayyid Qutb in his books proposed an Islamic ideology as an alternative to those systems competing for Egyptian allegiance, dedicating the rest of his life to articulating the content, scope and method of this ideology. Thus in his early books on Islamic subjects, the Islamic ideology is proposed as an
alternative to those of communism, capitalism, nationalism, liberalism and secularism. These writings, along with those of later periods of his life, continue to provide contemporary Muslims with the ideological and emotional content presently undergirding the Islamic revival. Qutb’s work has had extensive dissemination through the Muslim world, and his ideas have become the accepted definition of Islam and its role in shaping the social, political, economic, intellectual, cultural and ethical aspects of society. At the time, however, the content of the ideology was tentative in his mind. His writings were a kind of careful crafting of a variable synthesis of ideas which he felt might replace all others in the marketplace of ideologies. Writing almost in the spirit of dialogue, he wrote in 1959:

"If it becomes evident that Islam possesses or is capable of solving our basic problems, of granting us a comprehensive social justice, of restoring for us justice in government, in economics, in opportunities and in punishment—then with out doubt it will be more capable, than any other system, we may seek to borrow or imitate, to work in our nation."

Qutb believed that the Islamic ideology would present a potent argument against capitalism as well as help solve all the problems that make communism appealing to the masses, such as the uneven distribution of wealth, unemployment, low wages, and unequal opportunity, corruption of the labour force and poor productivity, as well as a myriad of social problems. Furthermore, the system would free the Muslims from subservience to either capitalism or communism, providing social justice, international respect and dignity as well as freedom from the evils of strife and war. “A system that provides us with the bread that communism provides, and frees us from economic and social disparity, realizing a balanced society while sustaining us spiritually.”

Thus not only would the Islamic ideology solve social and economic problems, it would provide Muslims with a sense of self worth. “The individual with out a comprehensive ideology that binds him to heaven and
earth is a wretched dwarf and a neglected foundling. The ideology is necessary.” The ideology “provides the individual with a goal greater than himself, the goal becomes the society in which he lives and humanity of which he is a member”.

In this tentative proposal, Qutb suggested that the Islamic system had room for a wide range of manifestations which are correlated to the natural growth of the society and the necessities of modern life, possible as long as they are with in the circle of Islam. He saw no necessity for having a single Islamic nation, though he felt it very important for all Muslim nations to form one bloc.

The Islamic system is not restricted solely to a replica of the first Islamic society, but is every social form governed by the total Islamic view of life... The Islamic system has room for society of models which are compatible with the natural growth of a society and the new needs of the contemporary age as long as the total Islamic idea dominates these models in its expansive external perimeter.

While maintaining the eternality of the *shariah* as God given and relevant for every time and place, Qutb affirmed during this period that the *fiqh* (law as it developed from man’s application of the *shariah*) is the arena of change, the means through which the Muslims can reinterpret the eternal prescripts in order to have them become relevant to modern life, its needs and problems. While the *shariah* is legislated by God, is eternal and unchanging, *fiqh* is made by man to deal with specific situations. Thus the original model of Islamic society “is not the final vision of this society----- there are visions ever new.” The uniqueness of the Islamic is that it is fashioned by the *shariah* which created it, while other legal and social systems are a response to local, temporary needs.

The eternality and unchanging nature of the *shariah* guarantees that the new *fiqh* relevant to the events of the day be genuine and authentic. He warns against accepting modern culture and Islamicizing it. Law must be a
barrier to human indulgence and desire. The necessity of keeping new interpretations in line with shariah is to keep excesses out. For this he cites the example of the church in the United States where dancing is allowed in the Church building. He talks about the colored lights and the sexuality arousing music, he saw people dancing to the music and lyrics of “Baby It's Cold Outside.”

The Islamic vision is proposed because it is more authentic and will garner the support of the masses. “There is a permanent conflict between the spirit of legislation we borrow and the ethos of the masses for whom we legislate”. People are alienated from laws promulgated by the national government that are borrowed from Western sources. Thus he notes that unless the people can respond to and appropriate the laws as their own society is doomed to disintegration and anomie. In order to have a moral society, the ideology must be grounded in the Quran and follow the design of God for humanity.

Qutb says that there are two ways of understanding the meaning of civilization. Muslims could either claim tat we have a unique civilization and have a right to have our share in providing for an authentic civilization, or we could “borrow ready made models... to copy indiscriminately every thing we see with out thought or assessment.” The first meaning, he says, is one understood and followed by human beings while the second is understood by monkeys who emulate every thing they see.

Besides providing a sense of dignity, of self worth and of participation in the shaping of human society, an Islamic ideology provides also for the respect of those who have no value for us at present, by which he means both the West and the communist nations. For Qutb, both what he calls the communist West and the capitalist West are the same. They are two systems that have acted as one Bloc of “enmity towards us.” Palestine is witness to this enmity.
Communism showed us the value of the principles it preaches the day it armed Israel. Israel is the only nation established on earth based on religious affiliation. The religious element is the first thing communism denies as a constituent of nationhood. It would be the last thing it would embrace or defend. However, Communism has no principle except its own interest. It tramples the principles it advocates.

The United States also has given arms and support to Israel. It is obvious that capitalism has no respect for the Arabs. The experiment of capitalist rule in Egypt under colonial supervision left the people in an oppressed condition. It divided the country into classes of the oppressors and the oppressed.

Who will dare to claim that those millions of hungry, naked, barefoot peasants whose intestines are devoured by worms, whose eyes are bitten by flies and whose blood is sucked by insects are humans who enjoy human dignity and human rights [as the Capitalist slogans claim?] ... Who will dare to claim that the hundreds of thousands of disabled beggars, who search for crumbs in garbage boxes, who are naked, bare foot, with faces crusted with dirt... Who dare to say that they are the source of authority in the nation, based on democratic election?

Thus the political institutions devised by those emulating the West are not only alien to the people, they are fraud. For instead of fostering dignity, they perpetuate want, in place of sufficiency, poverty and subservience to those in power. They continue the myth that the nation is the source of authority. Since the nation is made up of "millions of emaciated, ignorant, hungry people who toil night and day in search of food and who can spare no time in exercising what is called 'the right to vote' and freedom of 'choice'", they follow the bidding of their masters who control their source of livelihood.

The masses may be attracted to communism precisely because they have experienced the evils of capitalism. "Communism in itself" says "Qutb 'is an
insignificant idea which deserves no respect from those who think humanely, above the level of food and drink”. It is out of the disgust with both capitalism and communism that a third alternative is necessary.

The idea of the Islamic bloc was inspired by a speech given to the American Congress by Liaqat Ali Khan of Pakistan. As a bloc, Islamic counties would be strong and therefore respected by two other blocs.

This Islamic alternative is the proposed response to the exclusively appropriated significance that East and West ascribe to themselves:

There are two huge blocs: the Communist Bloc in the East and the Capitalist Bloc in the West. Each disseminates deceptive propaganda through the world claiming that there are two alternative views in the world, communism and capitalism, and that other nations have no alternative but to ally themselves with one or the other. There is no other way out ...... it is clear that both the Western Bloc and the Eastern Bloc are fighting over the world, manipulating battles for their own interest at the expense of the nations and peoples who are in their orbit ....... As for us, what is our stake in this struggle? We have recently experienced in Palestine neither the Eastern Bloc nor the Western Bloc give any credence to the values they advocate, or consider us ourselves as of consequence ....... We will receive no mercy from either bloc. We are oppressed strangers in the ranks of both. We are therefore the tail end of the caravan regardless of the road we take ....... Have the existing social conditions rendered us as a nation of slaves, not only to our resident masters but to any authority that may hover from the West or the East thousands of miles away?86

1. Islamic Ideology

Religion is the source of true sustenance. It not only provides the Mujahid (one who strives to realize God’s will, soldier) with the courage to speak out, to prescribe the good and forbid evil, but it also endows him with equanimity, with peace and the willingness to lay down his life for the cause
of God. “All people die, he is martyr. He departs this world to the Garden while his opponent goes to the fire.” Thus he faces death not out of resignation but with the full assurance of his fulfilling the will of God, through the ultimate obedience, the essential meaning of what it means to be truly human.

Religion is also the final arbiter of all that is. It is not a fact of culture or separate from it. It provides both the framework with which all aspects of life are to be designed and the measure by which they are judged. Religion moulds and shapes culture. It is the active ingredient in all that man undertakes.

Thus articulated, the religion of Islam assumes an exclusive role. It no longer functions as one alternative among others. Rather, grounded in the teachings of the Quran which is affirmed as the only preserved true revelation of God it stands in judgement over all posited systems, norms, values and ideologies. As God’s vision for humanity it alone commands obedience and commitment.

Jews and Christians have at one time received the vision from God, but they have distorted it. They have allowed their religious leaders to interpret the scriptures, legislate norms and values in this they have usurped the role of God who alone is in possession of the power of governance. The role of Muslims is not to legislate but to adhere faithfully in obedience to the way that God has charted for humanity. Muslims know that their victory and supremacy in the world are established by their faithfulness to the true guidance. To veer from such a vision would lead to dissipation, victory turning to defeat.

The Islamic vision is realized in the world through human endeavour. For “the truly chosen people of God are the Islamic Ummah, that which dwells under God’s banner regardless of race nation, colour or region.”

Islam came to elevate man and save him from the bonds of earth and soil, the bonds of flesh and blood. There is no country for the Muslim except
than where the Shariah of God is established, where human relations are bounded by their relationship to God. There is no nationality for a Muslim except his creed which makes him a member of the Islamic Ummah in the Abode of Islam. The Muslim has no relatives except those who proceed from faith in God........ The relatives of the Muslims are not his mother, father, brother, wife, or tribe unless the primary relationship is to the creator, from there it proceeds to blood relations.

2. Leadership of Islam

Islamic vision as outlined above is incomplete without the leadership role having been assigned to Islam.

Islam turns conventional relationship and traditional roles upside down. It has its own definition not only of reality and the world but of how things ought to be – the goal toward which all humanity must strive. This religion is a general proclamation for the liberation of “man” on “earth” from bondage to creatures...... The proclamation of the sole Lordship of God over the worlds means: a comprehensive revolution against the governance of humans in its various shapes, form, systems and conditions and total rebellion against all conditions in the world where government is [controlled] by humans.

Islam frees man from subservience to any human institutions, forces, and attitudes that are destructive to the human beings and the community. Man ceases to be passively responding, awaiting in dejection the next move of those who seek to oppress him, rather he initiates, sheds his inertness and assumes the reins of his own destiny and that of the Ummah through streamlining their wills and goals to those of God and His order.

From this stance and with absolute assurance of the exclusive possession of the only truth,” Qutb called on the fellow Muslims to reject the West and the Westerners because they are patterning their life styles and the norms of the society after those of the People of the Book. God prohibited Muslims from receiving guidance from any source save the Quran. “He proscribed
inner defeat before any other people on the earth...... which leads to the imitation of their society. The Muslim Community was established for the role of leadership of humanity. It must derive its customs as well its ideology from the source that chose it for its leadership.

The Quran had clearly warned the Muslims not to have contacts with Christians and Jews because they always seek to turn Muslims away from their faith . Perceived from the scope of the Quranic vision all relations, controversies, and issues between the West and Muslim countries are reduced to a religious struggle in which Christians and Jews attempt in a variety of methods to undermine the Muslims' commitment to Islam.

It is the eternal doctrine which we see verified in every time and place .... This is the reality of the battle which the Jews and the Christians initiate in every land and at all times against the Islamic community ... It is the battle of doctrine that is raging between the Islamic camp and these two armies who may [at times] fight among themselves ... however, they always cooperate in the battle against the Islam and the Muslims.

It is the battle of the doctrine in its essence and reality, yet the two veteran camps of enmity to Islam and the Muslims colour it in various ways and raise different banners over it in calumny, cunning and concealment. They have experienced the Muslims zeal for their religion and their doctrine when they faced them under the banner of doctrine. After that, the enemies turned around and changed the signs of the battle. They did not announce it a war in the name of doctrine ... as it is in reality—fearing the zeal and emotions of the doctrine. Rather, they announced it in the name of land, of economics, of politics , of military basis..... whatever. They proclaimed to those who were gullible among us that the issue of doctrine is an old story that has no meaning. It is no more advisable to raise its banner nor to wage war in its name. That is the sign of the fanatical reactionaries! That is in order to allay the outpouring of zeal for the doctrine ..... while in themselves: International Zionism, International Crusaderism— in addition to International
Communism— all of them enter the battle primarily and above all else to destroy this mighty rock which they have long butted and which has bloodied all of them.

It is the battle of doctrine. It is not a struggle over land, produce or military bases nor is it any of these false banners. They falsify it to us because of a secret purpose they keep to themselves in order to deceive us about the nature and essence of the battle and if we are deceived by their treachery we can blame only ourselves.

Meanwhile, it is necessary for Muslims to assume their role of leadership, through Islam, not only because it is the only thing they possess as a contribution to society. Nor is it because Islam provides a unique vision of the world as he asserted during the second phase. But Islam must assume the leadership because it is mandated to do so, to liberate all humanity from allegiance to any system or law save that of the Quran.

The Kingdom of God on earth will not be established when religious leaders supervise sovereignty on earth as was the case under the power of the church, nor by men who pontificate in the name of Gods as was the case under “theocracy” or divine rule, rather it is established when God’s law has sovereignty and all matters are judged in the light of God’s will as evident in His Shariah.  

Sayyid Qutb wrote a book on Islam and Peace in which he affirmed that peace is the essential character of Islam. It proceeds from the integration of creation with the law of life and the laws governing humans.

Peace is the eternal principle, war is the exception which becomes a necessity when there is a deviation from the integration exemplified in the religion of the one God [resulting] in injustice, oppression, corruption and discord.

Islam rejects all the justifications for war in the world such as nationalism, racism, greed and economic expansion. Under the rule of Islam all people will be co-operating together as “one close family” making “all creation a
unity with no contradictory purpose." The only legal war in Islam is one that is fought while striving to secure the dominance of the word of God in the world. Since His word is expression of His will, Islamic wars seek to establish God's system, affirming His Lordship over all the world.

Islam insists that there is no compulsion in religion, however, the compulsion comes in to being "against those who oppose its way by force." In this manner, Islam has placed certain responsibility on Muslims. These include the following:-

I.) It is the duty of Muslims to protect the believers that they do not stray from the religion, permitting the use of force to repel force.

II.) Islam must be guaranteed freedom of propagation, other wise it becomes incumbent on Muslims to "eradicate" any oppressive powers on the earth which impede the dawah of Islam.

III.) Muslims must be able to affirm God's sovereignty on earth and remove those who usurp this sovereignty by legislating laws.

IV.) Muslims must be free to establish the great justice that all people may enjoy its benefits. "This means that Muslims must combat oppression and injustice where ever they are found, even though it is the oppression of the individual against himself, the oppression of society against itself or the oppression of the government against its constituents.

Islam confronts the forces that attempt to impede its progress in three ways.

I.) People are invited to join Islam, the final religion, the way of truth, the law that realizes justice for all people.

II.) If they refuse, they are asked to pay jizya (poll-tax) as a symbol of the cessation of hostilities and their affirmation of the freedom of Muslims to propagate their faith.

III.) If they refuse, then the only option left is war since the enemies of Islam would be fighting God's will, keeping humanity from enjoying
the benefits that accrue from the Islamic order such as “light, justice and comprehensive peace.”

Maududi’s works which were published in Arabic after 1951 appear to have had a great influence on Sayyid Qutb’s writings on *jihad*. He quotes him as he accuses the West of exaggerating and embellishing the word *jihad* that it has come to mean savagery and blood letting. It conjures up “for them” images of “savage hordes with burning eyes, yelling Allahu Akbar... killing *kafirs* [non-believers]”. The West on the other hand has “spent centuries and generations fighting and struggling to fulfill their base desires and quench their burning their burning greed. That is their [unholy war] which they have waged against weak nations in both the East and the West seeking markets for their products and land to colonize.”

*Jihad* for Qutb is a practical manner which should not be renounced. He attacks the modernists who wrote extensive apologetic on *jihad* insisting that it was defensive in nature. Qutb calls them “spiritual and intellectual defeatists” who believe that they are providing a service to Islam by separating it from its method which he affirms is the destruction of all the existent unjust sovereign political systems.”

*Jihad* is an essential characteristic of Islam commanded in the Quran. That Muslims of his day were not fighting is due to the fact that “they do not exist.” Most Muslims have compromised with oppressive powers. Meanwhile, he affirmed that a study of the Quran and the history of the early believers reveals that “when God restrained Muslims from Jihad for a certain period it was a matter of strategy and not of principle.” Thus Muslims should not be embarrassed and renounce force. If they are incapable of fulfilling the injunction, it is a temporary situation.88

Islam must have control of the government in order to ensure an equitable distribution of wealth as well as provide guidance in matters of public policy and must seek to implement its vision and values.
The government based on the ideology of Arab nationalism have failed. This was due mainly to the aping of European institutions by attempting to separate religion from society with the total disregard of the fact that Europe had no other alternative since Christianity failed to provide adequate legislation for everyday life. It concentrated its efforts exclusively on spiritual matters, faith and prayer. Islam, on the other hand, is aware that an ideology can not be realized in life unless it is embodied in a specific social system and is transformed into laws that govern life and organize its changing relationships.

Political leaders in the Arab world, Qutb believes have been aided by professional religious men who sanctioned and perpetuated the ideas of Arab nationalism. Such religious men are the enemies of Islamic government, because they are aware that Islam has no professional clergy. "If Islam were to rule the first act would be to banish the indolent who do not work but make a living in the name of religion."

As for those "whose spirit is colonized by Europe and America" and who claim that it is reactionary and old fashioned to establish a nation on the basis of religion, Qutb offered the example of Israel as a nation "founded on religion---and religion alone---Judaism is not a nationality but a religion. It includes the Russian, the German, the Pole, the American, the Egyptian and the Yemeni... everybody and his brother on the face of the earth, of all nationalities," yet it is supported by the British, funded by the Americans, and accepted by the Russians.

Thus for Qutb given the example of Israel, Western objection to the formation of an Islamic Government in the Arab world is not based on the objection to a nation based on religion per se, rather, it seems from the inadequacy of Christianity for such a task and the fear of Islamic success. "It is inevitable that Islam must govern because it is the only positive, constructive ideology which formulates from Christianity and communism a
perfect mixture which encompasses all their goals adding balance, integration and equilibrium.

3. Formation of Islamic State

In all of his writings Qutb did not offer any specifics about the form of an Islamic state. He emphasized that it must be democratic based on the Quranic principle of *Shura* (consultation) (S 3:159). However, since the *shariah* did not specify a particular method—whether that was to be the opinion of all Muslims or that of the informed leadership—he left the method of arriving at such a consensus to be determined by the needs of the age. The principle that Muslims should participate in managing their affairs is inviolable.

As for the ruler, he receives his power and authority from “one source, the will of the governed.” His role is not to legislate or improvise new ways of government rather he is restricted to the “supervision of the administration of the *shariah*.” Only then is he to be obeyed. That is a covenant with those governed—obedience contingent on the faithfulness of the governor to the *shariah*. If he deviates, their duty of obedience ceases.

The Quran insists that anyone who does not govern by God’s revelation is a *Kafir* [S 5:44] to be disobeyed and fought by committed Muslims.

In this manner Islam guarantees individual dignity by ascribing governance to God. He is the master and the only ruler. He alone legislates. There can be no other despot since all men ruler and ruled, are equal before Him. Thus a nation based on religious law grants complete freedom from all bondage on earth.

Equity in the Islamic state is not limited to the political sphere. It operates on all levels and aspects of human relations. While offering no specific blueprint, Qutb insists that Islam provides for a comprehensive social system that guarantees the means of earning a livelihood to each person. He affirms that Islam is for private property however it places the limits on the means of acquiring wealth. It prohibits gambling, usury, deceit,
hoarding and monopolizing of resources. Capital in Islam should not be restricted to the rich. The right of ownership of personal property is tempered by the right of the Islamic government to redistribute wealth according to the needs of the time. Thus if appears to be in the public interest and in order to establish justice, the government may appropriate from the rich not only their profits but part of their capital. Furthermore, Islam insists that natural resources such as “fire, grass and water” must be in the domain of public ownership.

Qutb affirmed that Islam also employs two means for recycling wealth. For him, zakat is not a benevolence; it is a tithe that assures that the poor participate in the bounty of the rich. The other instrument utilized is the principle of “where did you acquire this?”. Which places the onus on the rich to justify that what they possess was acquired through legitimate means; otherwise, it is subject to confiscation and redistribution.

Qutb spells out in one of his books what can be categorized as the Islamic work ethic.

Islam is the enemy of idleness that proceeds from the accumulation of wealth. There is no recompense except for effort and no wages except for work. Those who are indolent who do not work, their wealth is unlawful. The government must utilize that wealth for the benefit of society and must not keep it for the lazy unemployed. Islam is the enemy of idleness that proceeds from laziness, the love of lowliness, making a living through the easiest means such as begging. It warns those who beg and are capable [of work] that on the day of judgement they will have no flesh on their faces!

Islam is the enemy of idleness in the name of worship and religion. Worship is not an occupation of life. It has but its appointed time. The Quran says: When the Salat (daily ritual prayer) is done, dispense in the earth and seek the benefit of God.

The expending of life in hymn singing and praying with no beneficial employment that enhances life is not Islamic.

148
If matters were in the hand of Islam it would enlist all men to work. If they can not find employment the government will provide it for them. The right to work is like the right to eat.89 Sayyid concludes that in order to understand the extent to which Islam responds to the needs of man, one has to comprehend in-depth its teachings related to social justice. He examined this theme in many of his works. In his opinion, Islamic concept of social justice can not be understood unless one is totally convinced about the validity of the religious doctrine of Islam. Islam comprehends all elements of the unity of God, Prophets, life here and here-after, man’s personal life as well as his collective existence; life with in a community and life among communities. It is also taken for granted that rules and injunctions that regulate these areas are derived from the Quran and Sunnah. At this juncture Sayyid Qutb criticizes those scholars who believe that Islam’s religo-political thought drew considerable inspiration from Greek thought and philosophy. In his opinion discussions unrolled by Farabi, Avicenna, and Averroes, were irrelevant to Islam. Many of their ideas he finds contrary to the will of God. Qutb has pointed out that Islamic concept of social justice has three dimensions as under:

I.) That Islam provides each individual emotional autonomy in absolute terms. The principle is guaranteed by removing all intermediaries between man and God. This emancipates man from all kinds of subjugation. Fear of God is eternal self discipline, and kills the germs of such vices as false pride, arrogance, and misdirected ambitions.

II.) Human equality is assured without any reservation, and this also includes sex-equality.

III.) Islam is unequivocal in its insistence on mutual social responsibility. Restrictions on the freedom of the owner of the property and the entire code of criminal justice in Islam is an eloquent indication that in a Muslim
community, the moving spirit of the network of human relations is based on mutuality of interests among all believers.

The subject on which Sayyid Qutb has dwelt at length, and on whose rejuvenation he believes rests the future of Islam, is the restoration of the dignity of man to its original privileges. The world in which the new faith was adumbrated was infested with inequalities that had completely debased humanity. Iranian society was fragmented into classes, and each individual by law had to be contented with the status that descent conferred upon him. Kings of the Sasanian dynasty typified all the petty tyrannies of oriental despotism. Commoners were not allowed to buy the property of the princes and the notables. The same was true of the caste system of India, where because of the sheer accident of birth millions of untouchables were condemned to eternal servitude. No matter what excellence of moral integrity and intellectual attainments they developed, chances of their reaping the full harvest of these qualities were completely denied to them. In the West the Romans had also tainted human dignity with indelible stigmas. Slaves who in some case constituted the bulk of the population, were forced to provide services to the nobility. In Arabia itself, the Quyarash enjoyed unquestioned economic advantages over the rest of the Arabs. They would not allow the circumambulation of the kaba in clothes that not been bought from Quyarash merchants. Those who failed to do so had to perform their religious ceremony naked.

Sayyid Qutb believes removal of these glaring discriminations was one of the major contributions of Islam towards the uplift of humanity. In unmistakable terms it laid down that men and women could be judged, only by the yardstick of piety and fear of God.

The Quran says, 'O mankind, Lo: We have created you male and female, and had made you nations and tribes that you may know one another. Lo! The noblest of you in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.
In other words, nobility of man is derived entirely from his character and achievements. Connections that are derived from race, color, class, riches, and position are only of secondary importance. They are only accidental, and their only purpose is to make socialization a convenient process. By making piety the sole criteria of nobility, Islam laid the foundation of human equality on very firm religious grounds, and demanded of all Muslims that it should pervade as a moving spirit in the entire fabric of their organized existence. It infuses among the masses the realization that they could not be treated as witless scums who were destined to wreak a hapless existence under the heals of those who claimed for themselves superior rights. It is again for this reason that rulers and princes in Islam are denied any special rights against their subjects.

Sayyid Qutb found in the statement made by Abu Bakr at the time of his assumption of the office of the Caliphate the true ideal of Islamic equality and made accountability of the rulers to the entire Muslim Community a sacred religious duty. Abu Bakr said, "I have been made ruler over you, but am not best of you. If I act well then help me. If I act badly, then correct me. Obey me as long as I obey God and the Prophet. If I disobey them, I may not claim your obedience." The essence of Sayyid Qutb's thought is that Islam had no other purpose except to liberate mankind from the shackles of injustice and tyranny. It emerged as an ideal to release the forces of liberation in every avenue of human existence.

According to Sayyid Qutb, government by divine right or by virtue of heredity is totally forbidden in Islam. A Muslim ruler holds authority by dint of the choice of the believers, and the legitimacy of his rule lasts as long as he adheres to the laws of the Shariah. A ruler has claim to the obedience of his subjects only to the extent that he abides and seeks advice of the people in enforcing the Divine law. In this regard his status is just like any other subject. He has no special privileges, and he is denied the right to oppress others. As a custodian of the political and religious destiny of the people he
has certain leverages of discretion, but he must exercise great vigilance that his discretion is not contaminated with personal interest.90

**Islamic thought of Maulana Maududi**

Maududi represents the core of Muslim fundamentalism and is easily distinguishable from the other fundamentalists. His views typify traditional Orthodoxy in fullness. Islam, in his opinion, is perfect both in terms of rationality and spirituality. It establishes a society in which human compliance to the will of God is taken for granted, and the revealed word of the Quran, in his opinion, lays down the foundation of a system which, if implemented in its true spirit, can guarantee happiness and welfare of all mankind. The intellectual cornerstone of the faith is *iman*, a term that he interprets by adhering strictly to the traditional explanation, which means undeviating loyalty to the five fundamental articles of the Faith. It means a firm belief in the infallibility of the Quran as the only source of law. Islamic Society rests on a covenant between God and man, and the message of this covenant is for the entire mankind and rises above the frontiers and barriers of race and nationality.

Islam is an antithesis of *kufr* (unbelief), which leads men to rebellion and ignites their evil propensities. Actions based on *Kufr* are not fortified by any ethical ideals. Maududi clearly argues that Islam does not inhibit innovation, but insists that all knowledge in every shape and form must be in accordance with the laws of *shariah*. The moment the belief in the unity of God is transmitted in to human spirit, it immediately becomes the fountain head of such excellences as generosity of mind, patience, uprightness, humility, modesty, courage, inner solace and outward satisfaction.

Like other fundamentalists religious scholars, he makes a distinction between the revelational aspects of the faith called *Din* and its traditional attributes which he calls *Shariah*. Unlike others, however, he ignores the role of history in the evolution of *Sharia*, and following the path laid down by traditional orthodox *Ulema*, he continues to emphasize that the laws of
Maulana Maududi reinterpreted the basic concepts of Islam very lucidly in a scientific, rational and appealing framework. Islam as a religion and its fundamentals like Muslim, Kalimah, Din, Shariah and Ibadah have been reinterpreted on the basis of reason and logic rather than passion and emotions. For Maulana it is the meaning rather than the utterances of the words that constitutes the essence of Islam as a religion. We can better understand the profound appeal of Maulana on Muslims, particularly the educated youth by reviewing some of his interpretations of Islam and its fundamentals as mentioned above. Maulana Maududi establishes the minimum conditions we should fulfill and the least we should do so that we can be called Muslims. We must first of all, recollect one important thing, What is Kufr and what is Islam?

Kufr means refusal to obey God, and Islam means total submission to God alone and refusal to accept any ideas, laws or commandments which contravene the guidance received from God. This contrast between Islam and Kufr has been clearly described in the Quran, Allah says: “Who so judges not by what God has sent down they are the unbelievers” (Al-Maidah:5:44)

“Judging” does not refer here to merely legal matters or court judgement. It applies to all those decisions which we all have to make everyday in our lives. We are all the time having to ask ourselves whether to do a certain thing or not, and how to act in varying circumstances. One way to reach a decision in every eventuality has been laid down in the Book of God and in the Sunnah of His Messenger, other ways are prompted
by our desires, by our culture and society, or by man made -laws. If we ignore or reject the way laid down by God, if we decide to conduct our lives according to some other way, we are, then, following the path of Kufr. If we do this always and in every portion of our lives, we are totally Kafirs. And if we obey the directions of God in some matters, while in others follow our own self, desires, society, or man -made-laws, then we are guilty of Kufr to extent of our disobedience. We may be half Kafir, or a quarter Kafir or lesser more. Put simply; Kufr exists in proportion to the extent of rebellion against the law of God.

Islam is nothing but man's exclusive and total submission to God. He is not a servant of his self, or of his ancestors, or of his family or nation, or of any ruler, general, leader, Mullah, Shaikh (titles given to a religious and spiritual guide)or any other person. He is a servant of God alone.

Says Allah:
Say [O Prophet]: “People of the Book! Come to the creed common between us and You, that we serve none but God, and that we associate none with Him, and none of us takes others as Lords, apart from God.” But if they turn away, say “Bear witness that we are Muslims” (Al-Imran3:83)

And further: What! Do they seek a din other than God’s, whereas unto Him surrenders who so is in the heavens and on earth, willingly or unwillingly, and unto Him all must return?(Al-Imran 3: 83)

One fundamental principle has been clearly and forcefully propounded here. True religion means total obedience and submission to God. Worshipping God does not mean merely that we bow before Him five times a day. It means that His commandments should be carried out at all times. We should abstain from what He has forbidden and do what He has commanded. In every particular find out what the commandment of God is, Never judge the right and wrong by what our own hearts desire, what our intellects suggest, what our forefathers used to do, what our families and relations prefer, what our society approves, what religious scholars tell us,
what a particular person orders or would be pleased by. If we follow any other person’s orders or suggestions in preference to God’s commandment, we are making that person a partner in Godhood. It would mean we were giving him that status which exclusively belongs to God. Authority to lay down what is right and what is wrong belongs to God alone. (Al-Anam 6:57) Worthy of worship is He alone who has created you and who keeps you alive. Every thing in the heavens and on earth obeys him. No stone obeys another stone, no tree obeys another tree, no animal obeys another animal. Are we then worse than animals, trees and stones, which obey only God, that we obey human beings like ourselves in preference to God? This the central message of the Quran, simple and emphatic.92

We become Muslims by reciting a few words called the *Kalimah*:
La ilaha ilia 'llah Muhammadu 'r-rasulu'llah
There is no God but Allah, Muhammad is the Messenger of Allah.

On pronouncing these words a man is supposed to have radically changed. He was a *Kafir*, now he is a Muslim, he was impure, now he is pure. He deserved Allah’s displeasure, now he deserves to be loved by Him. He was going into the Hell, now the gates of Heaven are open for him.

On a more concrete level, in social life, this *Kalimah* becomes the basis for differentiating one man from another. Those who recite it constitute one nation, while those who reject it form another. If a father recites it but his son refuses to, the father is no longer the same father, nor the son the same son. The son will not inherit any thing from the father, his mother and sisters may even observe *purdah* from him. On the other hand, if a total stranger recites the *Kalimah* and marries into a Muslim family, he and his children become eligible for inheritance.

The power of the *Kalimah* is thus so strong that it takes precedence even over blood ties, it can join strangers together into a nation, it can cut members of the same family off from each other.
Why should the Kalimah make such a big difference between man and man? What is so special about it?
After all, it contains only a few letters like ‘L’, ‘A’, ‘M’, ‘R’ and ‘S’. Joined together and pronounced, do they somehow have the power to work magic so as to radically change a man? Can merely saying a few words create such an enormous difference?
A little reasoning will immediately tell you that merely opening your mouths and uttering a few syllables can never have such an impact.
Idol worshippers no doubt believe that by reciting some formula of holy words mountains can be moved, the earth can be split and fountains can gush out of it, even though they do not know its meaning. This is because they ascribe supernatural powers to letters, and believe that only uttering them is necessary to make their powers work.
Maulana Maududi says with emphasis that this is not so in Islam. The effectiveness of words lies in their meaning. If they do not penetrate deep into our hearts and have an impact powerful enough to effect a change in our thoughts, in our morals, and in our actions, then their utterance is meaningless and ineffectual.
Maulana Maududi cites a few simple examples to illustrate this point.
Suppose we are shivering in cold weather and we start shouting, ‘cotton, quilt! cotton, quilt!’ The effect of cold will not be any less even if we repeat these words all night a million times on beads or a rosary. But if we prepare a quilt stuffed with cotton and cover our body with it, the cold will stop.
Or suppose we feel thirsty and shout the whole day, ‘water, water’, our thirst will not be quenched. What we need is to get some water and take a mouthful.
Or again, suppose we are suffering from cold and fever and we decide the best remedy is chant the name of medicines used to cure these illnesses. We will not get better, but if we actually take these medicines, cold and fever will disappear, insha allah.
This is exactly the position of the *Kalimah*. Mere utterance of six or seven words can not conceivably transform a *kafir* in to a Muslim, or an impure person in to a pure one, or a damned person into a favored one, nor can it send a man to Paradise instead of Hell. This transformation is possible only after we have understood the meaning of these words and made it penetrate our hearts and change our lives.

So, when we recite these words, you should be conscious what an important commitment we are making to our God, with the whole world as our witness, and what a great responsibility we are taking on as a result of our commitment. Once we have made the affirmation consciously, the *Kalimah* must inform all our thoughts and reign supreme in our whole lives; no idea contrary to it should form part of our mental furniture. Whatever runs counter to the *Kalimah* we must always consider false and the *Kalimah* alone true. After affirming this *Kalimah* we are not at liberty, as are the unbelievers to do as we like. We have to follow what it prescribes and renounce what it forbids.

If we recite the Kalimah in this manner, only then can we become true Muslims, only then is created that overwhelming difference between man and man that we have just been discussing.

Maulana Maududi further explains the meaning of the *Kalimah* and what we in fact pledge through it.

The literal meaning of the *Kalimah* is simple; there is no God but Allah; and Muhammad, blessings and peace be on him, is the Messenger of Allah.

The word *llah* found in the *Kalimah* means God. Only that being can be our God who is the Master, Creator, Nourisher and Sustainer, who listens to our prayers and grants them, and who alone is worthy of our worship and obedience.

Saying La ilaha ilia 'llah means two things.
First, we have acknowledged that the world has neither come into being without a God nor has many gods. God is there, He alone is God, and there is no other being except Him which possesses divinity.

Second, we have accepted that this same God is our Lord and Master as well as of the whole universe. We ourselves, and each and every thing that we have or is found in the world belong to Him alone. He is the Creator and the Provider. Life and death are under His command. Both trouble and comfort come from Him. Whatever one receives is really given by Him, whatever is taken away is taken away by His command. He alone should be feared. From Him alone should we ask any and every thing. Before Him alone should we bow our heads. He alone is worthy of worship and service. We are slaves or servants of nobody save Him, nor is any one else our Master or Sovereign. Our duty is to obey Him and abide by His laws--- and His alone.

This is the covenant which we make with Allah as soon as we recite La ilaha illa’ Ilah, and while so doing we make the whole world our witness.

If we witness this covenant, our hands and feet, the tiniest hair on our bodies and every particle on earth and in the heavens, all that witnessed us breaking our pledge, will testify against us in God’s court. We will find yourselves in such a hopeless position that not a single witness will be found to aid us. No barrister or trial lawyer will be there to plead our case. In fact, barristers and trial lawyers who in the courts of this world are themselves too often guilty of bending the law to their own ends, will themselves be standing there like us, in the same hopeless position. That court will not acquit us on the basis of forceful pleading, false witnesses, or forged documents. We can hide our crimes from the police in this world, but not from God’s police. The police here may be bribed, but not there. A witness in this world can give false evidence, but not Allah’s witness. The judges of this world can do injustices, but God can never be unjust. And there is no escape from the jail to which Allah sends the guilty.
It is a great folly— the greatest of all follies— to enter into a false covenant with Allah. Before making the covenant, think it through thoroughly and then scrupulously adhere to it. We are under no compulsion to give a mere verbal pledge; but empty words shall not profit us.

After La ilaha illa 'llah, we recite Muhammadu 'r-rasulu 'llah (Muhammad is the Messenger of Allah).

This means that we accept Muhammad, blessings and peace be on him, as the man through whom Allah has sent us His guidance. If we acknowledge Allah as Master and Sovereign, it is essential to know what His will is. What deeds should we perform that would please him and what deeds should we refrain from that would displease Him. What laws should we follow to receive His forgiveness and avoid His punishment?

To explain all this to us, God appointed Muhammad, blessings and peace be on him, as His Messenger; for this very purpose through him He sent His Book.

The Prophet, blessings and peace be on him, having lived according to God's guidance, showed us the way we should lead our lives.

So, when we say Muhammadu 'r-rasulu 'llah, we pledge to follow the way and law given by him and to reject any thing which runs counter to it. If, after making this pledge, we abandon the code of life brought by the Prophet, blessings and peace be on him, and follow different and conflicting laws, however widely they may be accepted, there can hardly be any worse liars and more dishonest people than us.

For we enter Islam only by solemnly affirming that we accept the code of life brought by him as the only true law and that we will faithfully follow it. It is on the basis of this affirmation that we become brothers unto Muslims, become eligible for inheritance from our Muslim fathers; on the same basis we were married to Muslim women, our children become legitimate and we secured the right to ask Muslims to help us, to give us alms and to be responsible
for the protection of our lives, property, honour and dignity. Nothing can be more dishonest if, in spite of all this, we break our pledge.

If we make the pledge of La ilaha illa 'llah Muhammadu r-rasulu llah with a full understanding of its meaning, then it is inconceivable that we will not comply with the laws of God even though no police or court forcing us to do so is visible in this world. To anybody who thinks that it is easy to break the laws of God because God's police, army, court and jail are unseen, and that it is difficult to break earthly laws because of the undoubtedly presence of the police, army, court and jails of the government, we would clearly say; our affirmation of La ilaha illa allah Muhammadu r-rasulu llah is simply not truthful. We are trying to deceive our God, the whole world, all Muslims and our own selves.

Maulana Maududi after explaining the meaning of this Kalimah draws our attention to the obligations that result from it.

What does it mean to say that Allah is the Master of every thing?
It means that our lives are not our property, they belong to God. Our hands are not ours, nor do our eyes, ears or any limb of our bodies belong to us. The lands we plough, the animals that work for us, the wealth and goods we derive benefit from—none of these is our own. Each and every thing belongs to God. And has been given to you as a gift.93

Meaning of Din, Shariah and Ibadah.

*Din* means obedience and submission.

*Shariah* tells us how to obey and submit, it is the law.

*Ibadah* means worship and service.

Acknowledging that some one is our ruler to whom we must submit means that we have accepted his *Din*. He now becomes our sovereign and we become his subjects. The commandments and the codes that he gives us constitute the law or the *Shariah* which we must follow.

Once we live in obedience to him according to the law laid down by him, we are serving and worshipping him, this is *Ibadah*. We, then, give him
whatever he demands, obey whatever he demands, obey whatever he orders, abstain from whatever he forbids, observe whatever limits he sets for our conduct, and follow whatever he instructs or decides in all our affairs. *Din*, therefore, actually means the same thing as state and government, *Shariah* is the law of that state and government, and *Ibadah* amounts to following and complying with that law. Whenever we accept some one as our ruler and submit to his orders, have entered that person’s *Din*.

If we accept that Allah is our ruler, we have entered Allah’s *Din*, if our ruler is some particular nation we have entered that nations *Din* if it is our own nation or our people you have entered the people’s *Din*.

To whatever we submit ourselves, we have entered its *Din*, and we are performing the *Ibadah* of the one whose laws we are following.94

A total *Din* whatever its nature, wants power for itself; the prospect of sharing power is unthinkable.

Whether it is popular sovereignty or monarchy, communism or Islam, or any other *Din*, it must govern to establish itself. A *din* with out power to govern is just like a building which exists in the mind only. But it is the building which actually exists, in which we actually live, that is important. Through its door we go in, through its door we come out. Its roof is above us, its walls surround us. We arrange our living pattern according to its shape and facilities.

What point is there, while living in a building whose architectural design obliges us to adopt certain living patterns, in pretending that we believe in a different sort of building altogether or that we are really living therein. We can not live in a building which exists only in our heads. In exactly the same way, there is no meaning in asserting that a certain *Din* is true while living our lives according to another *Din*. That Din alone is real and genuine whose authority is established on earth, whose laws are followed, and according to whose rules and regulations one’s affairs of life are conducted.95
In this section we briefly summarize their main literary contribution which had a profound impact not only on Pakistan and Egypt but throughout the World in general and in Islamic World in particular.

Perhaps the two most influential figure in contemporary Muslim revivalist thought are Sayyid Qutb (1906-66) of Al-Ikhwan-Ul Muslimun (the Muslim Brotherhood and Maulana Abu –al Mawdudi(1903- 79) of the Jamat-e-Islami (The Islamic Association). Both were prodigious writers whose books have been translated and circulated widely through out 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.

**Impact of Sayyid Qutb**

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 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.96

Sayyid Qutb was not a philosopher in the sense that he propounded any new school of Islamic Sharia or introduced concepts that had not been discussed before. He was only rejuvenating an ideology that had been the life-blood of the thinking of all true Muslims in every period of Islamic history. The element of originality is introduced, however, when he demonstrates
the extent to which Islamic Doctrine is superior to the Secular ideologies that are currently rampant in the world. He makes a comparative analysis and comes to the conclusion that in a world of revolutionary changes, Islam can not remain a pacific and a mute bystander. It must play an effective and decisive role, and use all its strategic and manipulative powers to open the pathways of goodness and human welfare.

Qutb's works carefully analyzed what he believed to be the disease of Muslims who struggle to fit alien models, attempting to replicate them in their own countries. He captured the hopes and dreams of those who sought to bring about changes to elevate the social order and to provide equitable distribution of wealth and power in society. He moved from a stance of an observer and interpreter of society, reflecting on its currents of thoughts and goals, to a revolutionary who charted the vision of a new order to which he wanted to lead all people. Having been disillusioned by all other solutions he formulated his own, grounded in the Quranic vision yet relevant for the every day life of Muslims in the Arab world.

Those influenced by his writings include the revolutionary Iranian students who helped topple the Shah's regime, also then most popular ideologue, Ali Shariati. A number of Qutb's books have been translated into foreign languages. The Office of the International Islamic Federation of student organizations in Kuwait has made several of his books available in English translation. They are highly recommended to the members of the Muslim Student Associations in the United States, who avidly read them to help raise consciousness for an Islamic order they hope to bring about when, up on their return to their respective countries, they will assume roles of leadership. His writings are also popular among members of the American Muslim Mission (popularly known as Black Muslims) who find his "evangelical" rhetoric and Quranic centeredness strongly supportive of their world view as they seek to transform American Society and convert others to the faith of Islam.
Sayyid Qutb's interpretation of the Quran has become very popular because of its clear literary style and its appealing didactic and homiletic approach. Thousands of copies of the thirty-volume interpretation have been purchased by people in all walks of life. It has become the standard by which the Quran's message is interpreted in many mosques and homes throughout the Muslim world. It has been extensively used by the author of *Tafsir al Muminin*, a popular exegesis of the Quran which has had wide distribution in Syria and is credited by a Syrian official as being the “secret weapon” of the Muslim Brotherhood revolution in that country.

Qutb's writings have also had a special impact on Islamic groups in Egypt, especially after 1971 when Sadat allowed them to resume their activities in an effort to combat his socialist opposition. His writings had special poignancy for those who shared the torture of Egyptian prisons under the Nasser regime. Sadat's assassins came from one of the same groups who quote Qutb for justification of their revolutionary fervor.

He memorized the Quran at an age of ten. His intimate and comprehensive knowledge of the Quran in the context of his religious upbringing seems to have had an abiding influence on his life. It was the anchor of his existence and functioned as the parameter of his intellectual endeavour as in 1950s he turned to Islam to provide meaning and direction for his life.

Qutb became extremely interested in English Literature and read avidly anything he could lay his hand on in translation.

Qutb's written work was prolific. Besides the interpretation of the Quran, he is credited with twenty-four books. He also contributed many articles to magazines, especially *al- Risalah*, discussing the issues that were being debated in the intellectual circles of Egypt at the time.

The first phase of his work was mostly literary, including poetry, stories and articles, and literary criticism. He was later to renounce all these works and regret ever having written them. In the late 1940s he wrote two books on Quranic topics, asserting in the introduction, “I have found the Quran.”
Like other Egyptian intellectuals who had been enamoured of the West, such as Taha Husayn, Ahmad Amin and his mentor Abbas Mahmud al-Aqqad, Sayyid Qutb underwent a transformation in the late 1940s. This came as a result of British war policies during World War II and as an aftermath of the creation of the state of Israel. The latter he perceived as a rejection of the rights of the Arabs to self determination and a rejection of their equality to Western man.

In 1949 he came to the United States to study educational Administration in Washington D.C. and in California. Hence he witnessed the wide and unquestioning support of the American Press for Israel. This along with what he felt to be the denigration of the Arabs left Qutb with a bitterness he was never able to shed.

Sayyid Qutb was small in build, very dark, and soft spoken. He was described by his contemporaries as extremely sensitive, humorless, very intense, and issue oriented. (He also appears to have suffered from a variety of ailments, at the end of his life he is reported to have carried medication with him where he went.) The swarthiness of his complexion may have been a contributing factor in his sensitivity to what he experienced as strong racial prejudice in the United States. He now felt that this country, which like many other young Arabs he had idolized, rejected him, his being, and his identity. He saw the injustice of the uprooting of the Palestinian, fully supported by America, with its implicit rejection of all Arab peoples.

Syed Abul Ala, an Islamic Ideologue and politician, was one of the most influential and prolific of contemporary Muslim thinkers. His interpretive reading of Islam has contributed greatly to the articulation of Islamic revivalist thought and has influenced Muslim thinkers and activists from Morocco to Indonesia.

His impact is evident in the exegesis of Syed Qutb of Egypt, as well as in the ideas and actions of Algerian, Iranian, Malaysian, and Sudanese revivalist activists. In South Asia, where Maududi’s ideas took shape, his
influence has been most pronounced. Jamat-e- Islami (The Islamic party), the organization that has embodied his ideology over the course of the past five decades, has played a significant role in the history and politics of Pakistan, India, Bangladesh, Sri Lanka, and the South Asian communities of Persian Gulf States, Great Britain, and North America.99

The collapse of Khilafat Movement in 1924 was a turning point in Mawdudi’s life. He lost faith in nationalism, which he believed had led the Turks and Egyptians to undermine Muslim Unity, and became suspicious of the congress party’s manipulation of nationalist sentiments to serve Hindu interests. His views became openly communalist, revealing an opprobrium for the nationalist movement and its Muslim allies. At this time he found himself at odds with the Jamiyat and decided to part ways with his Deobandi mentors, who had chosen to support the Congress Party in the interests of ridding India of British rule. No less opposed to British rule, Maududi advocated an Islamic and imperialist platform that asserted opposition to colonialism together with safeguarding Muslim interests. The communalist rhetoric, articulated in terms of religious symbolism, gave place to revivalist discourse when taken to its logical conclusion. This course of events, moreover, soon imbued Maududi with a sense of mission, permitting him to articulate his views as a discrete religious and political platform.

In 1925 a young Muslim activist assassinated the Hindu revivalist leader Swami Shradhanand. The Swami, who had advocated reconverting low caste converts to Islam back to Hinduism, had publicly slighted Muslim beliefs. The assassination led to a widespread criticism of Islam as a religion of violence by the Indian Press. Angered by this response and summoned to action by Mohammad Ali’s sermon at Delhi’s Jamia Mosque encouraging Muslims to defend their faith, Maududi took it upon himself to clarify to critics Islam’s position on the use of violence. The result was his famous Treatise on War and Peace, violence and Jihad in Islam, Al-jihad fi al-Islam (Jihad in Islam) This book was the only systematic explanation of
the Muslim position on Jihad in response to criticism by the press, and it remains one of the most articulate exposition of this theme by a revivalist thinker, it received warm accolades from the Muslim community and confirmed Maududi’s place among the Muslim literati.

Maududi became convinced that his vocation lay in leading his community to political and religious salvation. The direction which this Endeavour was to take was, not, however, entirely clear.

In 1928 Maududi moved to Hyderabad and immersed himself in writing. He completed a number of translation projects, historical accounts of Hyderabad, and religious texts at the behest of the nizam’s government, the most important of which was his seminal introduction to Islam, *Risalah yi Diniyat* (later translated as Towards Understanding Islam). It was here that he first grew a beard, adopted India-Muslim attire, and underwent a conversion experience, one which was religious in content but motivated by his understanding of political imperatives. The political situation in Hyderabad, the last remnant of Muslim rule in India, was highly precarious at that time. The majority Hindu population had begun to assert itself, and the power of the nizam was on the wane. Maududi did not remain unaffected by what he witnessed in his birth place. He became convinced that the decline of the Muslim power stemmed from the corruption and pollution of Islam, the centuries of dross that had obscured the faith’s veritable teachings. Conversely, the salvation of Muslim culture lay in the restitution of Islamic institutions and practices, once the culture was cleansed of the unsavoury cultural influences that had sapped its power. He therefore encouraged the nizam’s government to reform Hyderabad’s Islamic institutions and promote a veritable teachings of the faith. The government’s subsequent inaction disheartened Maududi and led him to lose trust in the existing Muslim Political structures and instead to look for a new, all inclusive socio-political solution.
Maududi’s revivalist position was in fact radical communalism. It asserted Muslim rights, proposed a program for promoting and safeguarding them, and demanded the severance of all cultural, social and political ties with Hindus in the interest of purifying Islam. He went so far as to advocate a separate cultural homeland for Indian Muslims.

In 1932 Maududi purchased the journal *Tarjaman al-Quran*, which became a forum for his views. The rapid changes that characterized the passing of the Raj, however, convinced Maududi that the pen alone was unlikely to affect the course of events significantly. He thus became interested in an organizational expression of his ideas.

In 1938 he agreed to head *Darul-Islam*, a religious education project conceived by Mohammad Iqbal at Pathankot, a hamlet in Punjab. At *Darul-Islam* Maududi devised a model Islamic community, which he hoped would spearhead the reform of Islam in India. Meanwhile he remained intensely interested in Politics. He became embroiled in the struggle between the Pakistan Movement and Muslims of the Congress Party, always maintaining his independence of thought from the two positions. He lambasted first the Muslim supporters of the congress, many of whom were his mentors in the *Jamiyatul Ulema-i-Hind*, for betraying the Muslim cause, and then turned his attention to the Muslim League, which he chastised for its secularist communalism. As a result of Maududi’s activism, the project acquired an increasingly political tone, leading him to leave Pathankot for more direct political activity in Lahore. There he taught at the Islamiyah college and joined in debates over the future of the Muslim community. It was at this time that the idea of an organizational expression for his ideas, combining a model community and a political party, found shape in Maududi’s thought and works.

In August 1941, Maududi, with a number of young ‘ulama’ and Muslim literati, formed the *Jamat-i-Islami* (Islamic Party). The party soon moved its Headquarters to Pathankut, where Maududi and his cohorts articulated the
party’s ideology and plan of action. The Jammat began to organize across India, but it did not evolve rapidly enough to have an impact on developments in the Muslim community there.

When India was partitioned, Maududi divided the Jammat into independent Indian and Pakistani units. He moved to Lahore to assume leadership of the Jamat-i-Islami of Pakistan. The communalist agenda was replaced by the campaign to establish an Islamic state. During the early years of Pakistan Maududi did much to mobilize public opinion for the cause of Islam, pushing the Ulama to demand an Islamic constitution. He soon became identified as an enemy of the state and was accused of opposing Pakistan and of being a tool of India and a subversive element.

Between 1948-1950 he was imprisoned for refusing to lend religious legitimacy to the government’s military campaign in Kashmir. In 1954 he was again imprisoned, and this time sentenced to death, for his role in instigating the disturbances against the Ahmadiyah in Punjab in 1953-54. His sentence was later commuted, and he was released from prison in 1955. He was incarcerated on two other occasions, in 1964 and again in 1967, for challenging the regime of Ayub Khan.

In 1969 Maududi instructed the Jamat to launch a national anti left campaign to forestall the Awami League’s effort to gain independence for the East Pakistan, and to keep the Pakistan Peoples Party out of power. The Jamaat failed on both counts, it lost the elections of 1970 and was overshadowed by the left in the first open elections in the country. Taking stock of the defeat, after serving thirty years at the helm of the Jammat, Maududi stepped down as the president (Amir) of the Party. Although he continued to exercise much power in the Jamaat as well as in the national politics in subsequent years, most of his time was dedicated to writing.

Throughout his years of political activity Maududi continued to produce an impressive numbers of articles, pamphlets, and books. His oeuvre has not only made him the foremost revivalist thinker of his time, but has also
confirmed his place as an important force in traditional religious scholarship. His Quranic translation and commentary, *Tafhim al-Quran* (Understanding the Quran), begun in 1942 and completed in 1972, is one of the most widely read Quranic commentaries in Urdu today. Although written in a popular style and with a revivalist agenda, it has found a place in the Classical Islamic scholarship of the sub-continent.

In his numerous works Maududi elaborated his views on religion, society, economy and politics. They constitute an interpretive reading of Islam that sought to mobilize faith for the purpose of political action. His ideological perspective, one of the most prolific and systematic articulations of the revivalist position, has been influential in the unfolding of revivalism across the Muslim world. The contours of Islam's discourse with socialism and capitalism were first defined by him, as was much of the terminology associated with Islamic revivalism, including, "Islamic revolution", "Islamic state", and "Islamic ideology."

Maududi's reading of Islam began with a radical exegesis. His vision was chiliastic and dialectic in that it saw the battle between Islam and un-Islam (*Kufr*)—both the West and the Hindu culture of India—as the central force in the historical progression of Muslim societies. This struggle, argued Maududi, would culminate in an Islamic state, which would in turn initiate broad reforms in society, thereby erecting a utopian Islamic Order. With this agenda, Maududi advocated a view of Islam that mobilized the faith according to the needs of political action. He rationalized Islam into a stringent belief system, predicated upon absolute obedience to the will of God and amounting to a command structure that aimed to transform society and politics. By reinterpreting such key concepts as divinity (*ilah*), god\lord (*rabb*), worship (*ibadah*), and religion (*din*) he recast the meaning of the Muslim faith so that social action became the logical end of religious piety, and religion itself became the vehicle of social action.
Despite the radicalism of his vision and his polemic on Islamic revolution, Maududi’s approach to politics throughout his career remained irenic. He continued to believe that social change would not result from mobilizing the masses to topple the existing order, but from taking over the centers of political power and effecting wide-scale reforms from the top down. In Maududi’s conception, Islamic revolution was to unfold within the existing state structures rather than after their destruction. He disparaged the use of violence in promoting the cause of Islam and defined the ideal Islamic state as a “theodemocracy” or a ‘democratic caliphate’.

Moreover, education rather than revolutionary action was the key stone of his approach to Islamic activism. In this regard Maududi’s position, as manifested in Jamat’s politics, stands in contrast to Ayatollah Ruhollah Khomeini’s example, it has provided Islamic revivalism with an alternate paradigm for social action that may prevail among revivalists in the years to come. 100
REFERENCES AND NOTES

86. Ibid. 69-73.
87. Ibid. p. 78-81.
89. Ibid. p. 91-93.
91. Ibid. p. 55-56.
93. Ibid. p. 69-75.
95. Ibid. 297-298.
96. opt. cit. p.90.
100. Ibid. p. 73-75.