Mawlana Mawdudi's Concept of Political Islam
A Critique of Mawlana Wahiduddin Khan

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Abstract: Syed Abul A'la Mawdudi was a Muslim scholar, ideological thinker, philosopher, jurist and journalist. He worked for the revival of Islam and disseminated his understanding of 'true Islam'. This paper is categorized into two sections. The first section of this paper aims to explore the concept of Mawlana Mawdudi regarding political Islam and his role as a 20th century Islamic revivalist. The second section deals with critique of Mawlana Wahiduddin Khan on Mawlana Mawdudi's powerful Islamic ideology. Mawlana Mawdudi viewed Islam as the religion that is all-encompassing and Islamic state as universal that should not be limited to a particular geographical region and Muslims should strive for the establishment of Islamic state through Islamic revolution. In Mawlana Khan's '*The Political Interpretation of Islam*', he considered Mawlana Mawdudi's distinctly political interpretation as problematic.

Introduction

Mawlana Mawdudi elucidated that Islam is a comprehensive system of life encompassing social, political and economic issues. He viewed that religion and politics are inseparable and advocated to organize political system according to

religious directives. Cheema enunciated that Mawlana Mawdudi regards Islamic state is universal and all-embracing. Islamic state is less totalitarian as compared to other totalitarian systems of the world. In fact, Islamic state has an interventional aspect. [1]

The socio-political context contributed a lot in the formation of Mawlana Mawdudi's political ideology of Islam. At that time, vast Muslim empires were under the direct or indirect control of Western colonial rulers. That's what led to the more politically enthusiastic revivalist movements in the aftermath of the colonial period.

Mawlana Mawdudi's ideology was shaped due to the direct and indirect control of West over large Muslim empires and the prevailing concept of nationalism at that time.[2] He believed that Muslims are vicegerents of God on earth, therefore it is their religious duty to strive for the establishment of Islamic state through Jihad (struggle). They should abolish un-Islamic rule like other religious obligations; prayers and fasting.

Mawlana Mawdudi's was deeply saddened by the downfall of Muslims due to the abolition of Caliphate in 1923. He studied the reasons of the decline of large Muslim empires and domination of West. Also, he compared Islamic culture with that of the West. He was of the opinion that Muslims left behind the book of knowledge. Therefore, now they are in deteriorated condition. If they hold tightly Quran (book of God) and return to Allah, they can resume their glorious past. He stated that Muslims should believe in the Pan-Islamic nature of Islam.

Foucault stated that "there are multiple discontinuities and ruptures in a course of history, and it is not a continuous discourse. Every discontinuity or rupture is accompanied by a paradigm shift which lays down new parameters of thinking." History is not a linear approach and each individual's thoughts are influenced and shaped by the socio-political context they are located in. They respond to the currents and undercurrents constituting their present.[3]

Mawlana Mawdudi was born and raised during colonial period. His ideology of religion was dominated by socio-political context. The colonization of Muslims' large empires, domination and control of West have influenced in shaping contemporary revivalist movements. He sought dominance of Islam in terms of

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[1] SA Cheema, "Problematizing the Religious Basis of Mawdudi's Political Theory," *Studies on Asia Series* 3, no. 2 (2013), https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2388771.

[2] W. Ahmad W. Mehmood, "Mawlana Mawdudi, Islam and Ideology," *Al-Azhar* 4, no. 1 (2018).

[3] Cheema, "Problematizing the Religious Basis of Mawdudi's Political Theory."

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political dominance of Muslims. Early revivalists like Shah Wali Ullah and Mujadid Alaf Sani, who concentrated on spiritual and metaphysical dimensions and brought a slow process of revivalist movements. They did not try to withdraw the Muslim rulers but to bring revolution through them (Cheema, 2013). [4]

Mawlana Mawdudi has drawn similarities with Marxist ideology of life as a constant revolutionary struggle between haves and have nots. This struggle will bring revolution and will achieve a socialist utopia. Whilst Mawlana Mawdudi's division of classes are *Jahillia* (ignorance) and knowledge, based on non-believers and Muslims. In the struggle between Islam vs. West, Muslims will achieve the Islamic utopia. [5]

Mawlana Mawdudi coined the term 'theo-democracy' that seemed to be a combination of theocracy and democracy. Theocracy and Western democracy are replaced as theo-democracy. In Western democratic state, democracy revolves around the sovereignty of people while in Islamic polity, sovereignty is attributed to Allah alone, the sole creator of the universe.[6] In Islam, it is Allah to whom alone *hakimiyya* (sovereignty) belongs. [7] Mawlana Mawdudi's concept of "*Hakumat-i-Illahiya*" (Government of Allah or Islamic state) draws the same meaning, popular sovereignty is replaced by sovereignty of God. Mawlana Mawdudi viewed that man is sent to the earth as *Khalifa* (vicegerent) on behalf of Allah Almighty to act as a 'vanguard to Islamic Revolution' and to exercise limited popular sovereignty not as repository of power but as a viceroy of God on earth.[8] Man is supposed to act according to God's commandments. In the Islamic state the formation of government will be made through elected members. Moreover, the democratic system in west is *Tagoot* (Disobedience to the will of God).

The ideology of Mawlana Mawdudi's political Islam still has a universal appeal. As per Nasr, Mawlana Mawdudi is "the most influential of contemporary revivalist thinkers", further stating that "this view developed a life of its own and evolved into an all-encompassing perspective on society and politics, and has been a

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[4] Ibid.

[5] M. M. Marath, "Abul A'la Mawdudi and Sayyed Qutb on Revolution: A Comparative Analysis," *AL-ADWA* (n.d.), http://pu.edu.pk/images/journal/szic/PDF/5-Engv32_47_17.pdf.

[6] W. Mehmood, "Mawlana Mawdudi, Islam and Ideology."

[7] V. V. Pugachev, "Abul A'La Mawdudi's Concept of Hakimiyya and Its Critical Assessment in Islamic Legal-Political Thought," *Law* 9, no. 2 (2015), http://hdl.handle.net/11701/10313.

[8] RI Adebayo, "The Political Thought of Mawdudi as a Template for Democratic Sustainability in Nigeria," *Al-Jami ah Journal of Islamic Studies* 54, no. 1 (2016), https://aljamiah.or.id/index.php/AJIS/article/view/54106.

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notable force in South Asia and Muslim life and thought across the Muslim world".[9] Jackson opines that he is one of the most influential thinkers whose brand of political Islam has won widespread acceptance in South and South East Asia as well as in Middle East.[10]

Mawlana Mawdudi's Biography

Mawlana Mawdudi is born on September 25, 1903 at Aurangabad, India. Born to a lawyer father, Mawlana Mawdudi was initially tutored at home. After receiving his early education at home, he was admitted to a school in locality when he was eight years old. He was taught Arabic, Urdu, Persian and basic knowledge of Quran and Hadith. His father, Ahmed Hassan infused in him rigorous Islamic theology and education. Then, he took admission to Darul-'Ulum College of Hyderabad for his matriculation. Shortly after that, Mawdudi's father got a paralysis and he had to discontinue his education for about two years in order to attend his ailing father.[11]

He was neither sent to Islamic school nor given English teaching. His inquisitive nature and self-tutored method made him to learn and acquire knowledge and expertise in English, Persian and Arabic. He acquired a command on Arabic grammar, proficiency in *tafseer* (Quranic exegesis), *fiqh* (Islamic jurisprudence) and Arabic literature. His has an erudite knowledge of philosophy, history and social sciences. His numerous publications covered a wide range of disciplines including Quranic exegesis and hadith etc. that were originally written in Urdu and later on translated in English, Arabic and many other languages.

Masudul Hassan, a contemporary of Mawdudi describes him in the following words,

"With his saint-like appearance, magnetic personality, sublimity of character, transparency of sincerity, nobility of demeanor, affability of manners, geniality of temperament, deep sense of humor, scintillating wit and spontaneity, depth of understanding, firmness of purpose, breadth of vision, dedication to cause, detachment and selflessness, unbounded courage, unwavering faith, unprecedented patience,

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[9] V. R. Seyyed Nasr, *Mawdudi and the Making of Islamic Revolution* (Oxford: University Press, n.d.).

[10] R Jackson, *Mawlana Mawdudi and Political Islam: Authority and the Islamic State* (New York: Routledge, 2011).

[11] N. M. Osmani T. Ushama, "Sayyid Mawdudi's Contribution towards Islamic Revivalism," *IIUC STUDIES* 3 (2006).

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uncommon wisdom, and steel-like determination, the Mawlana was an ideal specimen of what a man in general and a Muslim in particular should be. He was an embodiment of Islamic virtues. He lived and died for Islam. His place is among the great Muslims of all times."[12]

Writings of Mawlana Mawdudi

The most influential work of Mawlana Mawdudi, *'Tafhim-ul-Quran'*, is a six volume translation and commentary of Quran in Urdu which he started in 1942 till 1972. This commentary was later translated in numerous languages including English and Hindi. Mawlana Mawdudi's translation of Quranic verses is unique in several ways. He not only provides traditional commentary of exegesis by providing explanation from *sunnah* (practices) of Prophet Muhammad (SAW) and the historical reasons behind the verses. The novel aspect of this translation and the commentary is that it included discussions on politics, economics, history and sociology by highlighting the Quranic exegesis meant giving guidance in all spheres of life.

In 1932, Mawlana Mawdudi started contributing in a journal, *'Tarjuman al-Quran'*. He developed his political ideas during this time that directed him towards the cause of religious revivalism. He interpreted Islam as a political ideology contrary to traditional interpretation of Quran.

Mawlana Mawdudi's profound study regarding the ideas and laws of war and peace made him to produce a magnum opus *'Al-Jihad fil Islam'*. The masterpiece is originally written and published in Urdu in 1927. The book was appreciated by Dr. Muhammad Iqbal. After this outstanding work, he came to be known as a scholar among the Muslims of Sub-continent India. Referring to the words of Zafar Ishaq and Khurshid Ahmad, this book has an "impressively confident tone about Islam." He proved that Islamic laws of war and peace are in harmony with modern ideas of current world (Mehmood & Ahmed, 2018). This book provides an in-depth study of 'just war' in varied theologies such as Christianity, Judaism, Buddhism and Hinduism with the Islamic notion on warfare (jihad). Moreover, this book encompasses significant events of World War I and post-war international treaties.

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[12] M. Hassan, *Sayyid Abul A`ala Mawdudi and His Thought*, 1st ed. (Lahore: Islamic Publications, 1984).

Mawlana Mawdudi's explanation of *'Four Basic Quranic Terms', Illah* ("deity"), *Rabb*, ("Master", or "Lord") *Deen* ("faith", "religion") and *Ibadah* ("worship") are a manifestation of interpretation of giving new connotations. He said that ideological core of "political system" of Islam is constructed on these four basic Quranic terms. Taghut represents the extreme form of disobedience to divine authority: "not only does he rebel against God, denying Him and His right to lay down the law for man, but also begins to make his own law to prevail in the land" (Pugachev, 2018).

In *'Khilafat o Malookiat'*, Maulana Mawdudi explained how the institution of *khilafat* (Caliphate) transformed into monarchy. It is a very comprehensive book explaining all major causes and historic events that took place, leading towards monarchy.

Foundation of Jamaat-i-Islami

Mawlana Mawdudi was the first, who disseminated his ideology around the world through his prolific writings and on practical grounds, he founded Jamaat-i-Islami to accomplish his vision. The objective behind the foundation of Jamaat-i-Islami was "Iqamat-i-din'. In order to materialize his idea for the struggle of an Islamic state, he organized a political party named Jamat-i-Islami in 1941 before the partitioning of the subcontinent India that later on proved to be among the most organized religio-political parties in Pakistan. Until his death in 1979, Mawlana Mawdudi supervised the Jamat-i-Islami, for more than three decades.

Jamaat-i-Islami has not only influenced the different geographical locations in Indian Subcontinent but also influenced other countries beyond the Indian Subcontinent region so much that alike organizations have emerged in United States, United Kingdom, and other parts of the world in Diaspora communities. Moreover it managed to maintain its influence in Central Asia, North Africa and Southeast Asia. Mawlana Mawdudi was regarded as a key figure in Islamic revivalism and Islamic organizations worldwide. [13]

Jamaat-e-Islami was reluctant about the idea of partitioning of Indian Subcontinent and formation of separate state of Pakistan because the founders of Jamaat considered Islam as an all-encompassing religion having universal agenda and

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[13] Irfan Ahmad, *Islamism and Democracy in India: The Transformation of Jamaat-e-Islami* (Princeton: Princeton University Press, 2010).

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ideology, therefore, it cannot be confined to a particular geographical unit. With this mindset, Mawlana Mawdudi criticized and opposed Muslim League's notion of nationalism and creation of a separate homeland for Muslims that he considers is confining and limiting the Muslims to a geographical boundary and considered it a violation of Islamic doctrine and believed on the notion of formation Muslim *ummah* (Muslim nation) without the difference of colour, caste, creed and geographical boundary. He negated the idea of Pakistan, claiming that the apex leadership of Muslim League wanted to make Pakistan a secular and modern democratic state not an Islamic state.

In the post-partition sub-continent India, JI was split into physical, geographical and political boundaries of new countries; Pakistan and India. The politico-religious organization spearheaded by Mawlana Mawdudi was known as Jamaat-i-Islami Pakistan. The rest of leadership who remained in India were known as Jamaat-e-Islami Hind. Subsequently, the JI parties were further categorized as Bangladesh Jamaat-e-Islami, and autonomous groups in Indian Kashmir.

With the carving out of Pakistan and India from Sub-continent, Mawlana Mawdudi's ideologue underwent a fundamental change. He became more and more involved in politics rather engaging in scholarly pursuits. He entered into politics in order to make Pakistan a 'true Islamic state'. As per his view, an Islamic state is a Muslim state, but a Muslim state may not be an Islamic state unless and until the Constitution of the state is based on Qur'an and Sunnah. Mawlana Mawdudi aspired to implement Quranic principles in the Constitution of Pakistan and also struggled to establish it in Pakistan. The 1956 Constitution of Pakistan accommodated demands of the JI. Shortly after that the constitution was abrogated following a coup by General Ayub Khan. Later on, Mawlana Mawdudi was imprisoned.

Initially, JI under the leadership of Mawlana Mawdudi did not gather huge following. In 1965, JI supported Fatima Jinnah's candidature against General Ayub, compromising its doctrine of complete veiling and segregation of women into their homes. During the agitation to bring down President Ayub in 1969, Mawlana Mawdudi's political influence widened but he faced resistance form leftist political parties.

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Later on, Gen. Zia wanted to Islamize Pakistan and to implement *Nizam-e-Mustafa* (Order of the Prophet). JI became the mainstream party during *Nizam-i-Mustafa* movement and supported Zia's Islamization programme.

During the anti-Ahmadi campaign launched by Mawlana Mawdudi and other traditionalist ulema of Pakistan provoked riots in Lahore that led to deaths of at least 200 Ahmadis and selective declaration of martial law. For his role in agitation, he was imprisoned and granted death sentence. But the government had to release him after two years of sentence to prison due to public pressure. According to Vali Nasr, "Mawdudi's unapologetic and impassive stance after being sentenced, ignoring advice to ask for clemency had an immense effect on his supporters. It was seen as a victory of Islam over un-Islam, proof of his leadership and staunch faith".[14]

Mawlana Wahidud Din Khan's Critique on Mawlana Mawdudi's Political Islam

Mawlana Khan, a renowned faqih, joined Jama'at-e Islami Hind in 1948 and played a very significant role, especially as a senior and an administrator of publishing house of the organization. He remained associated with the Jamaat for 15 years. After comprehending Jamaat's ideology, Mawlana Khan grew critical of Mawlana Mawdudi's ideology that emphasized on establishing an Islamic state in sub-continent India. Mawlana Khan realized that Mawlana Mawdudi's political interpretation of Islam is problematic. Then, he started correspondence with Mawlana Mawdudi for two years and got no appropriate and convincing reply.

Born in Azamgarh, India (1925-2021), Mawlana Wahiduddin Khan got his early education in Muslim traditional school. In the pre-independence Indian sub-continent, Mawlana Khan became a "staunch nationalist of Gandhian values". After completing his religious education in 1944, he started to learn English and modern science himself. In 1955, he started to publish books to publicly discuss his new understanding of religion Islam that it is a religion of tolerance, peaceful coexistence and pluralism.[15]

Mawlana Khan established the Centre for Peace and Spirituality. He advocated the peaceful coexistence, interfaith dialogue, and social harmony in a multi-ethnic society. He authored over 200 books on Islam. The subject matter of his numerous

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[14] Nasr, *Mawdudi and the Making of Islamic Revolution*.
[15] R. Okawa, "Interpretation of the Quran in Contemporary India: Wahiduddin Khan's Reading of Peace and Spirituality in the Scripture," *International Journal of Islamic Thought* 16 (2019), http://www.ukm.my/ijit/wp-%09content/uploads/2019/12/IJIT-Vol-16-Dec-2019_10_108-121.pdf.

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works has remained modernity, democracy and freedom of speech. Mawlana Khan did the English translation of Quran in a very lucid manner. His role and contribution to world peace are internationally recognized and he has received many peace awards. He also founded Maulana Wahiduddin Khan Peace Foundation and Quran Foundation to make people comprehend the true message of Quran. The 500 Most Influential Muslims of 2009 has named him 'Islam's Spiritual Ambassador to the world'.[16]

Mawlana Khan saw Mawlana Mawdudi's thinking of political Islam as a reactionary theory to western imperialism and he moved to seek what was "emanating from a deep, genuine spiritual quest." In 1962, Mawlana Khan left Jama'at-e-Islami arguing that Mawlana Mawdudi's ideology is overtly politicized Islam. As per his view, it is inappropriate to establish an Islamic state in Indian sub-continent where Muslims are in minority. On the contrary Mawlana Khan stated that Muslims and Hindus need to find ways for peaceful coexistence and live with amity and harmony with each other.[17]

In 1963, Mawlana Khan penned down his thoughts on the writings of Mawlana Mawdudi, which he found objectionable. Mawlana Khan observes that Mawlana Mawdudi behaves in a way that he regards as characteristic of Monarchical Despotism. Contrarily, Mawlana Mawdudi deemed his understanding of the issues to be extremely faulty and limited. [18] Mawlana Khan wrote a book "The Political Interpretation of Islam" and overtly criticized Mawlana Mawdudi's overemphasis on politics in religion. He said that Mawlana Mawdudi did not understand Islam in a true sense and tried to prove that his interpretation in incorrect. The literature of Jama'at is away from the right path of Islam. Mawlana Khan did not receive any convincing response from Mawlana Mawdudi. According to a researcher, Asif Iftikar, "Khan's book represents one of the first comprehensive and serious intellectual challenges to

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[16] M. W. Khan, "Islamic Critique of the Politics-Centric Misinterpretation of Islam. CPS International," *2016*, https://cpsglobal.org/content/islamic-critique-politics-centric %09misinterpretation-islam.

[17] Okawa, "Interpretation of the Quran in Contemporary India: Wahiduddin Khan's Reading of Peace and Spirituality in the Scripture."

[18] K. Zaheer, *The Political Interpretation of Islam*, 2019, http://www.khalidzaheer.com/the-political-interpretation-of-islam/.

Mawdudi's religious thought and is especially important as it comes from within the ranks of Jama'at-Islami". [19]

Maulana Khan proved through numerous writings of Mawlana Mawdudi that he had deviated from accepted and established Muslim scholarly understandings of Islam and he had given politics-centric misinterpretation of it. Mawlana Khan also asked, "Is there any need left for additional evidence to prove the falsity of this political interpretation of Islam?"[20]

In Mawlana Mawdudi's ideology, worship has political connotations. Mawlana Khan stated that Mawlana Mawdudi, "promoted a certain mindset, a distinct mentality that sees everything in a political hue". His understanding of Islam is faulty and limited.[21]

One of the clauses of Constitution of JI prepared by Mawlana Mawdudi reads, "No one should be above criticism". As long as, Mawlana Khan grew critical about others in the ranks of JI, everything was alright. When Maulana Khan critiques Mawlana Mawdudi, it was as if he had dared to step across the forbidden frontier. In his '*Khilafat wa Mulukiyat*', Mawlana Mawdudi discussed Calipahte as an ideal system of Islamic state. The reason of downfall of this system and establishment of *mulukiyat* (monarchy) is discussed under eight broad themes. One of the reasons was the end of freedom of expression.[22]

Mawlana Mawdudi's interpretation of Islamic ideology is based on one single factor that is politics such as Marxist interpretation of history is economic in nature. This one factor is dominated on all other factors. He projected Islam in such a way that every aspect of it seemed to acquire a political hue. Therefore, his ideology of Islam is termed as a political interpretation of the Deen or the religion of Islam. It is just one part or aspect of Deen, therefore it cannot be interpreted as 'total Deen' or the 'essential Deen'. Mawlana Khan goes on to explain that following the downfall of Mughul rule in India in 1857, some Indian *ulema* (scholars) tried to re-establish Muslim rule by giving significance to politics. This was not tantamount to a political interpretation of Islam,

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[19] A Iftikar, "Jihad and the Establishment of Islamic Global Order: A Comparative Study of the Worldviews and Interpretative Approaches of Abu Al-A'la Mawdudi and Javed Ahmad Ghamidi" (McGill University, 2004).

[20] Khan, "Islamic Critique of the Politics-Centric Misinterpretation of Islam. CPS International."

[21] Ibid.

[22] Zaheer, *The Political Interpretation of Islam*.

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Mawlana Mawdudi gave. This was regarded as the interpretation of these *ulema*, either correct or not and a temporal necessity.[23]

Mawlana Khan regards Mawlana Mawdudi's construction of '*deen'* as a result of his imaginative faculty and historically there was no such revolutionary movement initiated to implement '*deen'* as a system. Mawlana Mawdudi's interpretation of Islam is political rather than spiritual. Mawlana Khan asserts that it is wrong to assume that this imbalance is a result of involvement in the political process by the JI, rather it is the natural consequence of overemphasis on politics in Mawlana Mawdudi's ideology.[24] The objective of formation of JI was to wage Jihad to establish the Divine government of God.[25]

Mawlana Khan believed that Mawlana Mawdudi deviated from the traditional interpretation of "four terms" especially 'din' by saying that din has nothing to do with the notion of *nizam* (system) and people strive to make varied theoretical and practical aspects of *deen*.[26] Mawlana Khan stated, "*deen* based on a single central factor—politics. I term as a political interpretation of the *deen*."[27]

Mawlana Khan asserted that Quranic exegesis are the manifestation of a spiritual bond between man and Allah rather it is an Islamic "way of life" in its political and legal dimensions. The relationship between man and Allah is based on fear, love, hope and worship is a manifestation of this relationship. Mawlana Mawdudi in his book *Khutbat* explicated worship in political connotations. Prayer, fasting, Haj and Zakat are duty enjoined on Muslims from God that is to prepare them for a lofty purpose to obliterate the human-made rule to establish the rule of one God. God's law must be enforced even through jihad.

Mawlana Mawdudi interpreted Islam in terms of political ideology in *Jihad fi Sabilillah* ('Jihad in the Path of God') in a book *Tafhimat*. He maintained that believers as Islamic community is a political party. Those who embrace Islam are the members of Islamic party and an international revolutionary party. They are termed in Quran as '*hizbollah'* (party of God) with the purpose to launch jihad in order to eliminate

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[23] M. W. Khan, "The Political Interpretation of Islam. New Age Islam."

[24] Cheema, "Problematizing the Religious Basis of Mawdudi's Political Theory."

[25] M. W Khan, *The Political Interpretation of Islam* (India: Greenword Book, 2015).

[26] Pugachev, "Abul A'La Mawdudi's Concept of Hakimiyya and Its Critical Assessment in Islamic Legal-Political Thought."

[27] Khan, *The Political Interpretation of Islam*.

dominance of un-Islamic system and to establish government as explained in Quranic terms as '*kalimatullah'* ('word of God'). Mawlana Mawdudi's ideologue of Islamic party is not the party of religious reformists but the 'soldiers of God' operating to obliterate the immorality, oppression and exploitation from the world. Moreover, this party would work to end worship of other gods except God and replace evil with good.

Mawlana Mawdudi in *Tehrik-e Islami ki Ikhlaqi Buniyaden* ('The Ethical Foundations of the Islamic Movement') argued that 'the ultimate aim of our struggle is bringing about revolution in leadership'. The ultimate aim is the termination of immorality and the establishment of *Imamat-e Saleh* (pious leadership) that is central and basic objective of *Nizam-e Haq* (Divine system). The aim of this struggle is to attain the pleasure of God in this world and in the hereafter. The main objective of JI is to establish Divine government and to win God's pleasure.

The interpretation of the term *Aqim ud-Deen* is 'to enforce' the laws of the religion of Islam in their entirety. Mawlana Mawdudi's political interpretation of *Aqim ud-Deen* means to establish the 'Divine Government', or what he called *Hukumat-e Ilahiya*.

Mawlana Mawdudi contended that Prophets are sent to the world from God to bring a state system, to establish the Divine Government and enforce the system of life that they had brought from God. God is the sovereign ruler. Mawlana Mawdudi's political interpretation of *Deen* further reinforces the idea of sending the prophets having political purpose in his book, *Tajdeed-o-Ihya-e Deen* ('The Renewal and Revival of the Deen').

For around twelve years, Prophet (SAW) remained involve in the task of preaching. He saw unfavourable environment in Makkah and moved towards more favourable environment of Madina. The movement of Islam was to be transformed into a state. That's why, God gave him new instruction that is called 'the Me'raj or Prophet's (SAW) ascension. These new instructions are provided to the Prophet (SAW) when his movement crossed the stage of preaching into the stage of government and political power. At the time of Me'raj, God gave the Prophet (SAW) 14 principles including the obligation of five times prayer on every Muslim. [28]

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[28] Ibid.

JI party is aimed to end the worship of all except God and transforming good with evil. Therefore, Mawlana Mawdudi added, 'the party has no option but to seize power of Government'. According to his definition, "a civilization that is based on immorality depends for its existence on a government based on immorality. In Mawlana Mawdudi's writings, a pious civilizational system cannot be established unless the reigns of political power are snatched from those who are immoral and sinful, and come into the hands of the pious people to establish the sovereignty of God on earth"[29].

Mawlana Khan viewed that the literal meaning of the term *Jihad* is the struggle to spread the divine message throughout the world. Mawlana Khan argues that this goal may be achieved by utilizing the modern developments information and communication infrastructure. Mawlana Khan believes that those Muslims who are engaged in perpetrating violence have nothing to do with Islamic teachings. Neither violence is an option, nor the struggle to achieve political power that justifies *Jihad* for the establishment of divine rule. *Jihad* literally means that 'utmost struggle'. The true interpretation of the word is a peaceful *Dawah* (peaceful struggle) for the dissemination of the message of God to mankind. Extremist acts in the name of Islam are based on the misinterpretation of Islamic texts. There is a need of alternative explanations and correct interpretation of revealed texts for the propagation of true picture of Islam. [30]

Mawlana Wahiduddin Khan, Islamist scholar and a peace activist opines that violent extremism in the name of Islam has become a major global menace. He points out that the origin of contemporary Muslim extremism is due to deviant political interpretation of Islam. Muslims are vulnerable to this ideology that the political interpretation of Islamic ideology is un-Islamic.[31] Mawlana Khan tried hard to interpret Islam from Holy Quran and *Sunnah* in the light of scientific knowledge. Islam and science are compatible to each other.

Violence has no place in Islam. Peace is the greatest concern of Islam that helps spreading awareness of God's "creation plan" is so central to Khan's ideology, this argument can be summed up in three short points: First, the goal of Islam is to make

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[29] Ibid.

[30] Bilal Ahmad Wani M. R. Arjum, "Concept of Peace in Islam: A Study of Contributions of Mawlana Wahiduddin Khan to Peaceful Coexistence," *International Journal of Scientific and Research Publications* 7, no. 6 (2017).

[31] Khan, "Islamic Critique of the Politics-Centric Misinterpretation of Islam. CPS International."

people aware of God's creation plan. Second, the social, economic and psychological conditions necessary for spreading Islam and its message are destroyed by warfare and violence. Thus, third, violence runs counter to the most fundamental purposes of the Creator.[32] "When there is peace there are opportunities. Only in a peaceful atmosphere you can spread the message of Islam."[33]. In the societies, dialogue between religions and cultures is necessary in order to counter the misinterpretation of Islam.

Conclusion

In Mawlana Mawdudi's political interpretation of Islam, every aspect of Islam assumes a political dimension. In Marxism, every idea was based on economic and material dimension similarly in Mawlana Mawdudi's understanding and interpretation of Islam is shaped by the politics. The purpose and meaning of life and universe are seen through a distinct political lens. Mawlana Khan observes his understanding about Islam is flawed and erroneous. Mawlana Khan viewed approach of Jamaat not according to the need and conditions of current world. He tried to prove Islam as a non-violent religion. Although he appreciated the role of Jama'at in *Tabligh* (preaching) in fostering Islamism awareness among Muslims, but he believed that the new understanding of Islam is needed to attract modern educated Indians. He criticized the desire of Jamâ'ah Islâmi, namely struggle to work for the establishment of an Islamic State in India, which is not only impractical, but also being not able to keep what is expected by Muslims in India in the difficult situation encountered. Rather Mawlana Khan gave the core concepts pluralism, inter-faith dialogue and peace as ideals.

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[32] M Dahlkvist, *The Politics of Islam, Non Violence, and Peace: The Thought of Maulana Wahiduddin Khan in Context* (Sweden: City print Norr AB, 2019).

[33] M. R. Arjum, "Concept of Peace in Islam: A Study of Contributions of Mawlana Wahiduddin Khan to Peaceful Coexistence."

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