Chapter III

POLITICAL APPROACH TO DA‘WAH
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Islam gives due importance to the institution of State. The Islamic State is a religious obligation because it is the foremost instrument of the execution of Qur’anic laws. Without a political support and the availability of State execution, the Qur’anic laws could not be implemented totally. Islam seeks to establish a world community with complete equality among peoples, without any distinction of race, class, or country. It seeks to convince the people by advice, laying no compulsion in religious beliefs and every individual being personally responsible to God. To Islam, government signifies a trust in which the functionaries are supposed to serve the people and never exploit them.

Da‘wah also means struggle in the way of Allāh. This is because jihad in Islam is a struggle to reform people and to implement the laws of Allāh in this world. There are many levels of jihad in Muslim’s life such as jihad by tongue, jihad by hand and finally jihad bi al qitāl, which is the struggle to fight against the evil forces. The word jihad basically means an endeavor towards a praiseworthy aim, though it bears many shades of meaning in Islamic context. Jihad may be expressed as a struggle against one’s own evil inclinations and save oneself from being corrupted. To struggle for the righteousness and to rectify the ummah as a whole is also its purpose.

Sayyid Abul A‘la Mawdudi (1903-1979) was one of the most influential and prolific contemporary Muslim thinkers. His interpretive reading of Islam has contributed greatly to the articulation of Islamic revitalizing thought and has influenced many thousands around the globe. Mawdudi recognized that the pen alone was not enough to affect the course of events significantly and became interested in the organizational ideas. He therefore encouraged the Nizam’s government to reform Hyderabad’s Islamic Institutions and to promote the veritable teachings of the faith. The government’s subsequent inaction disheartened Mawdudi and led him to lose trust in the existing political structures and instead to look for a new all-inclusive socio-political solution.

Mawdudi was convinced that his potentials could be utilised in leading his community to political and religious salvation. So he designed programmes for upgrading and protecting the Muslim rights and demanded severance from all cultural, social and
political ties with Hindus in the interest of purifying Islām. He was of the opinion that the Muslims should have a separate state where, the Islāmic laws could be implemented and thus an ideal Islāmic state could have been established.

Around 1920, Mawdudi began to take interest in politics. He participated in the *khilāfat* movement, and was also involved with a secret society, but soon became dissatisfied with the very idea of such societies. Mawdudi also became associated for some time with the *tahrik-i hijrat*, which was a movement in opposition to the British rule over the India and urged the Muslims of the country to migrate in masses to Afghanistan. In 1928, Mawdudi moved to Hyderabad and devoted himself in research and writing. It was in this connection that he took up the editorship of the monthly *Tarjuman al-Qur'ān* in 1933, which since then has remained the main vehicle for the dissemination of Mawdudi’s ideas.

Initially he concentrated on an exposition of the ideas, values and basic principles of Islām. He paid special attention to the questions arising out of the conflict between the Islāmic views and the contemporary Western World views. He also attempted to discuss some of the major problems of the modern age and sought to present Islāmic solutions to those problems. He also developed a new methodology to study those problems in the context of the experience of the West and the Muslim world, judging them on the theoretical criterion of their intrinsic soundness and viability and conformity with the teachings of the Qur’ān and the *sunnah*. His writings disclosed erudition and scholarship, a deep perception of the significance of the teachings of the Qur’ān and the *sunnah* and a critical awareness of the mainstream of Western thought and history.

In the mid-thirties, Mawdudi started writing on the major political and cultural issues confronting at that time and tried to examine them from the Islāmic perspective. In the meantime, an invitation from the philosopher-poet Muhammed Iqbal persuaded him to leave Hyderabad and settle down at a place, which lay in the Eastern part of Punjab, in the district of Pathankot. Mawdudi established an academic and research center called *Dar al-Islām* where, in collaboration with Iqbal, he had planned to train competent scholars to produce works of outstanding quality on Islām, and above all, his aim was to carry out the reconstruction of Islāmic Law.
Around the year 1940 Mawdudi developed ideas regarding the importance of a more comprehensive and ambitious movement and this led him to launch a new organization under the name of the *Jamaʿat-e- Islāmi*. Mawlana Mawdudi founded this organisation mainly because of three reasons;

i) To save the Muslims of India from exploitation, if the country was not divided;

ii) To hold up the remaining Muslims of India, if the country was divided;

iii) To prevent the new Muslim state from becoming virtually a non-Islamic state, if a new country would be emerged. It was after reflection on these three problems that the idea came about to Mawlana Mawdudi of setting up an organization to be known as the *Jamaʿat-e-Islāmi* to deal with the situation.\(^7\)

In 1947, two independent states were carved out of the subcontinent – Pakistan and India. The *Jamaʿat* was also divided as *Jamaʿat-e-Islāmi*, India and the *Jamaʿat-e-Islāmi*, Pakistan. In August 1947 Mawdudi migrated to Pakistan and he concentrated his efforts on establishing a truly Islamic state and society in that country. Consistent with this objective, he has written profusely to explain the different aspects of the Islamic way of life, especially the socio-political aspects. This concern for the implementation of the Islamic way of life has also led Mawdudi to criticize and oppose the policies pursued by the successive governments of Pakistan and to blame those in power for failing to transform Pakistan into a truly Islamic state.\(^8\)

Mawlana Mawdudi realized that the decline of Muslim power was due to the misrepresentation of Islām. Conversely, the salvation of Muslim culture lay in the restitution of Islamic Institution and practices. The restitution was impossible until an Islamic state had been established.

**Politics: The Most Important Field of Action**

Mawlana Mawdudi regards politics as his most important field of action because according to him a revolution is necessary to bring submission to the creator, to ward off hypocrisy and contradictions in the society and to become a true Muslim. The present system stands on the foundation of unbelief, atheism, polytheism, sin and immorality.
The thinkers who designed this system and the statesmen who run it are all people who have turned away from Allah and broken the bounds of His laws. As long as the leadership remains in their hands, as long as they direct, control and lead in the fields of science and learning, in literature and art in education, information and broadcasting, law-making and law-enforcement, finance, industry, trade, administration, and international relation, it will be very difficult to live as a Muslim in this world.\(^9\)

According to Mawlana Mawdudi the reforms, which Islam seeks to bring about, cannot be accomplished merely by preaching and by sermon. It requires the use of political power and authority also. To seek for governmental power and to strive for its acquisition so as to make the truth prevail in human life and so as to implement the shariah and to enforce the punishment laid down in God’s law is an unavoidable duty of each and every Muslim. As long as the immoralists and the errant remain as leaders and guides in any corners of the world, there is no chance for a healthy and good socio-cultural development. Hence the fact of being a Muslim demands to put an end to the leadership of awful people and replace them with the people having true Faith.

**Establishment of “Din”**

Mawlana Mawdudi observes din as acknowledging the sovereignty and leadership of Allah and obeying his commands. The prophets were given the instruction: "Aqm-ud-din" "Establish this din", or "Keep this din established", “iqamat” means both to establish and to keep established, and the Prophets were appointed to perform both the functions.

The word iqamat (to establish) when used in respect of things, which is spiritual in nature it implies preaching it, acting according to it, introducing it and enforcing it practically. The shariah, which has been given to the ummah of Muhammad (SAW), is the din of this time, and to establish the same is to establish the din. Those who studies the Qur’ān carefully will see that this Book does not envisage that its adherents will live as subjects of the disbelievers and will pass a religious lift under them, but the Qur’ān demands from
its followers that they should struggle with their lives for the intellectual, cultural, legal and political supremacy of the true Faith; and it gives them a programme for the reformation of human life. The major part of shariah such as zakāt, jaziya, jihād, 'adl, prohibition of interest, the laws of retribution for the crimes etc., can be acted upon only when the political and economic system of the country is entirely in the believers' hand. The Holy Prophet (SAW) himself subdued entire Arabia by means of both preaching and the sword and established in it a fully fledged system of government with a detailed law, covering all aspects of life, from beliefs and rites of worship to personal conduct, collective morality, culture and civilization, economic and social life, politics and judiciary, peace and war. This entire work of the Holy Prophet (SAW) should be accepted as a commentary of the command of "iqama-i- din" (establishment of dīn)\textsuperscript{10}

Mawdudi holds the strict view that man should never allege to a system, which runs against the rule of Allāh, and that man should strive to put an end to the un-Islāmic rule and establish the Islāmic rule. The prophets’ first duty was to establish the dīn wherever it was not established, and then they were liable to maintain the prominence and purity of dīn where it has been already established. The Qur’ān openly proclaims that it will have its own rule established; and the Muslims should struggle with their lives and wealth to gain the socio-political supremacy of the world.

Explaining the term ‘ummaht-i-wasat’ (the community of the middle path) which appears in the Qur’ānic verses (2:143), Mawlana Mawdudi holds that the position of standing witness before all mankind on behalf of God, which has been granted to this community, amounts to it’s being empowered with the leadership of all mankind. This is a great honour and a heavy responsibility that demands the Muslim community to take over the leadership of the world.\textsuperscript{11}

\textit{Tauhīd}

According to Mawdudi the establishment of an Islāmic State is related to one’s belief. The acceptance of ‘tauhīd’ does not mean to merely believe that God is one, but a man who has belief in tauhīd is also supposed to accept Allāh as the Creator, Master and
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Sovereign of this Universe. He is the authority and no one has the right to command other than Him. He decides the do’s and don’ts. In short all the qualities and powers of God, which Islām preaches, should be accepted. Now the belief in Allāh implies that man’s head is made to bow before God alone and consequently rendered incapable of bending down before anyone else.¹²

According to Mawdudi the root cause of all evils is the man’s acceptance of supremacy and over lordship of anything other than Allāh. Becoming subservient to forces other than God tends to polytheism. The moral weakness of Muslim is also one of the fundamental defects that stand on the way of progress for the establishment of dīn.

Mission of Prophets

The prophets undertook the mission of da‘wah with due confidence and their mission owned a particular nature. First of all they tried to revolutionize the intellectual and mental outlook of humanity and instilled Islāmic attitude before them to such an extent that their way of thinking and behaviour becomes Islāmic. The Prophets also regimented the believers and moulded their lives after the Islāmic pattern with the view to struggle for power and seize it using all available means and equipments. The Prophets ultimately aimed to establish Islāmic rule and organize the various aspects of social life on Islāmic bases. They also adopted the means to widen the sphere of Islāmic influence in the world.¹³

According to Mawlama Mawdudi the ultimate aim of all the Prophets has been to establish the kingdom of Allāh. To enforce an Islāmic system into a civilization is impossible until the authority possess due political power and force. Without the power to enforce, it is meaningless to expect a just and pious nation by merely presenting a doctrine or a way of life. The prophets never forced the unbelievers to change their beliefs but they never compromised with unbelievers to remain in authority and yield
power for their own ends. Some Prophets wholly and some partially succeeded in establishing the kingdom of Allāh on the earth.

The foremost feature, which Mawdudi observes in Prophet’s mission, is the abolition of all distinctions such as colour, race, language, country etc. The Prophet propounds tenets for the welfare of all mankind. The most detrimental thing that ruined mankind was the differentiation developed among mankind. The Prophet managed to establish the sovereignty of Allāh and united all the human being to one ummah.

Prophet Mohammad (SAW) started his mission in Mecca and first of all fought against ignorance. The Prophet’s behaviour and conduct, his deeds and words, his treatment of others and his attitudes towards human beings and his sincere service won the hearts of the people. Thus his message also was accepted by a large number of people in Mecca. The Prophet was a perfect embodiment of the principles that he preached and the precepts that he enjoined. Within thirteen years the Prophet (SAW) was able to gather around him a group of courageous and dedicated people and then he migrated along with these people to Madina, where he set up in the first instance a small city-state. But soon this tiny state became a challenge to the whole of Arabia. The new social order brought by Prophet Mohammad (SAW) was a perfect manifestation of the Islamic ideals of human civilization and culture, of morality and private ethics, of social justice and economic equity, of brotherhood and fraternity, of solidarity and cohesion. Thus the remaining ‘world’ recognized that what type of man Islām wants to produce and what type of society and economy it wants to establish and what all blessings this brings to human life.

The collective life of the Prophet’s companions was governed entirely by the principles and precepts of Islām. The community pledged to bear the standard of God and uphold His cause in the world. This became the collective ideal of the community. And it was generally believed that the very purpose of the establishment of the Islāmic State was to enforce the principles of Islām in the territories under its sway and to strive to spread the Faith to other parts of the world. The propagation of Islām was the mission of the new community.
Mawlana Mawdudi relates the triumph of Islām with the establishment of an Islāmic State. The Prophet succeeded in creating the new community with a new code of public morality and a new pattern of individual character. This new State had succeeded in setting up a living embodiment of the principles and ideals of Islām and has also been the standard bearer of the Faith in the world. The civilization and culture of that society was perfectly in accord with the spirit of Islām, and the State was, governed exclusively by the laws of Islām.

Mission of Muslims

Islām is the name of a movement, which arose to eradicate all immoralities from the world, and Muslims are the people who uphold highest morality and stand as the bearers of moral reform.\(^{18}\) He should strive to put an end to the worldwide tyranny and chaos. He should uproot the domination of man on man and build a new world on the lines indicated by the Qur’ān in which humanity should regain its proper place and men may live with honour, freedom, equality, justice and brotherhood.\(^{19}\)

For a true believer, the Islāmic movement should be the very purpose of his life. He should dedicate his life and death for it. Even if one and all of this would oppose him, still he should contend with it single handed and undaunted. He should maintain and consolidate the existing so called Muslim society, which has gone far away from the path of Islām. Mawdudi argues that the deterioration and down fall of man brought by the modern culture and civilization is very manifest and in this critical stage, if none comes forward with a positive methodology and offers alternative principles for developing a new order, the entire world may slide into the void of a terrible darkness. Thus it is very necessary that the Islāmic way of life in all its fullness should be spelled out and put into practice.

Defence of Islām

Mawlana Mawdudi considers \textit{jihād} as the spiritual vigor and physical struggle exerted by a Muslim for upholding the banner of Islām. Technically it is applied for the fight against the enemies of Islām. If an enemy invades a Muslim country, \textit{jihād} becomes
obligatory as namāz and fasting. If the Muslim inhabitance of that country is unable to defend the attack, it is obligatory for each and every Muslim in the neighboring countries or territories to help them. If their help is inadequate to retrieve the enemy, it becomes as obligatory as prayer and fast on the Muslims of the whole world to help them, that is, whoever of the Muslims keeps away from rendering the required help would be accountable for his act. In such cases jihād excels in importance even the prayer and fast, because this circumstance tests the faith of a believer.20

The objective of Islāmic jihād is to put an end to the dominance of the un-Islāmic systems of government and replace them with Islāmic rule. Although initially it is the duty of every member of the Islāmic movement to work for revolution wherever he lives, the final purpose is nothing but a worldwide revolution. Any revolutionary ideology, which upholds the good of all mankind and not of a mere national unit, cannot limit its horizons to those of any single country or nation.21

According to Mawlana Mawdudi promoting the cause of Islām or defense of Islām is one of the obligatory duties of a Muslim. He considers it as the very essence and the soul of Islām. Sacrificing the wealth and life in the cause of Islām is expected from each and every Muslim and keeping away from the cause of defending Islām is considered as anti Islāmic. Islām intends to bring about this revolution not in one country or in a few countries but the entire world.

The Qur’ān is the blue print and guidebook that draws a quiet, kind hearted man from his isolation and seclusion and place him upon the battlefield of life to challenge a world that had gone astray. It inspires him to raise his voice against falsehood and pitted him in a grim struggle against the standard bearers of unbelief, disobedience, waywardness and error. The man who struggle for the task of calling people to God meet the various experiences encountered at the time of It’s revelation, which includes the initial preaching stage of Mecca, the constant persecutors faced by the bearers of Qur’ānic message, the migration of Muslims towards Abyssinia and Madina. The various campaigns directed against the infidels etc., and thus he can grasp the essence of Qur’ān. Only those who engage constantly in the struggle to remove unbelief and ignorance can understand the true spirit of Qur’ānic revelation. 22
According to Mawlana Mawdudi, the only way to acquire the full appreciation of the spirit of Qurʾān is to involve in the struggle, which enables the fulfillment of the mission of Qurʾān. The mission of Qurʾān is to engage constantly in the struggle to remove unbelief and ignorance and thus the true spirit of Qurʾānic revelation can be comprehended.

Migration

Mawlana Mawdudi refers to the Qurʾānic verses 4:88-89, for declaring that, the believers who continue to leave in non-Islāmic territories without any legitimate cause would be deemed hypocrites. It is only permissible for a believer to live under the domination of an un-Islāmic system on one of the following conditions:

1) If the domain of Islām does not extend a general invitation to all of them or leaves its doors open to them.
2) If the believer lacks the means to get out of his homeland and thus stays there, but does so with utmost disinclination at unhappiness.
3) If the believer struggles to put an end to the hegemony of the un-Islāmic system and to have replaced by the Islāmic system of life.

If neither of these condition exist, a believer who continuous to live in a land where un-Islāmic order prevails, commits an act of continuous sin.23

According to Mawlana Mawdudi the famous tradition that “there is no hijrah after the conquest of Mecca” is specifically related to the people of Arabia of that time and does not embody a permanent injection.24

Shaykh ʿAbd al-ʿAziz bin Salih al-Jarbū, in his book ‘A Call to Migrate’ quotes various Qurʾānic verses and ahadīth about migration. Where he gathers the names of various famous scholars, who have the opinion that the Qurʾānic verses and ahadīth which mention about migration are not bound for the period of Prophet Muhammad (SAW), but is valid for all ages. The scholars those who he mentions are al-Khattābī, at-

\textbf{Defects of the existing political systems}

According to Mawlana Mawdudi, all organisations of the modern world are based on three fundamental principles such as Secularism, Nationalism and Democracy. These three principles are the root cause of all those calamities and troubles in which humanity is involved today.

Irreligiousness or worldliness is the foundation stone of secularism. It confines the concept of God as a personal enterprise and ultimately leads man to atheism. In a secular society the principles are formulated according to the changing passions of the people and this leads finally man to reduce himself to an irresponsible and unbridled slave of one’s own self.\textsuperscript{26}

Nationalism is curse of this age and in the modern age its character has been deteriorated to national selfishness. In this system the country uses all the fair and unfair means for the protection of its own interest. To achieve this, they never consider the emotions or feelings of any country or individual.\textsuperscript{27}

The system of democracy was initiated to loosen the oppressive grip of monarchs and feudal landlords over the masses. But in this system there is nothing to do with what is right, wrong, justice or injustice before the eyes of Lord. The opinion of majority is considered as right and just. A nation, which is selfish and irreligious legislates laws against the will of God.\textsuperscript{28}

He relentlessly criticized the new-fangled ideologies, which had begun to dominate the Muslim minds and attempted to show the hollowness of those ideologies. Mawlana Mawdudi criticized the ideas of nationalism, secularism and democracy and he explained its dangerous postulation as well as its incompatibility with the teachings of Islam. Mawdudi also emphasized that nationalism in the context of India meant the utter destruction of the collective identity of Muslims.
As an alternative for the principles of secularism, nationalism and democracy Mawlana Mawdudi puts forward another three principles such as (a) submission and obedience to God, (b) humanism and (c) vicegerency.

The first principle i.e., submission to God or sovereignty of God implies that all the people should accept God as the creator, master and sovereign in the sphere of all social, cultural, economic, educational, legal and international relation. The principles and restrictions laid by the Lord should be accepted instead of man’s own wish and will.29

The second system humanism, which is against nationalism, is an ideological system, which is build upon God’s will. In this system all the discriminations on the basis of nation, tribe, race, colour, and language are to be eliminated and equality would be established. National love and national goodwill could be maintained but national selfishness and national prejudice would never be tolerated. The principle of humanism demands that every nation should regulate its own affairs but not a single nation have the right to suppress another nation and all nationalities that agree in the fundamental principle of human civilization should have full co-operation among themselves in matters concerning human welfare and happiness.30

The third principle ‘Vicegerency of the people’ instead of ‘Sovereignty of the people’ has no disagreement with goals of true democracy and originally it was introduced and implemented by the Muslims before the West. The disagreement is with the new-fangled democracy, which puts forward the principle of unrestricted sovereignty of the masses that tends towards disaster. In this system the right of sovereignty vests in Allāh alone. The authority is the representative of God and he implements the rules and regulation revealed by Allāh. Man made rules lead to disaster and the divine rules always lead to success.31

Mawlana Mawdudi appeals to all Muslims to strive to establish this rule, which is a blessing and a matter of reward He appeals to the conscience of all men to observe and test them for themselves and see whether the welfare of the whole world depends on accepting these truthful and sacred doctrines or the immoral principles.
Nature of Work

It is the responsibility of the workers and leaders of the Islamic movement in a particular country to intelligently and correctly assess the nature and type of despotism under which they must live and keeping that in view, to discover ways and means to struggle against it and seek out new opportunities to serve the Islamic cause. The nature and extent of despotism in the different Muslim countries is so varied that it is not possible to suggest any one standard procedure. But in all these cases the methods and techniques of secret underground movements and bloody revolutions should be avoided. They must be prepared to work for the cause of Allāh openly and peacefully even if they must face great risks, undergoes suffering and even though it may mean prison and the gallows.

Establishing the supremacy of Islām means ‘helping God’. When man strives to spread God’s true religion and to enthrone it in this world, he is honoured with the status of God’s ally and helper, which is the zenith of man’s spiritual growth.

The Qur’ānic injunction ‘jahidu’ i.e. strive hard in the way of Allāh is that the Muslims are bound to use all their strength to engage in vigorous struggle against those forces, which forcefully prevent the masses from living in obedience to God. This struggle brings man closer to God and enables him to attain true success.

Mawlana Mawdudi stresses that a believer should fight to cease the disobedience and persecution, which exists in this world. This includes all the systems of government other than the Islāmic one. Islām seeks to put an end to this and replace it by a state of affairs in which people live in obedience to the law of God alone.

Revivalist Concept of Mawlana Mawdudi

Mawlana Mawdudi puts forward clear definition for Islāmic revival. According to him Islāmic revival is neither making compromises with non-Islāmic elements, nor preparing new blends of Islāmic and anti-Islāmic culture but it is cleansing Islām of all ungodly elements and presenting it and making it flourish in its original, pure form. Considered from this viewpoint a mujaddid (revivalist) is a most uncompromising person.
with regard to non-Islamic ideologies and he is a man least tolerant to the presence of even a tinge of un-Islamic factor in the Islamic system.\textsuperscript{35}

Struggle Against \textit{Jahiliyyah}

Mawlana Mawdudi’s revivalist approach starts from the struggle against the ‘\textit{jahiliyyah}’ existing in the present world. According to Mawlana Mawdudi, \textit{jahiliyyah} includes all worldviews and systems of thought, belief and action, which deny God’s sovereignty and authority of Divine guidance. The conflict between Islam and \textit{jahiliyyah} existed throughout the ages. All the Prophets fought against the \textit{jahiliyyah} and strived to establish the sovereignty of God and they attained various degrees of success. The real dispute between the Prophets and their people, or the rulers of their time, was not about the question of existence of God, but the point in dispute was who is their real ruler and master?\textsuperscript{36}

Mawdudi employs the term \textit{jahiliyah} as the antithesis of Islam. He applies this term to all worldviews and systems of thought, which deny God’s sovereignty. Islam is opposed to \textit{jahiliyah} in all its shapes and forms. According to Mawlana Mawdudi, Islam can never become a living reality unless the dominance of \textit{jahiliyyah} is brought to an end. And this was the reason for what the prophets struggled throughout their lives.

Islam seeks to bring about a total revolution in human life according to Divine guidance. This revolution begins by providing man with a set of beliefs, an outlook on life, a concept of reality, a new scale of values, a fresh moral commitment, and a transformation of his motivation and personality. This process results in a whole series of change in the lives of the individuals, leading those individuals to develop a community of faith. This community grows to an ideological movement, which engages in bringing about social change in the desired direction. This effort aims at the reconstruction of the human life as a whole and leads to the building of a new society and state in its ideal form is characterised by Mawdudi as \textit{khilafah \‘ala minhaj al-nubuwah} (caliphate on Prophetic pattern).\textsuperscript{37} Mawlana Mawdudi builds a conceptual framework to analyse the genuine movement towards Islāmic revival.
Preliminary Steps of Islāmic Revival

a) An analysis of the situation as it prevails in relation to conflict between Islām and *jahiliyyah* in a given space-time context. A clear and straightforward appraisal of the situation is necessary in order to know the forms *jahiliyyah* has assumed, the sources from which it is being nourished and the sensitive points on which tensions and conflicts exist between Islām and *jahiliyyah*. The sources of weakness in contemporary Muslim life should also be examined and a sound diagnosis should be made so that one is clear about the major ailments from which Muslim society suffers at a given period of history.

b) The chief objective of this intellectual effort should be to hammer out a strategy, based on the above analysis, in order that Islāmic principles once again become operative in the lives of the Muslims.

c) For the preparation of a realistic strategy it is also essential to examine the resources that are available at a given period of time. It is only in the light of self-evaluation and a careful assessment of the mental, moral and material resources, which are available, that a blueprint for revival can be worked out. The effort must harness the most effective means available for the achievement of the above-mentioned objective.38

The Major Elements of Islāmic Revival

(a) The ideals and principles of Islām should be restated in a language understandable to the people of the age. This necessitates that the *jahiliyyah* concepts in vogue at a given period of time should be carefully studied, analysed and subjected to criticism. Islāmic principles should be presented in such a manner that their relevance, and their superiority over the principles propounded by false, manmade ideologies, becomes self-evident. This would require vigorous intellectual effort so that both the theoretical and practical implications of the Islāmic worldview are clearly spelled out and the Islāmic way of life in all its ramifications is crystallized.

(b) The moral fibre of the life of the people should be rebuilt so as to develop a true Islāmic character in them and involve them in a striving aimed at bringing about reform and reconstruction. Social habits, customs, education, socio-economic institutions, and
political power — all ought to be subordinated to this effort. Social life ought to be free from perverse innovation (*bid'ah*), which run counter to the spirit of Islām, and should so restructure as to conform to the *sunnah*.

(c) The entire exercise involves *ijtihād fi al-dīn*. This means that the ideals, values and principles of Islām will have to be re-applied to the changed context. A clear understanding of Islāmic ideals and the Islāmic scheme of priorities, and a careful differentiation between the essential and the incidental elements found in the actual life of Muslims are crucial to this exercise.\(^{39}\)

*ījtiḥād* represents the principle of movement within the system of Islām and it involves creative thinking and action with a view of bringing the stream of life under the guidance of Islām. *ījtiḥād* at the intellectual level is to be accompanied by *jihād* (struggle) at the practical level. Both ought to be combined so that the Muslims have, on the one hand, clarity of vision regarding their objectives and the mechanics to achieve them and the other hand, the resolve and the energy needed to actualize these objectives.

This brings to consider the position of the person i.e., *mujtahid*, who articulates the implications of the Islāmic way of life and resorts outstandingly to both creative intellectual and practical effort in order to transform Islām into living reality. The impact of his personality is important and serves as a major catalyst in a given space-time context. Despite the impact of the personality of the initiator of Islāmic revival, the movement that is launched need not be, in fact should not be, personality-centered. For, in Islām there exists a sanction for the religious authority of none except the Prophet. What is needed in a social movement and much would depend, as far as the results are concerned, upon the quality of the leadership that pilots it and the way it is organized.\(^{40}\)

**Process of Islāmic Revolution**

The Islāmic state does not come into being all of a sudden as a miracle. Instead there should be a movement, which possesses qualities and characters of a true Islāmic foundation. The leaders of the movement should maintain high Islāmic morals and they should make selfless efforts to create the same mental attitude and moral spirit in their
society and they should rise up a system of education to train and mould the masses in Islāmic pattern of life. The system should produce Muslim scientists, Muslim philosophers, Muslim economists, Muslim historians, Muslim jurists, Muslim politicians, etc. The followers of the movement must go through all form of trials and emerge like pure gold, which every one may declare unalloyed after having it tested. During this struggle they should, by word and deed, exemplify in their conduct and bearing that particular ideology which they claim to represent and, in everything they say or do, it should be apparent to everyone who comes into contact with them that the ideological state to which these selfless, truthful and God-fearing men of pure character and sacrificing spirit are inviting the world must certainly be a guarantee of social justice and world peace. By means of such a struggle all those elements in society, whose nature is not entirely devoid of truth and justice, will become attracted to the movement. The influence of people with a low mentality and of those who resort to mean tricks will dislike to a palpable degree in the face of a lofty movement like this. A revolution will take place in the mentality of the masses and the collective life of humanity will cry out for a state-system like this, so that after a time it will become impossible in the changed society of the day for any other system of life to maintain its existence. Ultimately as an inevitable and natural consequence, that particular state-system will be set up for which the ground has been prepared in this manner and as soon as this system is set up, office-bearers from the lowest officials right up to ministers and administrators of every rank and status will be available for running it owing to the out-turn of that particular system of education and training. This is the natural method for bringing about that revolution and setting up that state system, which is called the Islāmic revolution and the Islāmic state.\(^{41}\)

Mawlana Mawdudi briefed the nature, scope and the process of Islāmic revolution. The movement should possess the ability to tackle all the intellectual challenges of the contemporary scenario. In this struggle its torchbearers should furnish proof of their moral strength and of their sincerity by facing adversities, braving dangers and by offering sacrifices in money and lives. He held that the evolution of a State system is a natural process and a by-product of the interplay of certain moral, psychological, cultural
and historical factors. These factors are shaped up in pure Islamic lines and then pass through various revolutionary stages and finally lead to emergence of an Islamic State.

**Purpose of the State**

The state comes into being for two main purposes. First of all justice and equity should be established in human affairs and secondly the powers and resources of the State should be utilized for the welfare of the people. Equality of rights, status and opportunities, supremacy of law, co-operation in virtue and non-co-operation in vice, sense of accountability to God Almighty, sense of duties more than that of rights, unity of purpose between the individuals, society and the State, guarantee of the basic necessities of life to everyone in need are the fundamental values of this State.\textsuperscript{42}

According to Mawlana Mawdudi the aim and purpose of the Islamic State is to establish, maintain and develop the Islamic qualities in the society and in the same way the state should prevent and eradicate the evils prevalent there. This State is brought into existence by a conscious resolve on the part of a politically free nation to renounce all claims to sovereignty in favour of God Almighty and to work according to precepts and directions given by the Book of God and the *sunnah* of His Apostle.

**Reasons for Muslim Deterioration**

Mawlana Mawdudi’s own analysis about the downfall of the contemporary Muslim society is due to the gradual drifting from the ideal order established by the holy Prophet and which had been continued by the *khulafa al-rashidūn*.

The first important change in the politics of Islam was a change from *khilāfath* to monarchy with very important consequential changes affecting the role of religion in the socio-political life. Gradually the very idea of unity of life began to be weakened, and consciously or unconsciously a degree of separation between religion and politics was brought about. There also developed a split of leadership into political and religious leadership, with separate domains and areas of influence for each. The change occurred in the system of education also made disastrous consequences and it began to bring about
the divisions and tensions in the Muslim society and gradually crushed the springs of creativity which had ensured the vitality of the Islamic civilization in all the major realms of human effort.43

Mawlana Mawdudi holds the view that the deteriorated stage of the Muslim ummah is due to the separation of politics from religion and the blind adaptation of the Western education and culture. As a consequence of these changes, the moral life of the people began to deteriorate; their faithful allegiance and sincere devotion to Islam became weakened, and a gap between theory and practice began to appear and it finally led to the moral degradation of the Muslims.

The Muslims generally loves Islam but do not understand its meaning and message properly. The leadership, in its wider sense, is not in the hands of those who are submitted fully to the Islamic scheme of life; nor do they have any clear vision of the Islamic order. This has led the Muslim society to be rent by strife between two systems: the Islamic system, and the system of modern jahiliyyah, which derives its inspiration from contemporary Western civilization, which is based on the principle of effecting separation between religion and man’s practical life, and tends to erect the socio-economic structure of man’s life without any reference to God or to His will or law. This situation can be redressed only through faith and continuous struggle.44

Mawdudi has devoted a great deal to develop a comprehensive programme that would change Pakistan into an ideal Islamic society and state. The organisation of which he has been the chief, the Jamat-e-Islami has been the main instrument through which he has tried to implement this programme. This programme clusters around four points.

The first major point of this programme is a clear exposition of the teachings of Islam. This exposition should also be geared to showing how the teachings of Islām can be applied in the present-day world. This would necessitate stocktaking both of the Muslim heritage and of modern civilization, followed by a discriminate appropriation of healthy elements from them. So far as the teachings of the Qur’ān and the sunnah are concerned, they are eternally binding and should thus be followed by the Muslims in all periods of history. Mawdudi makes the significant observation that Muslim society has
lost a great deal of its original dynamism and élan because it has lost sight of the original order of priorities: viz. the Qur’ān, the sunnah and ijthihad. This has stultified the Muslim mind. The original dynamics can be recaptured only if the Muslims decide to replace the present by the original order of priorities.

The second item of the programme is to reach out to the persons who are disposed to righteousness, and are inclined to work for the establishment and enthronement of righteousness in human life. Such persons should be identified and brought together into an organized body. An effort should also be made to help such people develop a clear outlook, to purify their lives, and cultivate the qualities of good moral character. It is only after a group of people, which combines true Islāmic vision and Islāmic character side by side with intellectual competence and with the skill needed to run the affairs of this world, emerges on the stage of human history, pools its strength and resources, and strives in a systematic manner that God will permit the Islāmic Order to be established. Hence, Mawdudi tries to emphasise the necessity of maintaining an inner core of highly dedicated and conspicuously upright men as the foundation of Islāmic revival. This group, however, is not to remain stationary. It should rather expand by persuading others to share its viewpoint and co-operate in the struggle to establish the supremacy of justice and righteousness.

The third point of the programme consists of striving to bring about societal change, to effect reform in the light of Islāmic teachings. The idea is that the people who are dedicated to the cause of Islām, or at least have an Islāmic orientation and a concern for the well-being of human society should take the initiative and spend their time, effort and resources to bring about maximum healthy change and improvement. This programme of societal reform is quite a comprehensive one. It seeks to make the mosque the hub of all Islāmic activity. Moreover, there is heavy emphasis on education: the basic teachings of Islām should be communicated to the common people, arrangements should be made for adult education, reading rooms should be opened to create enlightenment, and educational institutions should be established at different levels, creating a sense of hygiene and cleanliness and fostering co-operation among people so as to ensure healthy
conditions of living; drawing up lists of orphans and widows, of the crippled and the incapacitated people, and of poor students and arranging for their financial assistance; and catering for the health requirements of people, especially the poor. Clearly, inspired by Islamic ideals, the objective is to foster the religious, moral, social and material welfare of the people and to move towards creating the social conditions, which are conducive to the total transformation of human life.

The fourth point of the programme envisages change of leadership in the broader sense of the term. It includes intellectual leadership, social and cultural leadership and ultimately also political leadership. The last mentioned marks the culmination of the process. The state is conceived as an indispensable means for establishing the order envisaged by Islam. A truly Islamic state is considered inconceivable unless people of clear Islamic vision, commitment, upright character and competence direct its affairs.

As far as non-political leadership is concerned, people who possess right orientation can be trained to attain leadership qualities which will make them deserving to shoulder that responsibility. As for the change of political leadership, in a democratic order this can possibly be brought about through general elections.

Mawdudi has been hopeful that if the Islamic movement keeps on striving patiently, it will ultimately succeed in installing righteous men in power. He is also convinced that the democratic structure is congenial to the Islamic state. He also thinks that the democratic order will provide the framework in which an Islamic movement can flourish, gather strength and bring about the total transformation that it aims at. For all these reasons, Mawdudi cast his weight in favour of the establishment and maintenance of a truly democratic order in Pakistan.45

Mawdudi shows that all the contemporary revolutionary movements tried to bring about change in material and social well being of human life but these revolutionaries have neglected the problem of changing man himself: his outlook, the goal of his life, his motivation, his personality. Islamic revolution seeks a much more radical and profound change than other contemporary revolutions.
The major assumption on which Mawdudi’s movement is based is that the intellectuals play a crucial role in every human society, especially in the modern one. He has emphasized that Islam will become an operative reality in our times when men possess faith, integrity and a clear vision of the Islamic order. Broadly speaking, the people who belong to the educated class control the organs of the state and they play more effective role in human life. The control of education, of the mass media, of economic life, the efforts to bring about any changes in human life is foredoomed to failure unless the state was to co-operate in those efforts.

All the above-mentioned conceptual frameworks and the revivalist approaches of Mawlana Mawdudi can be briefed in his nine-point programme, which has been drawn together in the book *Islam in theory and practice* by Mariyam Jameelah.

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 are its roots 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 shape the ideas, beliefs and moral viewpoints of the people into the Islamic mould, reform the system of education and revive the Islamic sciences 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 attain its ends and enable Islam to assume world leadership in the reformed social set-up.

7. **Defense 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-Islām and practically re-establish government on the system described as by the Holy Prophet.

9. **Universal Revolution:** Not to remain contented with establishing Islāmic 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 Islām among mankind at large, and enable Islām to become a predominant cultural force in the world and capture the moral, intellectual and political leadership of mankind.\(^{46}\)

Even if a person is able to perform work of distinction in one or several of these aspects, he may be regarded as a *mujaddid* but such a *mujaddid* will only be a partial *mujaddid* and not an ideal one. The ideal *mujaddid* (or *Imam-al-Mahdi*) can be only such a person who successfully achieves all the objectives detailed above so as to make him a true successor of prophethood.\(^{47}\)

Under the influence of Mawdudi's ideas a considerable amount of activity is visible in different parts of the world. In the subcontinent in particular, a movement is at work to give a practical shape to his vision of Islāmic revival. What is significant is that a process of change has already begun to operate. Only the future will show whether that process is strong enough to transform the Muslim society to any significant degree in the near future or if it will only yield some new seeds for efforts in the future. Much will depend, in any case, on the extent of dedication, integrity and wisdom of the men and women associated with that movement. Mawdudi's contribution lies in initiating a process of change markedly inspired by Islāmic ideals in such an age, which appeared to be insensitive and unresponsive to God.

**Principles of an Islāmic State**

According to Mawlana Mawdudi, the Muslim society that came into existence with the advent of Islām and the State that it formed on assumption of political power were founded on certain clear-cut principles. Prominent among them and relevant to the present discussion are the following:-
1. Sovereignty belongs to God, and the Islamic State is in fact a vicegerency, with no right to exercise authority except in subordination to and accordance with the Law revealed by God to His Prophet.

2. All Muslims have equal rights in the State regardless of race, colour, or speech. No individual, group, clan or people are entitled to any special privileges, not can any such distinction determine anyone’s position as inferior.

3. The shariah is the supreme Law and everyone from the lowest situated person to the Head of the State is to be governed by it.

4. The government, its authority and possession are a trust of God and the Muslims, and ought to be entrusted to the God-fearing, the honest and the just: and no one has a right to exploit the ways not sanctioned by or abhorrent to the shariah.

5. The Head of the State (khalifa, imām or amīr) should be appointed with the mutual consultation of the Muslims and their concurrence. He should run the administration and undertake legislative work within the limits prescribed by the shariah in consultation with them.

6. The khalifa or the amīr is to be obeyed ungrudgingly in whatever is right and just but no one has the right to command obedience in the service of sin.

7. The least fitted for responsible positions in general and for the Khalif’s position in particular are those that covet and seek them.

8. The foremost duty of the Khalifa and his government is to institute the Islamic order of life to encourage all that is good and to suppress all that is evil.

9. It is the right and also the duty of every member of the Muslim community to check the occurrence of things that are wrong and abhorrent to the Islamic State.

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10 www.tafheem.net/main.html
16 Sayyid Abul A’la Mawdudi, *Islam Today*, p. 15
18 Sayyid Abul A’la Mawdudi, *Come Let Us Change This World*, p. 67
19 *Ibid*, p. 74
20 Sayyid Abul A’la Mawdudi, *Towards Understanding Islam*, pp. 150-151
22 Zafar Ishaq Ansari, *Op’cit*, p. 75
33 *Ibid*, p. 257
38 Ibid, p.375.
40 Ibid
47 Ibid.