ABUL A'LA MAUDUDI and THE JAMAAT–I–ISLAMI

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INTRODUCTION :

In his best known book, ***Towards Understanding Islam.*** which has been translated into many different languages,[1] Maududi[2] states that unlike any other great religions Islam is not named either for its "founder" or after the community and nation in which it was born.[3] Islam as a matter of fact is an attributive title. Islam is an Arabic word and connotes ***submission, surrender,*** and ***obedience.*** As a religion, Islam stands for complete submission and obedience to Allah.[4] Another literal meaning of the word Islam is peace and this signifies that one can achieve real peace of body and of mind only through submission and obedience to Allah. Such a life of obedience brings peace of the heart and establishes real peace in the society at large.[5]

In addition to what Maududi has said one may present other peculiarities of Islam and its differences in comparison to other regreat religions. Unlike other great religions, which triumphed slowly history of human beings for a couple of centuries. The Muslims played decisive roles when they were able to "put" Islam in its proper place in their society.

Later, the Muslim states had gradually diverged more and more from the path traced out by Islamic principles. The "religious" and "secular" parts of the society grew apart. The mosque and state were not one. Gradually, they became weak and finally were unable to face the challenge of western "pagan" power. The western "pagan" power rose from the "dark ages" as the Europeans were able to separate the state from the church towards the end of the middle ages. This is in accordance to the Biblical principle: "Render to Caesar the things that are Caesar's and to God, the things that are God's". (Matt. 18:21). The western "pagan" power has been playing decisive roles in human history as governments, generally speaking, have not recognized any church within their communities.

Consequently, one finds it very difficult to apply western terminologies to Islam such as "religious" as contrasted with "secular" for the very reason that no such separation is recognized in Islam.[6] Probably, one of the best definitions of Islam is given by Watt, who states that: "It [Islam] is – all in one – theological dogma, forms of worship, political theory, and a detailed code of conduct, including even matters with the European would classify as hygiene or etiquette."[7]

Pakistan is the first country in the world after the second World War which was founded as an Islamic state. The vast majority there is loyal to the idea of an Islamic state, but in fact there is no clear definition of what an Islamic state is.[8] Pakistan's recent history shows that the problem persists, events such as the changes in her name from the Islamic Republic of Pakistan to the Republic of Pakistan and then back to the former, the debates in her constituent assembly, the replacement of a constitution issued from the deliberations of her constituent assembly by the one degreed by the head of state, and the split within the Muslim League which was the founding party of the new state.

The case of Pakistan illustrates the scope of the problem faced by the Muslims in finding a proper place for Islam within a changing society which already has many other immediate and pressing problems. Can Muslims maintain the basic teaching of Islam while modernizing the country and the state? Will they be able to uphold the principle that Islam is not merely a religion but also a secular ideology? Or will they carry out a transformation, limiting the role of Islam and its function in religious life while leaving worldly activities outside its realm? Does a major transformation mean that Islam must overhaul its own basic principles? What is included among basic principles?

By presenting Abul A'la Maududi and the Jamaat-i-Islami, hopefully the present writer is able to answer some of these questions, at least preliminarily. The recent development in Iran might show that one could not disregard a man like Khomaini. Despite the fact that Maududi and Khomaini have many differences, both have many similarities especially as they both want to establish Islam as it is, Islam without any internal and external corruption. Moreover, many scholars have different opinions about them, either by expressing "praise" or "aversion". In the case of Maududi, he has written several books and articles, some of which are available in English translation.[9] In addition, many scholars have written about him for many years.

In the following section, the writer tries to present a brief biography of Maududi and some of his ideas. Then, the third chapter will discus the Jamaat-i-Islami, and the finally, in the fourth chapter he tries to present some evaluations of Maududi's writings and activities by notable scholars.

ABUL A'LA MAUDUDI and SOME OF HIS IDEAS :

Abul A'la Maududi is descended from Maudud, a relater of traditions of the Holy Prophet who is said to have come to India with Muhammad ibn Qasim. The family settled near Delhi before Mughal times. Maududi

is the youngest son of Sayyid Ahmad Hassan who belongs to the same family as Sir Ahmad Khan[10] and was educated at Aligarh. Sayyid Ahmad Hassan was recalled home by his father (Maududi's grandfather) when a friend of his visited Aligarh and on his return reported: "Dear brother! Wash your hands of Ahmad Hassan. I saw him in Aligarh dressed in an infidel shirt. He was playing with a stick and a ball."[11] Maududi's father, a lawyer, abandoned his legal practice, apparently because of the realization that he was earning his living in an "un-Islamic" way.[12]

Maududi was born on Rajab 3, 1321 H. or September 2, 1903.[13] As his father was a deeply religious lawyer, he gave his son an old-fashioned type of education stressing Persians and Arabic.[14] It seems Maududi also went to a Madrasa Furghaniya, a religious school at Aurangabad, and his father's failing health led the family to move to Hyderabad and gave Maududi a change to join the Dar'ul Ulum for further religious instruction.[15]

When Sayyid Hassan died, Maududi had to stop his formal education and to work in order to support himself.[16] After working for a short of time at Jabalpur as a correspondent, he bacame one of the editors of a weekly *Taj*, a local newspaper. It was Maulvi Taj-ud Din who owned the newspaper who invited Maududi to become its editor. Soon Maududi was successful in transforming it into a daily. This newspaper supported the cause of Khilafat Movement.[17] Unfortunately, *Taj* was closed as one of Maududi's articles was found objectionable by the British Colonial government.[18] Then in 1920, Maududi went to Delhi where he met some leaders of the Jamaat-ul Ulama i Hind for the first time. Possibly this meeting stimulated him to study the Arabic language more intensively than before.[19] Maulana Mufti Kifayat Ullah and Maulana Ahmad Sa'ud invited Maududi to edit *Muslim*, the official paper of the Jamaat. He dedicated his time and ability to *Muslim* from early in 1921 up to 1923, when the life of the paper came to an end.[20]

Jamiat-ul Ulama-i Hind was founded in 1919 and under the religious and political leadership of the Deoban School and Maulana Abdul Kalam Azad, a distinguished Muslim who became one of the most prominent leaders of Congress.[21] During the second annual session of the Jamiat in 1921, Maulana Mahmud Hasan, one of the prominent leaders of the Jamiat state that :

> *(1) The greatest enemy of Islam and Moslems of India is the British government. Therefore non-cooperation with her is an obligation of Moslems. (2) If Hindus render us assistance in protecting the Moslems and the Caliphate they deserve out cooperation and gratitude. (3) For the liberation of India active cooperation with*

Hindus is permissable but it should not violate Moslems' religious rights.[22)]

One might assume that Maududi was impressed with this speech as he also attended that meeting.

For about a year Maududi "withdrawal" from his political and journalist activities and spent most of his time studying English in the state of Bhopal in order to read Maulana Muhammad Ali's commentary on the Qur'an.[23)] Then he accepted the editorship of the ***Jamiat***, another paper of Jamiat-ul Ulama-i Hind, instead of working on Muhammad Ali's ***Hamdard***,[24)] which was offered to Maududi at the same time.

Once, Dayanand Saraswati, the founder of Arya Samaj and follower of Swami Shardanand, wrote a book which made insulting references to the Prophet Muhammad. Then, Abd'al Rasjid, a Muslim, killed Dayanand and a sensational trial followed. In this trial Abd'al Rasjid stated that he had killed Dayanand for the purpose of securing Allah's pleasure and it was a religious duty of all Muslims to terminate the life of Dayanand who "abused" the Prophet Muhammad. The situation was getting worse as a prominent Hindu – it is said to be Gandhi[25)] – revived old accusation that Islam was spread by the sword and not by the validity of its moral teaching. Maududi answered this accusation by a series of articles on Islam's attitude to war[26)] which made him well known among other Muslims and he resigned from his post on the ***Jamiat***. About this resignation Binder stated :

The end of his [Maududi's] editorship on the Jamiat in 1927 corresponds more or less with the dying gasp of the Khilafat movement, and incidently with last prepartition appeal of the 'ulama' for the support of the western educated.[27)]

Then Maududi devoted himself to a deeper study of Islam and for the time being he did not become involved with social and political activities. After preparing himself during this "withdrawal period", Maududi "returned" to his social and political activities with more confidence. Unlike the previous activity, when he for the first time translated an Egyptian work criticizing the institution of ***purdah***, which he never published,[28)] he came to Hyderabad in 1936 to edit ***Tarjuman' al Qur'an*** (Interpreter of the Qur'an), the religious monthly, which in time came to be connected with his name. He took this over from Abu Muslih who had been his predecessor for seven months.[29)]

At the request of the government of the Nizam of Hyderabad, Maududi wrote ***Risalat-i-Diniyah*** (A Book on Theology), which became one of the required texts for Muslim senior matriculation students

throughout India.[30] This book was originally written in Urdu and was translated into English and published under the title ***Towards Understanding Islam.*** This book has also been translated into Arabic and was circulated – along with other of Maududi's books – by Ikhwanul Muslimin (Muslim Brotherhood) of Egypt. As a result of this and his previous book, *i.e. Jihad fil Islam,* Maududi sprang into prominence as one of the leading theologians in India.[31]

Iqbal, the greatest Indian Muslim poet, was very much impresed by the dialectical ability of Maududi as shown in his many writings, and suggested in 1937 that he move to a certain new ***qwaqf*** (Islamic endowment) at Pathankot in the Panjab. The ***qwaqf*** consisted of sixty five acres of land, including various buildings, a mosque and a printing press which were to become Dar'al Salam Islamic Academy. Maududi accepted this offer. It was here, most of the scholars agree, that Maududi's career began.

> *The career of Maulana Maudoodi really begins at Pathan Kot. Whether these new surroundings had an effect on Maudoodi's outlook, or whether his thought followed a natural line of development, it is true that at Pathan Kot much of his earlier liberalism seemed to rub off. His opponents delight in pointing out that it was at this time he began to grow his beard.*[32]

A couple of months later, on April 21, 1938, Iqbal died, and in December 1938 Maududi moved to Lahore,[33] where he served for a year as a Dean of the Faculty of Theology at Islamic College without pay - ment.[34] As the authorities insisted on paying him and thereby "controlling" him, he left and returned to Dar'al Salam, where he continued writing and preaching.[35]

Some of Maududi's writings launched critiques to the Congress and were welcomed by the Muslim League, and his exposition of the glories of Islam merely added to the general conviction that Muslims should have a state of their own in order to carry out their destiny in accordance with their high ideals. Then twice – in 1937 and 1945 – Maududi was invited to work with the League, but twice he refused.[36] However, between 1937 and 1939 Maududi turned actively to political polemics which were directed against the nationalist theologians of Deoband, Jamiat-ul Ulama-i Hind and the Muslim League, although he saw the separatist Muslim nationalism of the secularized elite under Muslim League in no way less dangerous than the composite nationalism championed by Azad and the Deoband theologians.[37]

Maududi's ***Nationalism and India*** furnishes the best modern argument against the concept of nationalism in Islam.38) Maududi showed that Islam deals with men as men and presents to all mankind a social system of

justice and piety based on creed and moralty and invites all to it, while nationalism divides men on the basis of nationality and other nationalities cannot participate in his state as equals. They may do so only as "slaves" or subjects. Further, Maududi presented the many evils of nationalism and the fundamental differences between nationalism and Islam.[39] And finally, Maududi said :

> *Islam cannot flourish in the lap of nationalism, and nationalism too cannot find a place in the fold of Islam. The progress of nationalism would starve Islam to death and progress of Islam would sound the death-knell of nationalism.*[40]

Maududi also provided his readers the reason why the world had fallen under the curse of nationalism.

> *It is indisputably true that in the present times the nations of the world are acquainted with only one tried method of achieving freedom progress, prestige and honour, and that it the method of nationalism.*[41]

THE JAMAAT–I–ISLAMI (THE COMMUNITY OF ISLAM) :

Unfortunately, by 1939 Maududi saw that the Muslim masses had rallied firmly behind the leadership of Jinnah and the Muslim League. In 1941, as a direct response to the Lahore resolution of the Muslim League, Maududi founded an organization Jamiat-i-Islami (The Community of Islam),[42] aiming to "base and organize the entire human life in all its varied aspects . . . on the principle of submission and obedience to God Almighty and the guidance and instructions of His Apostles."[43]

The Jamaat-i-Islami is highly organized and has carried out extensive programs or publications, relief work, and political cum-religious propaganda.[44] It is also not an exaggeration to assume that the Jamaat-i-Islami is an elitist organization. Its membership is limited to Muslims who after probation and investigation are thoroughly committed and loyal. These are mostly the leaders, the hard-core activists who set the tone of the movement and share in determining its policy. The associate members, the second category, are under less discipline yet with definite obligations to fulfill; approximately one third of them become active workers for the Jamaat. The third category are the sympathizers who mostly support its activities financially and otherwise without formal affiliation with the Jamaat as such. About 50% of the Jamaat members are highly educated. This is also understandable as much of the Jamaat's recruitments is through its student auxiliary, the Islamic Jamaat Tulaba

(The Islamic Students Association) which also runs its own paper in English, *Student Voice.*[45]

When he spoke at Aligarh Muslim University,[46] Maududi pointed out that natural evolutionary steps must be taken by Muslims in order to create an Islamic state since it does not springinto being all of a sudden like a miracle.[47] This Islamic state is free from all traces of nationalism and its influences, either direct or indirectly.[48] It is an ideological state based on Islamic principles which is entirely different from the secular state, i.e. :

> *A state system based on belief in the sovereignty of God and in a sense of responsibility to Him requires for its successful working a special type of individual mass-character and a peculiar mental attitude. Its army, its police, its law courts, its revenue system, its taxation, its administrative and foreign policy, its conduct of war and peace – everything differs widely from its counterpart in a secular state.*[49]

Maududi also pointed out that :

> *. . . all persons who have been trained for running the affairs of secular states and whose moral and mental training has been undertaken in the spirit which permettes every activity of the secular state are totally unfit for an Islamic state . . .*[50]

They are unfit as they are product of "western" educational system which is based upon entirely different moral values and cultural norms. This system sought to alienate the future generations of Muslims from their past and ensure that they would treat themselves with contempt, fell ashamed of their own history, tradition, and religion.[51] Most prominent leaders of the Muslim League can be included into this category.[52]

When Pakistan came into existence on August 14, 1947 despite Maududi's "rejection", Maududi split the Jamaat-i-Islami into two parties, the Jamaat-i-Islami Pakistan and the Jamaat-i-Islami Hind each with its own independent leadership.[53] Maududi himself then moved to Lahore, made it the quarter of the Jamaat-i-Islami Pakistan and initiated a campaign to make Pakistan truly an Islamic State.[54] The Jamaat draws its main support from cities and its most important branch is in Karachi. Unfortunately, in East Pakistan the Jamaat-i-Islami was still extremely weak though its relief and social welfare work during the periods of food scarcity there, such as in 1956, has been quite impressive.[55]

The Jamaat's program for the creation of an Islamic order in general can be distinguished into four tasks: the purification of Islam and its

accretions; the search for righteous and honest people and their training; the reform of society along with Islamic lines; and the reform of the government and the national leadership through constitutional means.[56)]

Formerly, Maududi maintained that he would not fight for Pakistan, that he did not believe in Pakistan for it was not an Islamic State. Consequently, the government of Pakistan express its distrust of Maududi when he moved to Pakistan after Pakistan became a reality. This distrust culminated when Maududi refused to consider the invasion of Kashmir by tribesmen and the army, as a *jihad* (a holy war). The government put Maududi in jail from October 4, 1948 until May 28, 1950.[57)]

About two years after his release from jail, Maududi published his pamphlet on ***The Qadiani Problem.*** Maududi compared the Qadian to "a cancer eating up and gradually consuming the Muslim society."[58)] He even condemned the governmental policy in dealing with the Qadian. He denied that it was Muslims who provoked disturbances, but argued that some Qadiani had become soldiers and killed the Muslims, thus had led the latter to "attack" the Qadiani in return.[59)] On March 28, 1953, Maududi was put in jail and condemned to death by hanging. Instead of begging pardon, he declared :

> *If God has so willed I shall gladly accept this fate but if it is not His Will that I must die now, no matter what they try to do , they can not inflict the least harm up me.*[60)]

As the result of the many protests against his death sentence throughout the Muslim world the authorities were comple led to commute his punishment to 14 years imprisonment.[61)] However, after a little more than two years in jail, on May 25, 1955, Maududi was released. This was the result of the intervention of the "orthodox" minded Prime Minister Khwaja Nazimuddin and Secretary General, later Prime Minister Choudhari Muhammad Ali.[62)]

The bitter struggle between the political parties including the Jamaat-i-Islami and the gradual collapse of the parliamentary democracy led the military government to take over the civil government. The new government banned the Jamaat-i-Islami and other parties. Later like other parties, the Jamaat-i-Islami "revived" under the "second" Republic in 1962.

It seems the "distrust" on the part of the government towards the Jamaat-i-Islami had not yet been disspelled. In early January 1964, by using the Criminal Law Amendment Act of 1908, the Governor of West Pakistan declared the Jamaat-i-Islami to be an unlawful association. Maududi and some of his associates were put in jail. The Governor of East Pakistan did a similar thing. Maududi and the other Jamaat-i-Islami's

leaders were accused of engaging in a number of subversive activities and receiving financial support from foreign sources hostile to Pakistan. Later, the decision of the Supreme Court of Pakistan on September 26, 1964, declared that the accusation of the governors was improper and also pointed out that the government's accusation denied the Jamaat-i-Islami the fundamental right of freedom of association that every citizen was entitled to. Thus, in October 1964, Maududi and his 43 associates were released.[63)]

In the following month, the Jamaat-i-Islami as a member of the Combined Opposition Parties (COP) agreed to choose Miss Fatima Jinnah (1893–1967), the sister of the Qaid-i-Azum as their candidate for president against General Ayub Khan. The Jamaat-i-Islami was in a very difficult situation as in his writings Maududi had persistently asserted that a woman could not be appointed legally as the head of an Islamic state.[64)] Possibly, Maududi was willing to make a compromise as there were no other potential candidates upon whom the COP could agree and Miss Fatima Jinnah promised to hand over power to them if elected.[65)]

She was a potential challenger of Ayub Khan as people referred to her as *Madar-i-Millat,* mother of the nation. She attacked the President Ayub Khan as a power-hungry dictator who had conspired for years to seize power. Her campaign generated tremendous public enthusiasm. However, the President enjoyed certain clear advantages and was "able" to manipulate the situation.[66)] He won the election by obtaining 53.1% of the vote in East Pakistan and 73.6% in West Pakistan, but government party workers conceded after the presidential election that the government had won the election, but lost the people.[67)]

As Pakistan under nationalist secular regime, the Jamaat-i-Islami stood as an opposition party. Member of the Jamaat-i-Islami who occupied governmental position were reduced in status from "members" to "symphatizers" of the Jamaat-i-Islami. Moreover, on many occasion, Maududi has declared that under no circumstances would he accept even the most important position under a nationalist secular regime, but he would be happy to serve a genuine Islamic state in the humblest capacity.[68)] However, recently the Jamaat-i-Islami began to participate in the military government under the General Zia.

It seems Maududi's and the Jamaat-i-Islami's attitude towards Pakistan have changed a great deal. First, both opposed the creation of Pakistan as Maududi was fervently anti nationalist. But when Pakistan became a reality, Maududi moved to Pakistan and played a significant role as a member of an opposition group by launching criticism, often bitter, against Pakistan's successive governments. And recently,[69)] they have even participated in the military government.

The Jamaat-i-Islami already prepared a kind of concept of Islamic government which according to Maududi is called as *theodemocracy.*[70] This is neither theocracy – since Islam does not even recognize priesthood nor particular religious class – nor democracy – since the ultimate sovereignty does not belong to the people. It is theodemocracy because the government is by the people but the ultimate souvereignity rests with Allah.[71]

In his ***First Principles of the Islamic State,*** among other things Maududi has discussed the legislature, executive and judiciary organs in addition to their functions and their interrelationship in accordance to the Islamic teachings.[73] Maududi has distinguished two kinds of citizenship, the Muslim and ***dhimmi***[73] (non-Muslim). Though the non-Muslims may enjoy all the natural and civil rights that Muslims exercise, they are not considered eligible for key posts in the government. They must pay a tax for their exemption from the responsibility of defending the state. Maududi also has an answer to those who complaint about this treatment of non-Muslims :

> *If any one has any objection with regard to these two kinds of citizenship in an Islamic State and their distintive features, he should try to acquaint himself with the details of the treatment meted out practically by other ideological states to the people who do not believe in their ideology and with the disabilities attaching to all national minorities of the National states. . . . . They have either wiped out the minorities or have kept them under perpetual bondage as untouchables. Islam on the other hand, adopts a very humane and equitable method.*[74]

Maududi also wants to restore the implementation of ***shariah*** which literally means "mode and path".[75] The shariah is the detailed code of conduct or the canons comprising ways and modes of worship, standards of morals and life, laws that allow and prescribe, that judge between right and wrong. This has undergone amendments from time to time.[76] The main objective of the ***shariah*** is to prescribe what is appropriate behaviour of the basis of ***ma'rufat*** (virtues) and to cleanse human life of the ***munkarat*** (vices).[77]

Maududi points out that the Qur'an and the Hadith are the sources of the ***shar'iah,*** though he recommends four major schools of thought ***(madhhab)*** which are well known as madhab Hanafi, Maliki, Syafii and Hanbali.[78] Moreover, he points out the many steps which must be taken in introducing the Islamic law in Pakistan, ***i.e.***: gradual change, the correct procedure, and constructive work for enforcement of Islamic law.[79]

In accordance to the *shar'iah*, there is a distinction between women and men in the matter of rights and duties. Only a man is eligibled to become the head of a state, as the Qur'an says: "Men are in charge of women." (Q.S. IV:29) and the Prophet has declared: "Verily, that nation would not prosper which hands over the reins of its government to a woman (Bukhari, al Shahih).[80] Maududi emphasizes this by saying: "History does not present the record of any nation which made the woman the ruler of its affairs and won honour and glory, or performed a work of distinction."[81] Maudûdi also shows that the injunctions for ***purdah*** (veil) had already been ordained during the life of the prophet. Consequently, a Muslim woman has to wear a ***purdah***.[82]

Criminal law in accordance to the ***shar'iah*** provides also "severe" punishment for one who comits sin such as ***zina*** (fornication), or drinking alcoholic beverages. However, the ***dhimmis*** are exempted from the Islamic punishment in these matters.[83] Moreover, a punishment for calumny is similar to the punishment for ***zina***, because accusing a lady of fornication not only damages her reputation but also it creates bad blood between the families. It also renders parentage doubtful, spoils conjugal relations and also ruins the mental peace of scores of other people for years to come.[84] Therefore, the Qur'an has enjoined severe punishment for this offence as well :

> *As for those who accuse virtous women (of fornication) and then do not bring four witnesses as a proof thereof, give them each eighty lashes, and do not accept their evidence in future; they themselves are the fornicators.*
> *(Q.S. 24:4)*

For one who cries out against such "cruel" penalties as the cutting of the hands for thieves, or flogging or stoning to death for a certain kind of fornication, Maududi also provides an answer :

> *He ["western" man] does not punish by stoning to death, but he can kill people indiscriminately with the atom bomb. He does not merely cut off the hands of the people but he also tears their bodies into shreds. He is not content with flogging, he would like to burn alive the people en masse and manufacture soap out of the fat extracted from their dead bodies.*[85]

Maududi is not only opposed to Western education, but he also disliked the traditional education as well. The mullahs or the traditional theologians, in his view, became accustomed to the worship of the past and to an uncritical reliance on their predecessor.[86]

The old-fashioned schools are steeped in conservatism to such an extent that they have lost all touch with the modern world. Their education has been disconnected with the practical problems of life and has thus become barren and lifeless. It cannot, therefore, produce people who might be able to serve, for instance, as judges and magistrates of a progressive modern state. As for our modern, secular institutions, they produce people who are ignorant of even a rudimentary knowledge of Islam and its laws. Moreover, we can hardly find such persons among them whose mentality has not been affected by the poisonous content and the thoroughly materialistic bias of modern secular education.[87)]

Maududi's distrust of mullahs is parallel to the many dissactifactions of Muslims towards the mullahs. Once, slogans "Down with Mullaism" were painted on thousands of walls in Karachi.[88)] In responce, many mullahs on many occasions published pamphlets and posters against the Jamaat-i-Islami.[89)] And to some extent they were successful in their attempt. In short, it might be said that Maududi wants leaders who are "mixtures" of both "western" and "traditional" educational systems but without the weaknesses of both. The deeper their "insight" into the world of science and human being, the stronger will be their faith in Allah. In his own words Maududi says: " . . . . . a Muslim will nowhere lag behind a ***Kafir*** [unbeliever] in the fields of inquiry and struggle, but their angles of view and consequently their ***modus operandi*** will be widely different.[90)]

FINAL EVALUATIONS :

Many distinguished scholars have had different opinions about Maududi and the Jamaat-i-Islami. After discussing Maududi quite extensively, Binder in one of his conclusions says that: ", , , Maududi is non an ***alim*** [Islamic scholar] as he never attended traditionally oriented dar'al-ulum.91)

In a similar tone Smith says: "He [Maududi] is a ***mawlawi*** without a modern education."[92)] One of Maududi's countrymen, MRK M.R.K. Khan says: "The Maulana [Maududi], as I said earlier, is a torn personality".[93)] As Maududi and his Jamaat-i-Islami wants to revive ***shar'iah,*** Hudgson refers the Jamaat-i-Islami as the most developed ***neo-shar'i*** movement.[94)]

It seems Binder has a different definition for the term ***alim.*** According to Islamic view, one's consideration as an ***alim*** is depends entirely upon his or her mastery over Islamic knowledge and his or her practicing it. There is no criteria that one must be graduated from a certain school in order to become an ***alim.*** Similarly, growing a beard is not a good criteria of being a conservative as Binder and other scholars have pointed

out in judging Maududi. One may point out that most people agree that Karl Marx was a revolutionary person although he had a thick and long beard. In Islam, growing beard is one of the many ***sunnah*** of the Prophet which a Muslim is supposed to follow.[95] Furthermore, neither Smith nor Khan provide any axplanation to support their charges against Maududi. Unlike them, Hudgson gives an accurate reason for his argument.

Despite referring to Maududi as not an ***alim,*** Binder provides an interesting description about the Jamaat-i-Islami :

> *On meeting officers of the Jama'at one is struck by their devotion, their pride of themselves and their work, and not a little by the neatness of their dress and appearance. Their offices seem to be well organized and their accounts well kept. Jama'at publicat are numerous and well printed for the most part. For an organization of such small size a suprising number of persons have no other occupation than Jama'at administration, though some have other income from small landholdings.*[96]

In another book of his Smith has expressed what seems to be positive view when he says :

> *. . . perhaps the most significant constituent of Maududi's position has been the gradual and continual elaboration of an impressive system of ideas. Mahdudi would appear to be much the most systematic thinker of modern Islam . . . .*[97]

It is worth to point out that Maududi's biographical background provides some clues towards his "western" antipathy. His father's [Sayyid Hassan's] break with Aligarh College and abandoning the legal practice had a strong influence to Maududi. Maududi pays a lot of respect to his father.

> *Abul A'la speaks of his father with reverence and there is a tone of complete approval in his writing of his [father's] action. He certainly admires this patriarch for his dissatisfaction with Western values and approves his decision to abandon the use of Western clothes.*[98]

The other reason for Maududi's "anti-Western" attitude can be Western view about Islam. Prophet Muhammad, more than any other of the world's religious leaders, has had "a poor press" in the West, and is the least appreciated one. Further, of all the world's great men, none has been so maligned as Muhammad. At one point Muhammad was transformed into Mahound, the prince of darkness, as master of ceremonies in hell.[99] Furthermore, as Caesar E. Farah has said :

The church fathers treated Islam as a heresy; Muslims were infidels; Muhammad a "renegade bishop", and "impostor", who rebelled againt the central mission of Christ. Dante ranked the prophet of Islam low among the ill-fated occupants of the Inferno.[100)]

Probably, this kind of treatment shocked Maududi very much during his "liberal" time when one might assume that Maududi was eager to get access from Western writings about Islam.

The fact that three times he was put in jaild by Pakistan "secular" leaders only augmented Maududi's dislike to Western civilization. However, he quite understands how one falls in a very difficult situation as one deals with a combination of good and evil.

But if you come out to fight a combination of good and evil, not only the hypocrites but a great many good Muslims also will gird up their loins to oppose you tooth and nail and even go to the extent of proving you to be in the wrong.[101)]

As it was pointed out in the Introduction of this paper, the basic "ingredient" for success of Muslims is their ability to blend together the two "sides" of religious and secular ascepts of Islam. On the contrary, the western "pagan" power began playing an important role in human history after the separation of state and church in their government. Thus, each group has a contrastive point of departure and each group has its own standard of evaluation, then the result of each evaluation is opposed to another.

The contrast between Islam and Western are clearly seen in the ideal for womanhood. The Western's ideal for woman is "dynamic" and always changes from one time to another. At present, the Western ideal for womanhood emphasizes on absolute equality between women and men as both having the same responsibilities, compete in the same field of activity, and attain self-sufficiently in all respects by disregarding any physical or sexual differences. This may lead to worldly prosperity and all the moral concept that run counter to it are devoid of sense and meaningless. Whereas the Islamic ideal of womanhood is "static" or "classic", and emphasizes more on the sense of honor, chastity, moral purity, matrimonial loyalty and undefiled lineage, as the Prophet has said: "Nothing among the choices blessing of this world is better than a virtuous wife". (Ibn Majah). Islam recognizes the equality of men and women, but each sex has its own distinction in its clothes, behavior, rights, and duties. In this respect, the Qur'an says :

And those who do good works, whether men or women, provided that they are believers, will enter into Paradise and they will not

be deprived in the least of their rightful rewards. (4:124)

O Prophet, enjoin your wives and daughters and the women of the Muslims to draw their outer-garments close around them; it is expected that they will be recognized [as Muslims], and thus not molested . . . . . (33:59)

Maududi's appeal to bring the Muslims back to the spirit of the time of the Prophet and his companions which has a time lag for 14 centuries is in accordance to one of the Islamic teachings, as the Prophet has said:

The best generation is mine, the next best what which follows and the next the succeeding one.[102)]

On the other hand, the Prophet has also said:

I am no more than a man; when I order you anything respecting religion (ibadat), received it; when I order you about the affairs of the world, then I am nothing more than a man.[103)]

Though the last hadith provides that Muslims should do nothing in ***ibadat*** (worship) except what Muhammad ordered and Muslims should be anything they want in the worldly life ***(muamalah)*** except that which Muhammad prohibited, the Muslims on many occasions innovate many things in ***ibadat*** and follow Muhammad strictly in the matter of the worldly life. The reason is one find it very difficult to differenciate between ***ibadat*** and ***muamalah.***

Concerning the dhimmis, the non-Muslims, the Prophet has said : *Beware. whoseever is cruel and hard on such people (i.e. **dhimmis**) or curtails their rights, or burdens them with more than they can endure, or realizes anything from them against their free-will, I shall myself be a complainant against him on the day of Judgment.*

Possibly, this hadith has led Maududi to give his important remark concerning the ***dhimmis.***

It is necessary to emphasize before closing the discussion that an Islamic state is bound to give to the non-Muslim citizens whatever rights Islam prescribes or permits, regardless of what rights and privileges are given to or withheld from Muslims in the neighbouring or other non-Muslim states.[104)]

Although Maududi only recommendeds four-major-schools of thought (p. 16), it is Ibn Taimiyah who is the first one who try to restore ***shar'iah*** to its full authority and efficacy.[105)] Maududi has presented Ibn Taimiyah

as one ot hte distinguished revivalist Muslims *(mujaddid)*,[106] but he never mentioned that it was Ibn Taimiyah who is the first one who try to restore ***shar'iah*** to its full authority and efficacy. However, each one of the founders of four major-school of thought in more than one occasions explicitly stated that one has to examine the compatibility of the various ***fatwa***[107] with the sources, *i.e.* the Qur'an and the Hadith. For example Imam Syafii has said :

> *. . . the words and deeds of every one should conform to the Book of God and the sunna of His Apostle, and that should the opinion of a certain scholar be contradictory to the sunna of the Apostle, one should abandon that opinion when he becomes aware of the contradiction and should obey the sunna of the Prophet; for if one does not do so he is not excused.*[108]

In a similar tone Imam Malik has also said: "I am only a human being; I may err and I may be right. Think about my opinions, follow if they agree with the Book of God and the Sunna, leave whatever does not agree with the Book and the Sunna."[109]

Despite these statements and the others, it is a fact that for centuries the followers of these ***imams*** have continued violently disputing with each other. In the case of Maududi, one may argue that Maududi does a similar thing, although he mentions it explicity only once: " . . . it cannot be claimed even now that it is the last word on the subject [of ***Purdah and the Status of Woman in Islam***] . . ."[110] Maududi is supposed to recognize that it is permissible tin Islam that one differs with another on the same subject as the Prophet has said: "The variety of opinions is a blessing in my community".

More than twenty years ago, Abbot has said: "The Pakistan Government has not yet found a mouthpiece comparable in argument and expression to the publicity of the Jama'at. The party has a well developed, well-expressed, logical philosophical expression of its position on almost every subject, from women to economics."[111] Moreover, the members of the Jama'at have a reputation for honesty and genuineness that the party is careful to cultivate.[112] On many occasions the Jamaat-i-Islami also disclosed the many abuses of the government, such as in the election of 1964 :

> *After the elections were over, the Jama'at produced a report in which it alleged that the government had resorted to corrupt malpractices infolving inflation of electoral registers by bogus voters, delimiting papers of opposition candidates, etc. This report went into minute details to produce evidence in support of these charges, indicating*

that the Jama'at had an extremely well organized machinery of party workers who could produce such detailed evidence.[113)]

Possibly, at present the "high quality" of the Jamaat-i-Islami has not changed because until now the Jamaat-i-Islami still insists on an extremely high standard to be eligible for its membership.[114)]

Further, in a very frank way Abbot has said: " . . . the presence of western assistance is a barrier [for the Jamaat-i-Islami] to power. It is also a corrupting influence on the people, leading them away from the true concepts of the Islamic State."[115)] However, it was not because of such warning that Maududi raised a strong voices against the flow of foreign aid, but because he learned by heart the following hadith:

> *I swear by Allah that it is not poverty I fear for you, but I fear that worldly goods may be given to you lavishly as they were to your predecessors that you may vie with one another in desiring them as they did, and they may destroy you as they destroyed them. (reported by Amr b. Auf transmitted by Bukhari and Muslims).*

With the exception of Riaz Ahmad[116)] and Jameelah,[117)] almost no scholar has tried to discuss the role of the Jamaat-i-Islami in the two important cases that happened in Pakistan and attracted the attention of the world. The first one is the issue of a constitution for Pakistan, about which Pakistan's elder statesman, Sir. M Zafrullah Khan, lamented:

> *The problem of a constitution has become a nightmare for Pakistan --something that is blocking everything of a positive character and giving rise to the worst form of political rivalry and political jobbery.*[118)]

Pakistan's inability to produce a written constitution for years adversely affected Pakistan's prestige abroad.[119)]

The second case is the "problem" of East Pakistan which was not only very different with the West Pakistan in many respect,[120)] but also lagged quite greatly behind it. One may even say that East Pakistan had become a step child of Pakistan. This problem is really only an "extension" of the first one, because among other issues faced by constitution makers in Pakistan was the distribution of power between center and the provinces.[121)] The failure to deal with this problem led to the tragic dismemberment in Desember 1971, when Bangladesh was born.

Since Riaz Ahmad's and Jameelah's presentations of these two cases are not adequate, the present writer wishes he could deal with them; unfortunely, lack of materials in Hamilton Library and lack of time prevented him to deal with them.

Three more points should be mentioned. First, the Jamaat-i-Islami depends almost entirely upon Maududi. Not only Maududi provides ideas for the Jamaat-i-Islami, but also leadership and to some extent money. The last matter is the result of royalties and honory of books and writings of Maududi which have been spread not only in subcontinent of South Asia but also other countries. Some of Maududi's writings have been translated into many different languages. Some of these translations lead other translations.[122] Further, Maududi's ideas are well known not only in most countries where Muslims are in majority but also in such countries as the U.S., England and France.

Second, one finds it extremely difficult to accept Maududi interprepation that a Muslim woman has to wear ***purdah,***[123] as Maududi rejects this position when he says: "According to the Social System of Islam, a woman at the most can uncover her hands and face . . ."[126] Maududi's insistency on ***purdah*** probably was one of the many reasons for the people and scholars to categorize him as a "conservative" Muslim. However, one has to keep in mind that: "The difference between the concervative and liberal approaches is . . . not one of principle but of degree."[125]

Finally, Maududi with the Jamaat-i-Islami ——as other Muslims every where—— find no ideal type of the Islamic Government in power at the present. They have to create it with their own efforts. Are he and the Jamaat-i-Islami able to meet this great challenge? Only history can answer it.

NOTES :

[1]Originally the book was written in 1932 in Urdu with the title *Risala-e-Diniyat* (A Book of Theology). It was intended as a text book for students of the higher classes and general public. It has been translated into many languages such as Arabic, Bengali, English, French, Gujarati, Indonesia, Japanese, Sindhi, Tamil, and Turki. The first edition of the book, which was rendered into English in 1940 by the Dlate Dr. Abdul Ghani, Director of Public Instruction, Afghanistan, was very brief and sketchy. When Maududi revised his original book and made additions to it, it was translated into English by Khurshid Ahmad who added explanatory notes whereever necessary. The first translation by Dr. Ghani had five printings between 1940 and 1954, and the second and or new translation had nine printings between April 1960 and 1974. See Abul A'la Maududi, *Towards Understanding Islam,* (Ichhra:Idara Tarjuman al Qur'an, 1974), pp. iv, vii, x and xi.

[2]As an author of more than eighty books and pamphlets Maududi's name is spelled mostly as Abul A'la Maudoodi instead of Abul A'la Maududi. The present writer prefers Maududi to Maudoodi as he can save time and space in addition to the fact that Arabic has no letter P or a consonant o. However, when he writes down Maududi's books in notes he consistently follows Maududi in whatever way he has spelled his name.

[3]Maududi, *op. cit.,* p. 1. Such as Christianity which takes its appelation from the name of its Prophet Jesus Christ; Buddhism from its founder Gautama Buddha, Zoroastrianism from its founder Zoroaster, and Judaism, the religion of the Jews, from the name of the tribe Judah, of the country of Judea wherein it took its birth.

[4]*Ibid.,* p. 2.

[5]*Ibid.*

[6]E.I.J. Rosenthal, *Political Thought in Medieval Islam,* (Cambridge: Cambridge Un. Press, 1958), p. 8 & 9.

[7]W.M. Watt, *What Is Islam?* (New York: Frederick A. Praeger, 1968), p. 3; Cf. H.A.R. Gibb (Ed.), *Whither Islam,* (London: Victor Collanoz Ltd., 1932), p. 12, as Gibb has said: "Islam is indeed much more than a system of theology, it is a complete civilization." *Cf.* Abul A'la Maududi, *The Religion of Truth,* (Delhi: Markazi Maktaba Jamaat-e-Islami Hind, 1970), p. 5.

[8]J.W. Sweetman, "View Points in Pakistan," *The Muslim World,* Vol. XLII, No. 2, April, 1957, p. 111; Cf. G.W. Choudhury, "The Constitution of Pakistan," *Pacific Affairs,* Vol. XXIX, No. 3, Sept., 1956.

[9]But one must keep in mind that most scholars believe that no translation can claim to reproduce the effect of the original Urdu due to the great style of Maududi. Unfortunately, the present writer knows nothing about Urdu.

[10]L. Binder, *Religion and Politics in Pakistan,* (Berkeley: Un. of California Press, 1961), pp. 78–9; Cf. Maryam Jameelah, *Who Is Maudoodi?* (Lahore: M. Yusuf Khan, 1973), p. 1.

[11]S. Riaz Ahmad, *Maulana Maududi and the Islamic State,* (Lahore: People's Publishing House, 1976), p. 21.

[12]*Ibid.*

13)Three years before his birth, a pious man visited his father and told him that soon Allah would bless him with a son destined to become exceptionally devoted to the service of the faith, and suggested the name Abul A'la. See Ahmad, *op. cit.*, pp. 21–2; Cf. Jameelah, *loc. cit.*

14)H. Malik, *Moslem Nationalism in India and Pakistan,* (Washington: Public Affairs Press, 1963), p. 274.

15)Ahmad, *op. cit.*, p. 20.

16)According to Abbot he was only fifteen years old when his father died, but Jameelah said that he was sixteen years old at the time. F. Abbot, "The Jamaat Islami of Pakistan", *The Middle East Journal,* Vol. ii, No. 1, 1957, p. 38 and Jameelah, *op. cit.*, p. 2.

17)The Khilafat Movement was the first agitation or the Indian Muslims with a pivotal organization --the Central Khilafat Committe-- to guide its course. It trained the Muslims in India in political agitation and made them conscious of their potentialities. See for more details M. Naeem Qureshi, "The Indian Khilafat Movement (1918–1924)", *Journal of Asian History,* Vol. 12, No. 3, 1978, pp. 152–168.

18)Ahmad, *op. cit.*, pp. 22–3.

19)Cf. Binder, *op. cit.*, p. 80.

20)Ahmad, *op. cit.*, p. 23.

21)About this Binder said: " . . . the Jama'at-al-Ulama-il Hind was organized in 1920 with the help of the Congress, and it gave its support to the Congress through the medium of the Khilafat campaign." *loc. cit.*

22)Malik, *op. cit.*, p. 274.

23)Binder, *loc. cit.*

24)To some extent Maududi's choise reveals that he leaned more to religious writing than to political journalist.

25)In this case Binder said: " . . . a prominent Hindu (said to be Gandhi, but this is hard to believe) revived the old accusation that Islam was spread by the sword and not by the validity of its moral teaching. *op. cit.*, p. 82.

26)These articles were published as a book with the title *Al Jihad fil Islam* (The Holy War in Islam) in 1929. Unfortunately, the present writer was unable to get access to this book.

27)Binder, *op. cit.*, p. 81.

28)Khalid bin Sayeed, "Notes and Comment The Jama'ati-i-Islami Movement in Pakistan," *Pacific Affairs,* Vol. XXX, No. 1, March 1957, p. 61.

29)Ahmad, *op. cit.*, p. 24.

30)Sayeed, *loc. cit.*

31)Binder, *op. cit.*, p. 82, and Ahmad, *loc. cit.*

32)Abbot, *op. cit.*, p. 38; *Cf.* Ahmad, *op. cit.*, p. 5; in short Binder said : "He grew no bread until 1937 and he wore western clothing until that time ––that is until about the time of his appointment to a religious post by Muhammad Iqbal." *op. cit.*, p. 80.

33)Neither Abbot, nor Binder, nor Sayeed provide any reason why Maududi moved to Lahore.

34)Binder as other scholars does not explain how Maududi supported himself during this time. Possibly, Maududi supported himself by royalties he received from various books he had written or honorarie from his writings.

35)Binder, *op. cit.*, p. 79.

36)*Ibid.*, p. 94; *Cf.* Abbot, *op. cit.*, p. 42.

37)Aziz Ahmad, "Maududi and Orthodox Fundamentalism in Pakistan," *The Middle East Journal*, Vol. 21, No. 3, 1967, p. 373.

38)K.K. Aziz, *The Making of Pakistan*, (London: Chatto and Windus, 1967), p. 109.

39)Abul A'la Maudoodi, *Nationalism and India*, (Pathankot: Maktaba-E-Jamaat-e-Islami, 1947), pp. 10–12; 24 and 37. *Cf.* Abul A'la Mdududi, *Unity of the Muslim World*, Lahore: Islamic Publications Ltd., 1967), pp. 1–4.

40)*Ibid.*, pp. 12–13; *Cf.* Abul A'la Maududi, *Ethical View Point of Islam*, (Lahore: Islamic Publications Ltd., 1974), p. 39.

41)Maudoodi, *Nationalism . . .*, p. 42.

42)Aziz Ahmad and G.E. Von Grunebaum (ED.), *Muslim Self Statement in India and Pakistan 1857–1968*, (Wiesbaden: Otto Harrosowitz, 1970), p. 20.

43)R.S. Wheeler, *The Politics of Pakistan*, (Ithaca: Cornell Un. Press, 1970), p. 227.

44)Aziz Ahmad and Grunebaum, *loc. cit.; Cf.* Abbot, "Maulana Maududi on Qur'anic Interpretation", *The Muslim World*, Vol. XLVIII, No. 1, 1958, p. 7.

45)Wheeler, *op. cit.*, p. 253; Sayeed, *op. cit.*, pp. 63–4.

46)This speech is published as a book with the title *The Process of Islamic Revolution*, (Ichhra: Maktaba-Jamaat-e-Islami, 1955).

47)*Ibid.*, p. 21; *Cf.* Abul A'la Maudoodi, "Does Kalema Suffice for Salvation?" *Al Ittihad*, Vol. 15, No. 1, Jan. 1978, p. 10.

48)Maudoodi, *The Process . . . . .*, p. 6.

49)*Ibid.*, p. 17; *Cf.* Abul A'la Maududi, *First Principles of the Islamic State*, (Lahore: Islamic Publications Ltd., 1974), pp. 16–23.

50)Maudoodi, *The Process . . . . .* p. 18.

51)Abul A'la Maudoodi, *Islam Today*, (Karachi: Chiragh Publications, 1968), p. 40.

52)M. Siddiqi, "Muslim Culture in Pakistan and India," K.W. Morgan *(Ed.)*, *Islam the Straight Path*, (New York: The Ronald Press Co., 1958), p. 330.

53) M. Jameelah *(Ed.), Correspondence Between Maulana Maudoodi and Maryam Jameelah,* (Lahore: M. Yusuf Khan, 1969), p. 31.

54) M.G.S. Hodgson, *The Venture of Islam,* Vol. III, (Chicago: Chicago Un. Press, 1974), p. 391.

55) Sayeed, *op. cit.,* p. 65.

56) Wheeler, *op. cit.,* p. 228.

57) Abbot, *op. cit.,* p. 41; *Cf.* Aziz Ahmad, "Mawdudi . . . p. 369. According to Jameelah, the reason of Maududi's imprisonment was that he continued demanding a genuine Islamic Constitution. *Who Is* . . . . . , p. 9.

58) Abbot, *op, cit.,* p. 4.

59) Abbot, "Maulana . . . . . ," p. 11.

60) Jameelah, *op. cit.,* p. 14.

61) *Ibid.,* p. 15.

62) Aziz Ahmad, *op. cit.,* pp. 369–70.

63) Khalid bin Sayeed, *The Political System of Pakistan,* (Lahore: Oxford Un. Press, 1967), pp. 120–121, 218.

64) Aziz Ahmad, *Islamic Modernism in India and Pakistan,* (London: Oxford Un. Press, 1967), p. 204; *Cf.* S.R. Ahmad, *op. cit.,* p. 160.

65) Wheeler, *op. cit.,* p. 257.

66) Ayub had not only prevented the old politicans from campaigning against him by placing legal bars on their political activities but his provincial governments also frustrated the campaign activities of his opponents by placing them under frequent arrests during the election campaign. Sayeed, *op. cit.,* pp. 220–1.

67) *Ibid.,* p. 220.

68) Jameelah, *Who Is* . . . . . , p. 66.

69) "Jama'at e Islami Stands for Total Change," II, *Islamic Horizons,* Vol. VIII, No. 3, March 1979, p. 9.

70) Abul A'la Maududi, *Pokok-pokok Pandangan Hidup Muslim* (The Indonesian translation of Maududi's *Islamic Way of Life* by O. Raliby) (Djakarta: Bulan Bintang, 1967), p.

71) Sayeed, "Notes . . . . .", pp. 67–8.

72) Maududi, *First* . . . . . , pp. 27–42.

73) A member of religious belief other than Islam but who is living within an Islamic State.

74) Maududi, *op. cit.,* pp. 66–7.

75) Abul A'la Maududi, *Fundamentals of Islam,* (Lahore: Islamic Publications Ltd., 1975), p. 84.

[76]Maududi, *Towards* . . . . . , p. 142. *Cf.* "The Shar'ia is not just a compilation of criminal and civil law, but a complex, all embracing code of ethics, morality and religious duties. It is a sophicated system of jurisprudence that summarizes 1400 years of experience and constantly adapts, in subtle ways, to new circumstances." See "A Faith of Law and Submission", *Time,* April 16, 1979, p. 50.

[77]Abul A'la Maududi, *The Islamic Law and Its Introduction in Pakistan,* (Lahore: Islamic Publications Ltd., 1960), p. 17.

[78]Maududi, *Towards* . . . . . , pp. 144–5.

[79]For details please see Maududi's *The Islamic Law* . . . . . , pp. 39–66

[80]Maududi, *First* . . . . . , p. 60.

[81]Abul A'la Maududi, *Purdah and the Status of Woman in Islam,* (Lahore: Islamic Publications Ltd., 1972), p. 112.

[82]*Ibid.,* pp. 183–4.

[83]Abul A'la Maududi, *Rights of Non-Muslims in Islamic State,* (Lahore: Islamic Publications Ltd., 1961), p. 13.

[84]Maududi, *Purdah* . . . . . , p. 174.

[85]Maududi, *The Islamic Law* . . . . . , p. 32; *Cf.* Edward Said who has said: "Was Islamic Punishment, which tantalized the press, more irreducibly vicious than, say, napalming Asian peasants?", see his "Islam Orientalism and the West," *Time,* Vol. 113, No. 16, April 16, 1979, p. 54.

[86]Freeland K. Abbot, *Islam and Pakistan,* (Ithaca: Cornell University Press, 1968), p. 180.

[87]Sayeed, "Notes . . . . . , p. 62.

[88]K. Callard, *Pakistan A Political Study,* (London: George Allen and Unwin Ltd., 1957), p. 209.

[89]Abbot, "The Jama'at . . . . . ," p. 47.

[90]Maududi, *Towards* . . . . . , p. 15.

[91]Binder, *op. cit.,* p. 80.

[92]W.C. Smith, *Modern Islam in India,* (Lahore: Ripon Printing Press, 1947), p. 177.

[93]M.R. Khan, *The Delusion of Grandeur,* (Karachi: Lahore Book House, 1964), p. 11.

[94]Hodgson, *loc. cit.*

[95]*Cf.* Muhammad has said: "Trim moustache and grow beard, do not resemble the fire worshippers." (Hadith).

[96]Binder, *op. cit.,* p. 79.

[97]W.C. Smith, *Islam in Modern History,* (New York: Princeton University Press, 1957), p. 234.

98) S.R. Ahmad, *op. cit.*, p. 22.

99) Smith, *op. cit.*, p. 105; W.M. Watt, *Muhammad at Mecca*, (London: Oxford Un. Press, 1972), p. 52: G.E. von Grunebaum, *Medieval Islam*, (Chicago: The Un. of Chicago Press, 1956), p. 48; and W.M. Watt, *Muhammad Prophet and Statesman*, (London: Oxford Un. Press, 1971), p. 231.

100) C.E. Farah, *Islam*, (New York: Barron's Educational Series, Inc., 1970), p. 4.

101) Abul A'la Maududi, *A Short History of the Revivalist Movement in Islam*, (Lahore: Islamic Publications Ltd., 1972), p. 27.

102) Cf. "My *sahabat* (companions) are like stars in Heaven; whomever you follow would provide the right quidance." (Hadith).

103) *Cf.* "Any one who innovates a new thing in the affaris of the world, he will receive a reward and also rewards when other follow what he does." (Hadith).

104) Maududi, *Rights* . . . . . , p. 28.

105) Hodgson, *op. cit.*, Vol. II, p. 470 and E.I.J. Rosenthal, *Islam in the Modern National State*, (Cambridge: Cambridge Un. Press, 1965), p. 15.

106) Maududi, *A Short* . . . . . , pp. 62–8.

107) Fatwa is a formal opinion based upon Islamic belief and given by recognized Muslim thinkers in response to an issue for which there has been no precedent in the Qur'an and Sunna.

108) Majid Khadduri (*Tr.* and *Ed.*), *Islamic Jurisprudence Shafii's Risalah*, (Baltimore: The Johns Hopkins Press, 1961), p. 167.

109) *Cf.* "Do not follow blindly anyone concerning your religion. Do not follow me and Malik . . . . . blindly and take from the sources he and I take." (Statement of Ahmad bin Hanbal).

"It is not lawful for any one to follow our opinion except after he has been acquainted with the sources on which it is founded." (Statement of Imam Abu Hanifa). See for more other statements by the founders of four major-schools of thought Drs. M. Ali Hasan, *Bagaimana Sikap Muslim Menghadapi Masalah Khilafiyah*, (Jakarta: Bulan Bintang, 1975), pp. 30–36.

110) Maududi, *Purdah* . . . . . , p. vii.

111) Abbot, "The Jamaat . . . . . ," p. 48.

112) *Ibid.*, p. 49.

113) Sayeed, *The Political* . . . . . , p. 219.

114) "Jamaat e Islami . . . . . ," *loc. cit.*

115) Abbot, "The Jama'at . . . . . ," pp. 49–50.

116) S.R. Ahmad, *op. cit.*, pp. 94–6.

117) Jameelah, *Who Is* . . . . . , pp. 8–13.

118) G.W. Choudhury, "New" Pakistan's Constitution, 1973", *The Middle East Journal*, Vol. , No. 1, 1974, p. 10.

[119] G.W. Choudhury, "The Constitution of Pakistan," *Pacific Affairs,* Vol. XXIX, No. 3, Sept. 1956, p. 243.

[120] For details please see Stanley Maron, "The Problem of East Pakistan," *Pacific Affairs,* Vol. XXVII, No, 2, June 1955, p. 113 etc.

[121] Choudhury, "New" . . . . . , p. 10.

[122] For example one of Maududi's writings was translated into Arabic with the title: "Al Farqur Chaqiqi Bainal Muslim wal Kafir", *al Muslimun,* Damsjil, 3/V, Juni, 1956. This article is also translated into Indonesia as "Benarkah Anda Muslim?" (Are You Truely Muslim?) *Pandji Masjarakat,* No. 60, August, 1970. Further, many Muslims in Indonesia use Maududi's ideas to support their arguments, for example in a letter to the editor *Tempo,* M. Thohir Udin has quoted Maududi's arguments to support his idea "Korupsi: Hidup Bagaikan Air" (Corrupsion: Life as Water). See *Tempo,* Vol. IX, No. 5, March 31, 1979, p. 6. Finally, one of well known Indonesian scholars, Hamka, has put Maududi on the first place among the five Islamic pioner who have been reviving Islam. See "Pelopor Langkah-langkah Baru Pemikiran Islam," *Pandji Masjarakat,* Th. II, No. 31, pp. 2–3.

[123] Maududi, *Purdah* . . . . . , pp. 183–203.

[124] *Ibid.,* p. 24.

[125] W. Theodore de Bary (Gen. Ed.), *Sources of Indian Tradition,* Vol. II, (New York: Columbia Un. Press, 1968), p. 312.

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This book is a revision of the author's dissertation for the University of Durban, but he does not tell his readers which part of it he revised. Further, he does not provide any clear explanation of the relationship between chapter one, *i.e.* Islam in history and the topic of his dissertation. Neither does his conclusions relate to his topic. It seem Riaz Ahmad should have some reasons why he does not interview or get in touch with Maududi himself because by doing so he could have gained much more insight about Maududi.

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Jameelah, M. (*Com.*). *Correspondence Between Maulana Maudoodi and Maryam Jameelah.* Lahore: M. Yusuf Khan, 1969.

Margaret Marcus, a Jewish woman from New York, first initiated a correspondence with Maududi on December 5, 1960. The correspondence between the two continued until she converted into Islam, and changed her name to Maryam Jameelah. She moved to Pakistan with the full consent and blessing of her parents, *i.e.* Mr. and Mrs. Herbert S. Marcus, as shown in Mr. Marcus letter of May 2, 1962.

This book reveals some biographical data of her, her outlook and her psychological pain from which she suffered before embracing Islam. In Addition, this book shows *da'wa* method of Maududi and some of his opinions.

———. *Who Is Maudoodi?* Lahore: M. Yusuf Khan, 1973.

As an admirer of Maududi, Jameelah provides her readers with many of Maududi's achievements, but she is unable to present his weaknesses.

Kahn, M.R. *The Delusion of Grandeur.* Karachi: Lahore Book House, 1964.

This is one of the good books which tries to attribute many weaknesses to Maududi but fails to provide any arguments to support its allegation.

Khadduri, M. (*Tr.* and *Ed.*). *Islamic Jurisprudence Shafii's Risalah.* Baltimore: The Johns Hopkins Press, 1961.

"Korupsi: Hidup Bagaikan Air" M. Thohir Udin's letter to *Tempo,* Vol. IX, No. 5, March 31, 1979.

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M. Ali Hasan. *Bagaimana Sikap Muslim Menghadapi Masalah Khilafiyah.* Jakarta: Bulan Bintang, 1975.

Maudoodi, Abul A'la. *Islam Today.* Karachi: Chiragh-e-tah Publications, 1968.

This book is a kind of short history of Muslims. Maududi has recognized four phases of Islamic history, each with its own characteristics, *i.e.*: 1) the ideal period and its real cause of success; 2) the age of kingship and its cultural consequences; 3) slavery and its aftermath; and 4) the independence era. Finally, Maududi closed his book by discussion whether is Islam practicable today?

———. "Does Kalema Suffice for Salvation?" *Al Ittihad,* Vol. 15, No. 1 January, 1978.

———. *Nationalism and India.* Maktaba-E-Jama'at-E-Islami, :Pathankot 1947.

In this book one may find a clear explanation Maududi's dislike of nationalism. He thinks nationalism can neither solve problems of India nor else where.

———. *The Process of Islamic Revolution.* Ichhra: Maktaba-e-Jama'at-E-Islami Pakistan, 1955.

Originally, it is Maududi's address at the Aligarh Muslim University. Probably, the address was given before the partition of India as it was published as a book for the first time in 1947. It discusses how an Islamic state comes into being as a consequence of a particular set of objective circumstances in accordance with painstaking and sweat of Muslim efforts.

Maududi, Abul A'la. "Benarkah Anda Muslim?" (Are You Truely Muslim?), *Pandji Masjarakat,* No. 60, August 1970.

———. *Ethical View Point of Islam.* Lahore: Islamic Publications Ltd., 1974.

This book contains new and revised English translation of two of Maududi's addresses, *i.e.*: 1) The Ethical View Point of Islam which is delivered at Islamic College, Peshawar, on February 14, 1944, and 2) Moral System of Islam which is Maududi's talk from Radio Pakistan, Lahore, on January 6, 1948.

———. *First Principles of the Islamic State.* Lahore: Islamic Publications Ltd., 1974.

In November 1952 Maududi delivered a speech at a gathering of lawyers and the intelligentsia of Karachi on the basic principles of the Islamic state, and the nature and contents of Islamic constitution. After some material changes were made it was published as a book. In this book Maududi deals among other things with sources of Islamic constitution,

fundamental problems of political thought, the state, its organs and activities, the institution of government, rulers, their qualifications; and finally, citizenship.

———. *Fundamental of Islam.* Lahore: Islamic Publications Ltd., 1975.

This is a collection of Friday sermons of Maududi which deals with the fundamentals of Islam in a simple and logical style. The original book has run into twenty editions and it was translated into English for the first time in 1975. English readers will find it quite helpful as the book provides some glossaries.

———. *The Islamic Law and Its Introduction in Pakistan.* Lahore: Islamic Publications Ltd., 1960.

This book contains two speeches of the author, delivered at the Law College Lahore on January 6 and February 19, 1948. Maududi argued that Islamic law not cruel as the Western scholars had thought, he then provide an explanation how to introduce it in Pakistan.

———. *Pokok-pokok Pandangan Hidup Muslim* (The Indonesian translation of Maududi's *Islamic Way of Life* by. O. Raliby) Djakarta: Bulan Bintang, 1967.

After describing woman's status in some western countries Maududi presented his understanding of woman's status in Islam which is almost contrary to the first. Despite many "restrictions" put by Islamic law, Maududi showed how Muslim women can join their brothers in wars.

———. *The Religion of Truth.* Lahore: Islamic Publications Ltd., 1967.

This is Maududi's speech before the teachers and students of Jamia Millia, Delhi, on March 21, 1943, which presents the message and teachings of Islam in simple, clear and consice terms.

———. *Rights of Non-Muslims in Islamic State.* Lahore: Islamic Publications Ltd., 1974.

Originally, this is one of Maududi's articles in the *Tarjuman al Qur'an* of August 1948. It became a chapter in his *Islamic Law and Constitution.* Then for the convenience of students and general readers, it was also published separately as a small book. It deals with non-Muslim's rights and duties in an Islamic state in accordance with the Islamic law.

———. *A Short History of the Revivalist Movement in Islam.* Lahore: Islamic Publications Ltd., 1972.

This book shows the Muslim revivalist appears when Muslims are in a very low ebb, in accordance to one of the Prophet's hadith. After discussion some characteristics and achievements of the revivalists to

cleanse Islam of all the un-Islamic elements and to make Islam flourish more or less in its "original pure" form, Maududi discussed some great revivalist from the earliest time to present with their achievements. According to Maududi Shah Waliullah is one of the great revivalists in India.

———. *Towards Understanding Islam.* Lahore: Idara Tarjuman-ul-Qur'an, 1974.

This is Maududi's best and well known book which has been translated into many different languages, each of them has run into multiple editions; the English translation, for example, has run into fourteenth editions. In his own words Maududi intended "to provide all those persons ––Muslim and non-Muslims–– who have no access to the original sources of Islam with a brief treatise giving a lucid, comprehensive and all embracing view of Islam." Maududi did this very well.

———. *Unity of the Muslim World.* Lahore: Islamic Publications Ltd., 1967.

This contains a translation of Maududi's speech, *i.e.*: "Unity of the Muslim World" which was dilevered at a meeting in Lahore; and Maududi's article with the title "The Task before the Muslim Summit" which was published in the daily *Dawn,* Karachi. Maududi argued that only Muslims who benefit from their great ideology of Islam can lead mankind out of its contemporary crisis as the present western ideologies have failed in their mission to solve the human problems.

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———. *The Political System of Pakistan.* Lahore: Oxford University Press, 1967.

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