

TAFHEEM AL QUR'ĀN: POLITICAL INTERPRETATION OF HOLY QUR'ĀN^(*)

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ABSTRACT

In contemporary era religion is considered as anti-development and unprogressive. But reality is something different if such a tag will be matched with Islam. Islam is progressive in both inclusive as well as exclusive nature. In such circumstances the link between Islam and politics continues to be the dominant philosophical discourse in present day life. The Holy Qur'ān contains sufficient verses which guides to build the political system on divine directions. To understand the nature of those verses Muslim scholars or exegetists interpreted and explained those verses accordingly. In this regard Maulana Abu Ala Maududi did a significant job to provide an insight of the political teachings of the Qur'ān in his commentary entitled "Tafhēm-ul-Qur'ān". Besides a deep insight and intellectual research, Maududi's everlasting hard work explored the international standard of the Qur'ānic teachings and made it viable if implemented at any level. An attempt has been made to explore the methodology and the political structure of the Qur'ān proposed by Maulana Maududi for exploring the Qur'ān and its relevance to the contemporary era.

Keywords: *Qur'ān, Maududi, Tafheem ul Qur'ān, Hükōmat 'Ellahi*

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1.0 INTRODUCTION

From early 19th century to mid-21st century Muslim scholarship emerged with a thought pinned in their liberation from colonial powers. They feel that political occupation ruined their culture and civilization, gave them set back economically as well as academically. In an effort scholars revisit Qur'an and produced books and tafasir with an aim to emerge as a throwing civilization. In Indian Subcontinent various revivalists and reform movements like Jamā't-i Islam, while as in Egypt Ikhwan al-Muslimōn tried to stem the tide and to re-establish the political identity later on followed by others too. Thus, new trends appeared in Islamic literature in general and tafsir in particular, predominantly intellectual, scientific, rhetorical, and traditional.

While surveying for material, it is necessary to mention that a stock of works on Qur'an thought are pen down by scholars to boost the Muslim scholarship for throwing future. In this regard, a list works is worth to be mentioned. Among those are The Qur'an and Politics a Study of the Origins of Political Thought in the Makkan Qur'an by Eltigani Abdelgadir Hamid

Political Islam and Global Media: The boundaries of religious identity By Noha Mellor, Khalil Rinnawi, 2016

Between Qur'an and Kafka: West-Eastern Affinities by Navid Kermani 2017

Qur'anic Magna Carta: on the origins of the rule of law in Islam by Wael B Hallaq, Columbia University, 2015

The Study Qur'an: A New Translation and Commentary By Seyyed Hossein Nasr, Caner K. Dagli, Maria Ma'asi Dakake, Joseph E.B. Lumbard, Mohammed Rustom This impressive tome-the fruit of a patient collective venture-offers an extraordinary panoptic survey of the history of tafsir: some forty traditional commentaries-ancient and modern, Sunni and Shi'i-have been summoned here... Special mention is due to the translators of the Qur'an for their often remarkable achievement."

Massimo Campanini, (2011) The Qur'an: Modern Muslim Interpretation

Hussein Abdul-Raof, (2012) Theological Approaches to Qur'anic Exegesis: A Practical Comparative-Contrastive Analysis

Abdullah Saeed, (2008) The Qur'an: An Introduction, Taylor and Francis,

Abdullah Saeed, A. (2006). Interpreting the Qur'an: Towards a Contemporary Approach, Routledge, New York

Methodological point of view, a deep analysis was done to understand the pattern and way of interpretation for completing the Qur'anic exegesis by Maulana Syed Abu Ala Maududi. His thought is evaluated and analysed in order to know the authenticity of the interpretation.

It is necessary to understand that among all these works *Tafhēmul Qur'an* ranks at top followed by *The Message of Muhammad Assad* and *Tafsir Fi Zalail Qur'an*. Maulana Maududi being a revivalist whose ideas are based on political system of Islam. His main thrust was to establish *Din* as a political system which governs all aspects of life. From a modern Islamist point of view, his idea of "Islamic state" has a strict political meaning. *Tafhēmul-Qur'an is his most important Urdu commentary, which began in 1942 and was finally completed in 1972 in 6 huge volumes. His main focus revolves around Hükōmat 'Ellahi and pen down Tafhēmul-Qur'an on same lines because being staunch herald of Islamization of society and advocate of Khilafat in modern times.*

2.0 ISLAM AS DEEN (WAY OF LIFE) NOT RELIGION (IN ITS MINUTE DESCRIPTION)

His concept of Islamism is fundamentally alien to the idea of contemporary nation states and opposite to traditionalist mind-set grounded in national sovereignty, and promoted the idea of theory of *Hükōmat 'Ellahi* in order to re-implement *Sha'riah* to redirect "Allah's Sovereignty" on earth. The preliminary opinion of Maududi's political thought is that Islam is "a well-oriented scheme, an unswerving whole, revolving around certain set of unambiguous suggestions embodied in Qur'anic teachings."² Maududi held that Islam provides sufficient information about all aspects of life in relation with God as sovereign power bestowed this to caliph as vicegerent on earth.

"In not a bunch of mere collection of ceremonies and beliefs. It is a *Din* which regulates all constituent parts of human life, may they be private or public, political or economic, social or cultural, moral or legal and judicial. It encompasses guidance for all-embracing socio-political philosophy."³

He loathed on the practise of secularization which he considered advanced destruction of religion, ultimately leading in decline, ethically, morally, and human

² Abul A'la Maudūdi. (1977), *Islamic Law and Constitution*, Trans. Khurshid Ahmad (6th ed) Lahore. p. 119.

³ *Ibid.* p. 1.

politeness. According to him secularization diminish religion, it will inevitably reduce the concept of heaven and hell, and will not bind humans to do good deeds and will result in evil and lavish concept of life which corrupts the rights of weak section of the society. He is of the view;

“Nevertheless, the factual and constructive reforms which Islam desires to fetch cannot be conceded out simply by discourses and sermons. Rather political supremacy is inevitable for their accomplishment. To attain control and to struggle for dominance over the different aspects of the State, when inspired by the impulse to establish the *Din* and to implement the Islamic Sha’riah, is not only allowed but is certainly required and obligatory. Such power struggle must not be confused with power-thirstiness but a source of relief for humans.”⁴

The purpose of such a state is to overcome social crimes, which are not possible in modern day secular state which lack divine attributes. In this regard he says;

“In a free society a man with ordinary thinking and understanding consider people are quite free to commit adultery, and are not accountable for them. By no way one can stop the evils of drinking, gambling, usury, bribery, obscene shows, indecent dress, unethical education and such other things through religious ceremonies. It is evident that without state power no scheme of reform can be implemented. To wipe out disruptions and chaos from God's earth one should stand up to gloss the government run on erroneous values. In such circumstances it becomes necessary to achieve power and establish a government based on divine principles and follow a proper system within divine code of conduct.”⁵

3.0 POLITICAL TEACHINGS OF QUR’AN

In Muslim world states exist on secular nature, but many among them implement some principles of *Sha’riah* to reinforce their family or dynastic rules while as others used some provisions in their constitutions. However some of the states operate through secular code of political life without paying any allegiance to Islamic Sha’riah. In such state of affairs, Islamist political pursuits is to establish Islamic states whose ruling must be loyal to Sha’riah law”. In all functionary provisions necessary for the states, whether executive or legislative in nature rulers must submit and assist

⁴ Abul A’la Maudūdi, (n.d) *Tafhīm al-Qur’ān*, Vol. II, p. 638; also quoted in Maudūdi, *Islamic Law and Constitution*, *op. cit.*, p. 159.

⁵ Syed Abul A’la Maudūdi (1976). *Fundamentals of Islam*. Lahore, p. 246

Sha'riah aphorism⁶. Islam has tremendous following on ritual basis on which Islamists have a lofty claim on people's loyalty to Sha'riah rather than a particular community. In order to understand this claim political system be subject to predominantly on two principle characteristic features. One, its guidance for the fundamental spiritual and worldly needs of humans and other, its capability for modification according to circumstances. Nevertheless Islam meets both these two conditions and fulfils human needs up to outmost level. Besides Islam has strong interactive discourse about world politics and provides comprehensive provisions and agendas which brings Muslim Community at forefront with world powers to meet the modern international Challenges. It is the first evolved religious community governed through constitutional framework 1400 years before. In this way the Muslim community laid down provisions for institutionalization so as to meet the needs of their era. Keeping in view this institutional character of Qur'anic society Maulana Maududi took efforts to explain the nature of the Qur'anic verses which lay down framework for political system. The Holy Qur'an regarded as the first source of rules in Islam and provide fundamental principles pertaining to the political affairs of Muslims. A good number of verses which Maulana Maududi explained from political point of view provide basics for Islamic political thought. While explaining verse 30 of Surah Baqarah, Maulana Maududi provides the idea about the nature of politics put forth in the Qur'an as;

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۙ

Wa 'Idh Qāla Rabbuka Lilmalā'ikati 'Inni Jā`ilun Fi Al-'Ardi

“And remember when your Lord said to the angels, I am going to place a successor (Khalifa) on Earth” (2:30).

Other *Mufasirēn* like Maulana Junagadi, explained it as new nation which come one after the other. According to him, it as political authority (Khalifah) is totally wrong.⁷ While as Maulana Maududi explained it as;

“One who exercise the delegated powers on behalf of another as his vicegerent. Khalifah thus is not the master, but deputy of the Master; his powers are not his own but delegated to him by the real Master. He has, therefore, no right to have his own will but he is there to fulfil the will of the delegating authority. It would be dishonesty and treason, if he

⁶ (Roberts, 1988: 557)

⁷ The Noble Qur'an in Urdu language, (1997) (Trans. Maulana Junāgadi and Ḥāshiyā footnote by Salahudin Yusufi), Shah Fahd Qur'an Kareem Printing Complex, Madina,p.17

*assumed sovereign powers or use them according to his own whim or if he acknowledged another as his sovereign or submitted to his will*⁸

This verse is about the vice-regency of Adam. Then again in the chapter The Heifer about Abraham the Qur'an says: "And remember when the Lord of Abraham tried him with certain commands which he fulfilled. Allah said to him, verily, I am going to make you a leader (Imam) of mankind. Abraham said, 'And my offspring? Allah said, 'my providence includes not the wrong-doers (oppressors)'" (2:124). This verse shows that divine leadership is not for transgressors and tyrants. It is for righteous and just people. According to Maulana Maududi it is for those who submit for will of Allah and for those who delegate their duties according to His will.⁹

In order to fulfil the cause of justice on the earth, Maulana Maududi emphasised much upon the role of Khalifa, as political head of the state. In this connection, expounds on verse 26 of Surah Sād;

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ

Yā Dāwūdu 'Inna Ja 'alnāka Khalīfatan Fī Al-'Ardi Fāh̄kum Bayna An-Nāsi Bil-Ĥaqqi Wa Lā Tattabi' Al-Hawaá

...."O, David! Verily we have made you vicegerent on the earth (Khalīfa) so rule among people with justice and do not follow your lust...." (38:26). David was not only a Prophet but he was ruler as well. While explaining the stance of a ruler Maulana emphasised that he should be truthful, just and free from all lavish desires. He declares this verse as source for fulfilling the political objectives of a ruler which everyone irrespective of colour, cult, class, country and creed must achieve. In Surah As-Sajda, while talking about the children of Israel the Qur'an says:

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ.

Wa Ja'alnaa Minhum 'A'immatan yahdūna Bi'amrinā Lammā Sabarū Wa Kanū Bi'āyātinā Yūqinūna

"And we appointed from among them, leaders (Imams), giving guidance under our command, so long as they preserved with patience and continue to have faith in our signs" (32:24).

Hence we see that patience and faith are the basic requirements for divine leadership. In Sura Al-Qasas the Qur'an says:

⁸ Maulana Maudūdi, (n.d) *Tafhīm al-Qur'ān* (Eng. Trans.) p.65

⁹ *Ibid.*, p. 239

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

Wa Nurīdu 'An Namunna 'Alāa Al-Ladhīna Astud' ifū Fī Al-'Ardi Wa Naj' alahum
'A'immatan Wa Naj'Alahumu Al-Wāriḥīna

“Indeed he was one of the mischief makers. And it was Our will to show favour to those who, had been oppressed in the land to make them leaders and to make them the heirs; to give them power in the land....”¹⁰ (28:5). This verse shows that Allah condemns transgressors and oppressors and divinely helps the oppressed ones making them leaders and heirs on the basis of justice and piety. Then at another place the Qur'an introduces divine rulers as a man of physical fitness and of knowledge. According to “*Surah Baqarah*” in verse 247 the Qur'an tells us about Saul appointed as king because of his knowledge and physical dexterity,

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

-----Qāla 'Inna Allāha Aṣṭafāhu `Alaykum Wa Zādahu Baṣṭatan Fī Al-'Ilmi Wa Al-Jismi Wa Allāhu Yu'utī Mulkaḥu Man Yashā'u Wa Allāhu Wāsi'un `Alīmun.

“Allah has preferred him to you and blessed him with abundant powers of mind and body and Allah has the power to give His Kingdom to whomever He wills..... (2:247) While explaining this verse Maulana Maududi raises a new question which clearly talks about the leadership not prophet hood;

“Saul was appointed to be leader of Israel at the command of God like Aaron, David and Christ but the Qur'an or the Tradition do not say explicitly whether he was appointed as a Prophet as well. His appointment as king by God does not necessarily mean that he was also made a Prophet”¹¹

Maulana Maududi's political thought, understanding of Qur'an and interpretation of religio-political issues are representing Muslims in a true Islamic democratic manner where rebellion has no space. Being critical to modern western concept of democracy Maududi urged Muslim community to be faithful to teachings of God and his representatives in political matters. He elaborated his thought by interpreting verse 59 of surah An-Nisa says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ

¹⁰ Ibid., p. 579

¹¹ Ibid., p.180

Yā ‘Ayyuhā Al-Ladhīna ‘Amanū Allāha Wa’Aṭī’ū Ar-Rasūla wa ‘Ulī Al-‘Amri Minkum

“O you who believe! Obey Allah, and obey the Messenger, and those entrusted with authority from among you” (4:59).

The above cited verses provides basic frame work for religious, cultural and political system of Islam and serves as first principal article for the Islamic constitutional state. It lays permanent base in this manner. In such political thought God has sovereign powers and is the real authority. Prophet Muhammad (pbuh) as; “There is no obedience to any of His creatures in what involves disobedience to the Creator”. The most important personality is Prophet. All Muslims are duty bound to follow this leadership being Prophet and head of the community. After him the leadership passes to the Caliph called ‘*Ulī Al-‘Amr*’.

According to Maududi, as a corollary of this breach of allegiance to the Messenger to ‘*Ulī Al-‘Amr*’ shall be a rebellion against the Sovereign of God, being His representative on earth. A Tradition explains the same thing thus: “Whoever obeys me, obeys Allah and whoever disobeys me, disobeys Allah”. The same thing has also been explicitly stated in V.80 of the *surah An-Nissa*¹²;

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Man Yuṭī’ Ar-Rasūla Faqad ‘Atā’ā Allaha Wa Man Tawallaá Famā Arsalnāka ‘Alayhim Ḥafīẓāan

After Allah and prophet, Muslims are duty bound to pay allegiance to Muslim authorities entrusted with the duty of religio-political affairs. Maududi explicitly define the Arabic word *ulil-amr*, which is very comprehensive in nature. According to him, it comprises all those persons “who are in any way at the helm of the affairs of the Muslims, religious scholars, thinkers, political leaders, administrators, judges of law courts, tribal chiefs and the like. In short, all those, who are in any way vested with authority among Muslims are to be obeyed”.¹³

In matters of obedience God had not left Muslim Community without guidance. In Qur’an, He put forth qualities of an Islamic ruler in order to develop great impression and influence on all prevailing political systems. His foremost quality is, he never consider himself as a ruler but as responsible being to fulfil God’s assigned duties. There are numerous sayings of the Prophet Muhammad (pbuh) too that

¹² Ibid., p.344

¹³ Ibid, p.345

instruct, to develop piety and virtuosity. Tyrants and evil-doers are outwardly rejected by Islamic Political system, while as uphold solemnity and piety as real characteristics of Muslim rulers. Their eminence is, when they achieve power in the land, will establish Salat, pay Zakat, enjoin what is right and forbid what is evil and the final decision of all affairs is in the hand of Allah.¹⁴ This verse was further explained by Maududi as;

“That is, it is Allah who decides whom and when to give power in the land. This is meant to remove the misunderstandings of the proud and arrogant people who think the destiny of the land and its dwellers is in their hands and there is none to depose them from power. But Allah dethrones the most naughty rulers in supernatural ways and gives power to the most humble in order to show that He is All-Powerful, All, Mighty.”¹⁵

Maududi while explaining the verse 29 of “*Surah Shura*”, he expose the mind-set of the Present and ancient rulers who never consider any interference of deities in their worldly affairs. According to him they consider the worldly power as their exclusive right not as derogate powers. While explicitly define the verse he is of the view that;

“A deity’s being supreme legally and politically also and his right to enjoin anything he pleased in the mundane affairs and man’s duty to submit to his commands as to superior law, has never been recognised by the so called worldly rulers. They have always claimed that in the mundane affairs, they alone possess absolute authority and no deity has any right to interfere in the polity and law prescribed by them.....”¹⁶

It is clear from the explanation which talks about political affairs and as such in ancient period the rulers have divided in to two major domains, spiritual for deities while as worldly affairs for the people. Pharaoh was in favour of the division of state and religion (Dīn and Dunya) and considered Musa a as threat to is power. He muse the political authority his élite right

“he was not prepared to acknowledge any other political or legal authority, nor allow any of his subjects to acknowledge anybody instead of himself as the supreme ruler. That is why he challenged the term “Lord of the creation” for the message sent by Him clearly reflected sovereignty in the political and not in the mere religious sense.

¹⁴ Surah Hājj: verse.41

¹⁵ Maudūdi, Tafhīm al-Qur’ān Vol.2, p. 268

¹⁶ Ibid, p.578

Then, when Prophet Musa explained over and over again what he meant by the “lord of all creation” Pharaoh threatened him, that if he held anyone other than as sovereign in the land of Egypt, he would be cast into imprisoned.”¹⁷

Pharaoh’s division of religion and politics is eminently adopted by modern secularists which according to Maududi is a challenge to religiosity. While as political thought of Maududi is basically entwined of politics (*Hükömat ‘Ellahi*) and religion (*Iqamat-i Din*).¹⁸ He desperately advocated for the God’s rule on earth so that universal justice must prevail and discrimination of colour caste and creed must end. Maududi very eloquently expressed his thought about *Hükömat ‘Ellahi* by emphasizing its importance with the support of Prophetic Hadith as;

“Allah eradicates by the power of government those evils, which are not eradicated by the teachings of the Qur’an.” While uttering his thought quoting such tradition, he eloquently prompted that political power is prerequisite for reforms, for reprimand is not adequate for this purpose.”¹⁹ Very vividly stating, *Shari’ah* incorporates every aspects of human life whether spiritual, social, economic and political. They are all interlinked and cannot exist with the absence of other. For this very purpose he devised the terms, “*Ilāh, Rabb, Dīn, and Ibadah*” in Political style. Interpreting, the Qur’an repeatedly stresses upon the sovereignty of God being “*Rabb*” and the “*Ilāh*”. There is no “*Ilāh*” but He, nor there is any other “*Rabb*”, nor does He share with anyone else the qualities and attributes implied by these terms.²⁰

Maududi’s perspective on Qur’anic Political Philosophy

The conceptual and essential core of the “*Hükömat ‘Ellahi*” of Maududi’s Qur’anic interpretation is beckoned of by “four Qur’anic terms”, which are inferred in a straight way from the Qur’anic verses. These terms, Maududi figured that whosoever made more than a mechanical review into the teachings of the Qur’an would come up with a politico-spiritual thought of Islam derived nearby these four terms only²¹, and that for the Islamic ideology to be comprehended properly with these terms indispensably comprehend their relevant meanings. Maududi’s first two terms refer

¹⁷ Ibid., Vol.2, p. 487

¹⁸ Maudūdi Abu Ala, (2004), *Islāmi Riyāsāt*, (compiled by Prof. Khursheed), Farīd Book Depot (Pvt.)Ltd. p. 46

¹⁹ Maudūdi, *Tafhīm al-Qur’an* Vol.2, P.637-38

²⁰ Maudūdi, *Dīn ki Chār Bunyādi Istillahāin*, Markazi Maktaba Islami, Delhi p.44

²¹ al-Mawdudi, Abul A’la, (1971), *al-Mustalahat al-Arba’a fi-l-Qur’an*, Al-Kuwait: “Dar al-Qalam”, p.7

to the Qur'anic concept of God, the necessarily doctrine of *tawhid* which undoubtedly played a tacit role in his theory of Islam.²²

Maulana Maududi is of the opinion, that God has absolute sovereign powers and everyone needs to turn towards him for help and to seek His refuge. It is futile to regard any one powerful without having necessary power and authority over world affairs. It is plainly antagonistic and quite bizarre and inoperable to turn for help for anyone else, God. He also examines the false notions which existed among the misguided tribes and people about "*Rububiyyah*" during the pre-Islamic times. After citing a number of Qur'anic Verses, he clarify that "*Rububiyyah*" is exactly synonymous with sovereignty and "*Rabb*" is the absolute powerful of all creations, sole Lord and sole Master. He is the Cherisher, provider, sustainer, who looks after our needs, governs all our affairs. This polity *Shangri-La*" will have a representative system, but not a western type democracy rather a *Shura* based equity system. Maulana Maududi has derived the essential systems of such an Islamic Shangri-La i.e. socio-political and economic systems from the holy Qur'an. He enthusiastically promote three fundamental principles of Islamic ideology i.e. *Tauheed*, *Risalat* and *Khilafat*, as base of the authority of the Islamic political system.²³

Maulana Maududi contemplates that contemporary world has three major aspects which are civilizational evils Nationalism, Secularism and Western Democracy. These three are against the essence of Islam and basic teachings and characteristics of Islamic structure.²⁴ The Qur'an calls human beings to think rationally and logically over the creation of Universe. It is undeniable that no one other than Allah rules and governs the universe in general and human world in particular. Evidently, humans have to accept him as sole administrator of the universe and have full authority over all its affairs.²⁵ According to Maulana Maududi that Islamic political system is part of *Iman*. If anyone separates politics and religion means deviation from the true Islam. Establishment of *Din* as political order is an essential part of faith.²⁶

²² Hartung, Jan-Peter. (2014), *A System of Life. Mawdudi and the Ideologisation of Islam*. Oxford: Oxford University Press, P.91

²³ Wajid and Waqar, Maulana Maududi, (2018) *Islam And Ideology*, Al-Azhar, p.28

²⁴ Aziz, Khurshid K, (2001) *Pakistan's Political Culture: Essays in Historical and Social Origins*. Lahore: Vanguard Books. p.262.

²⁵ Maududi, Sayyed Abul A'la, (2008) *Khilafat o Malukiyyat*, (Lahore: Idara Tarjuman-ul-Qur'an. pp.22-26.

²⁶ Nasr, Syed Vali R, *The Vanguard of Islamic Revolution: The Jamat-i-Islami of Pakistan*, (Berkeley: University of California Press, 1994), pp. 115-120; Sayyid Abul A'la Maududi.

According to Maududi, Islam encompasses all aspects of life which includes faith, worship, and morality, social, economic and political life. Islam guides humans from the day of his birth till his death or from dawn to dusk. It also provides guidance in matters of war and peace, local and international affairs. Therefore, Islam is a complete and comprehensive way of life. The very purpose of the establishment of an Islamic state is to develop a complete system of social justice for humanity. Justice outside divinity is vague and established on the basis of caste, colour and regional superiority. The Islamic state establishes an administrative system, which promotes the good and eliminates evil as laid down in Qur'anic orders.²⁷

Verse 2 of surah Nur is explained by Maududi as;

الرَّائِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ -

Az-Zāniyatu Wa Az-Zānī Fājildū kulla wāḥidin Minhumā Miā'ata jaldatin wa lā Ta'khudhkum Bihimā Ra'fatun fī Dīni Allāhi 'In kuntum Tu'uminūna Billāhi Wa AL-Yawmi Al-'Aakhiri Wa liash/had 'Adhābahumā Tā'ifatun Mina Al-Mu'uminīna "The [unmarried] woman or [unmarried] man found guilty of sexual intercourse – lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.

"The first thing that is noticeable in this verse is that here the criminal law is being called the religion of Allah. It is not only to establish *Salāt, Roza, Zakat* and *Hajj* only but also to establish the law of Allah and the system of *Shari'ah*. If this thing is not established, even if prayers are established there, it is as if an incomplete religion has been followed which yield nothing better for humans."²⁸

Islamic society entwined its political structure on the norms of justice and equity considered as base upon which Islamic States stands. Maududi while explaining this concept on the basis of the verse 80 of the Surah Bani Israel;

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيْرًا

(2003). *Hukumat Buraye ya Bhalaye ka Sarchashma (Urdu)*. Manshoorat Publishers Lahore, pp. 2-4.

²⁷ Maudūdi Abu Ala, *Islami Riyasat*, Op. Cite, P.45

²⁸ Maudūdi, *Tafhīm al-Qur'ān*, vol. 3, p.343

Wa Qul Rabbi 'Adkhilnī Mudkhala sidqin Wa 'Akhrijnī Mukhrajā Sidqin wa Aj'al lī Min ladunka sultānān Nasīrāan

“And Pray, “Lord, Where to Thou takes me, take me in with truth, and wherefrom Thou takes me out with truth and grant me a power from thee to help me” (Bani-Israel-80)

“In the succeeding verse, desire to build the whole structure of human life through administrative support. The manifesto for political set up was desired by the Holy Prophet at *Makkan* stage of his mission. On the eve of the new stage at *al-Madinah* so that it should be known to all that the new Islamic Society and State were going to be built on ideological, moral, cultural, economic and legal principles.”²⁹ Deliberating on said issue, Maulana Maududi, discussed the concept of sovereignty of God while quoting a good number of Qur'ānic verses such as *Al-Imran-26, 154, Fatir-13, Bani Israel-111, Mumin-12, Al Kahf-26 and Al-Araf-54*. In these verse he emphasised on the sovereignty and political need of the Muslim community. According to him, God has supreme powers and has exclusive right to rule over his humans. He is sovereign and will never accept anyone in his domain to rule on humans. But while giving vicegerent powers to humans who accept Him as sovereign and believe on his authority exclusively.³⁰ The other verse from *surah Nabl-116, Aaraf-3, al-Maidah-44, 49-50, Saad-26 and Nisa-60, 105* were quoted in which God laid down purpose of political rule based on Justice. Particularly in *surah Maida* verse 50 deals with divine rule and not to follow the unproductive ways of self.

The chief characteristics of an Islamic state is protection and freedom of expression of its citizens and save guard their interests. Maududi, therefore, writes that an Islamic state is neither be totalitarian and autocratic in its nature like the modern forms of government nor any dictatorship, which squashes the freedom of its citizens. According to him, *'Hūkōmat 'Ellabi'* is not like the 'western democracy' where people are free to legislate without any divine guidance. In West all legislative powers are vested in the hands of parliamentarians and are free to make and delete any all law as per the will of people, whereas in *'Hūkōmat 'Ellabi'* legislative powers belongs to Allah and if the direct command will not be found in *Sha'riah* them the parliamentarians can make provisions of law within the Qur'ānic commands.

²⁹Ibid, Vol. 3, p. 609

³⁰ Maudūdi Abu Ala, *Islami Riyasat*, (compiled by Prof. Khurshid), Farid Book Depot (Pvt.) Ltd. 2004, pp.49-51

While explicitly elucidating on verses 57 and 68 of *surah Maidah*, Maulana Maududi is of the view that,

“It clearly defines the position of the messenger: the messenger does not accept some from Allah so that the people should acknowledge him as a messenger and then continue to obey anyone they like. The messenger is sent with the clear objectives to convey the divine message which alone should be followed in every sphere of life. If any one does not acknowledge messengers in this sense, his acknowledgement is meaningless and lead to divine wrath.”³¹

In his concept of *Hükömat ‘Ellahi*, he pointed out, if the ruler fail to abide and implement the commandments of God, even failed to protect life, honour and dignity of the people has no right to rule. *Majlis Shura* has right to depose the ruler without any delay. Maududi laid strong and necessary conditions for a sincere leader. He is of the view that the guidelines of the *Sha’riah* need to maintain as basic requirements.

(1) A true follower of Islam performs his divine duties and shun-down all his desires in accordance to will of God.

(2) The Islamic ruler is an honest, faithful and straight forward person with great social responsibilities.

(3) Completely free from evil character and lavish desires.

(4) Have command on *Sha’riah* knowledge and understanding of all affairs, needs and requirements of the society.

(5) He must serve as true representative of Prophet in society as *Saiedu Qaum Khādim Hu*.

By contrast, Western democracy changed the basic moral values and have no faith on divine laws and regulations. All divine criteria’s are put aside in western government system. They subsidised divinity to their desires, self-created moral values. Their selfish philosophy of humanism corrupted their society and devastated their social fabric. Such society is called by Qur’an *Khabt-i Shaitan*. They have passed rules favouring their lavish cravings such as sodonism, surrogacy and homo-sexuality, even though prohibited in their scriptures. However *‘Hükömat ‘Ellahi* is a moral based state which controls lavish desires of the people through *Hudud* ordinances. In such a state, the basic rules are the divine in origin and nature and cannot be changed by the popular will. Sovereign powers in Islamic State are federalized with

³¹ Maudūdi, Abu Ala, *Tafhīm al-Qur’ān*, vol.2, p. 368

God. Humans are allowed to legislate only in conformity to divinity in relation to those aspects of life where guidance is not clear. Such a state which constitutes laws in conformity with divinity and regulates all its affairs would be “*Hükömat ‘Ellahi*,” and essential to it would be three principles: *Tawhid* (unity of God), *Risala* (Prophet-hood) and *Khilafah* (caliphate).³² The Qur’anic political structure discussed by Maududi is based on core of these three principles and his whole political philosophy revolves around it. For this purpose he explained Qur’anic verses to strengthen his claim that most of the Qur’anic verses are political in nature. As per his thought, Qur’anic verses were revealed to overcome heinous crimes prevailing during earlier days of Islam and in modern day society. He emphasized that *Qadeem Jahiliyah* and *Jaded Jahiliyah* are both based on injustice, inequality, class distinction, corrupt practices (moral and Ethical) and economic disparity. So it is duty of Ummah to overcome all corrupt practices and put an end to prevailing (moral and ethical) corruption from every nook and corner of the world. To overwhelm political tyranny and economic corruption, role of Ummah is as guardian and custodian of justice at local and international level. The rules prevailing overall in world are either regional, dynastic or secular in nature. Maududi explained verse 143 of *Surah Baqarah* as announcement of *Ummat al-Wast* to play a greater role to eradicate all evil which snatched fundamental rights of people.³³ He rejected role of any other system and Qur’anicly called them spurious (*Batil*), consequently explained the verse 71 of *surah Inam* as;

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأْمُرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ

Qul ‘Inna Hudaá Allāhi Huwa Al- Hudaá Wa ‘Umirnā Linuslima Lirabbi Al- Ālamīna

“.....Say the real guidance is only from God and the rule is from Him and obey and bow before Him without any doubt”³⁴

In Maududi’s thought, man is a divine representative, His vicegerent, by virtue of divine powers deputized to Caliph by God required to symbolise divine authority.³⁵ All powers are vested to God alone because He created Heavens and earth with purpose not in derision. He set everything right at its place where it suits and *Batil*

³²Syid Wali Nasr, *Mawdudi and the Making of Islamic Revivalism*, 1996: p.78

³³ Maudūdi, Abu Ala, *Tafhīm al-Qur’ān*, Vol.1, p.119

³⁴ *Ibid*, vol.1, 551

³⁵ Maudūdi, Abu Ala, *Tafhīm al-Qur’ān*, Vol.3, p.634

system has no role in the affairs of creation and in any system set right by Him. In order to fulfil the divine purpose God laid down rules which Maududi discussed under the title of *Jumla mamlat main Qur'āni hi Qanuni Marji Hai* in reference to verses to 48-50 of *Surah Maida*.³⁶ Maududi very vehemently hold that, economic aspect of people is distorted and derogated by western experts of the field called capitalists. It is duty of Muslim rulers to put economic aspect under the control of Islamic state for fair and justified economic transactions, so as to restrict economic inequality and to deliver equal prospects without any kind of discernment. Economic justice is the prime objective of the Islamic government from local to international level.³⁷

He discussed in detail the purpose, duty and responsibilities of Islamic state by explaining good number of Qur'ānic verses. According to him Islamic state is liable to fulfil the purpose of divinity which cannot fulfilled only through *dawah* as quoted in hadith of Prophet Muhammad (pbuh), "God wish to implement all those rules through Islamic State which cannot be implement by Qur'an."³⁸ His interpretation of Qur'an is supported by authentic hadith and is not a mere speculation. Islam was revealed to reform the humankind and bring them under the domain of divinity. At lower level it is the duty of every individual to reform the society while as at higher level it is the duty of state to reform the human society. While deliberating on the verse 80 of the Qur'an he consider it as a proof to take help from political power to reform the human race which is dwindling into subterranean suffering by adopting wrong or satanic path.³⁹ Actually Maududi wants to convey that mosque and state are not separate, which is further explained by Vali Nasr, "Jinnah's metaphors of "land" and "mosque" must go together in order to fashioned structure of modern day state, but the thinker who had a definite idea on this kind of mosque and state combination to be built on, was Syed Abu Ala Maududi who worked to make Pakistan an Islamic state."⁴⁰

He criticised all those Muslims as well as secular scholars who contemplate state and religion as separate entities, considered them at utter mistake and proposed them to

³⁶ Maudūdi, Abu Ala, *Tafhīm al-Qur'ān*, Vol.1, pp.476-79

³⁷ *Ibid*, pp. 322, 345-48

³⁸ *Ibid*, Vol.2, p.638

³⁹ *Ibid*, Vol.2, 639

⁴⁰ Nasr, Seyyed Vali Reza. 1996. *Mawdudi and the Making of Islamic Revivalism*. New York: Oxford University Press. 16

study and understand purpose of Qur'an. If Islam has to survive in this world, it would need nothing less than an Islamic state.⁴¹ He interpreted his theory and methodology of Islamic state in accordance with the present needs of time. His theory for the cause of *Hükömat 'Ellahi* is implanted within concept of Ummah. He strongly put his design of Islamic politics and the way of achieving Islamic government for the cause of God⁴².

For this purpose, he explains Qur'anic verses related to struggle in two ways, first, it is the inner spiritual struggle to live as charismatic person (an Islamic life) as possible. Second, it is an outer struggle against those who profess to threaten Islam. The peril comes from various sources, comprehensively summed up under the heading "paganism" (*jahiliya*). To achieve the goal of justice at international level outer *jihad* will continue as long as paganism is threatening Islam's worldview. To achieve, goal of Islamic world view, a strong leadership with prolific character and quality of statesmanship is incumbent. The character of the ruler is of prime importance in Islamic polity, a person of high character always abide by the laws of Islam and instruct others for the same, because the entire mankind should benefit from the ideology and welfare programme of Islam for all humanity. Islam is not merely a religious creed or compound name for a few forms of worship, but a comprehensive system which envisages to overwhelm all tyrannical and evil systems in the world and enforces its own welfare programme which it deems best for the well-being of mankind.⁴³

For Maududi the complete sovereignty lies with Allah master of the universe and powers of legislation are vested with Him. His Sovereignty is universal, encompassing political, social, economic powers. "Sovereignty belongs to none but Allah alone. He has a command that you shall not worship anyone but Him. This is the right and straight way."⁴⁴ Interpreted almost all verses in the same manner and linked them with political order. He put Prophetic authority as a true representative of sovereign

⁴¹ Nasr, SeyyedVali Reza. 1994. *The Vanguard of the Islamic Revolution: The Jama 'at-i-Islami of Pakistan*.

Berkeley: University of California Press. 104

⁴² Maudüdi, S. Abul Ala. 1976. *Jihad in Islam*. Damascus: The Holy Koran Publishing House. [Speech

delivered on April 13, 1939.7

⁴³Ibid, 6-7, 16-17

⁴⁴ Maudüdi, Abu Ala, Tafhīm al-Qur'ān, vol.2, Surah Yusuf verse: 40, Maudüdi, Abu Ala, Islami Riyasat, Compiled by Prof. Khursheed Ahmad, Farid Book Depot Pvt. Ltd. New Delhi, 2004, p. 365

God on the earth whose modus operandi acts as model for modern day political authorities for implementation of fairness in true nature or according to will of God.⁴⁵

Maududi was much restless to reform society in order to society from corrupt practices without arms struggle. For this purpose he used his creative literature to take society away from to clear many muddles and misunderstandings of Islam's core ideas. Acknowledging the impression and inspiration of Tafheem-ul Qur'an on society, Ushama and Osmani writes as;

“His Tafsir played a significant impact on the hearts and minds of modern educated youths of Pakistan and through its translation even abroad. Previously, the people read the Qur'an for barakah and blessings. Maududi was able to change this attitude of the people and made them to read it for understanding and implementation. The educated generation loved the Qur'an, as they could understand it wonderfully through the great work of Maududi. They found that the Qur'an solves modern problems and is fully relevant in today's realities as it was relevant in the time of the Prophet Muhammad (pbuh).”⁴⁶

The implementation of Islamic rule is not vested in an autocratic government but Allah provide a model of *Ash-Shura* which helps to make people feel important section of the Islamic community. He rejects autocratic design of rule and rule out any dictatorial design of it. While interpreting the Qur'anic verse of *Surah Ash-Shura*; وَأَمْرُهُمْ شُورَى بَيْنَهُمْ
Wa ‘Amruhum Shūraā Baynahum Wa Minnā Razaqnāhum Yunfiqūna.....

“...Consult each other in decision making....”⁴⁷ Islamic political system, centred on divine authority with constitutional idea of popular Caliphate and the principle of consultation (*Shura*), the Islamic law (*Shari'ah*) confers upon all adult Muslims, exception of some convicted criminals, equal political rights, irrespective of race, colour or socio-economic status.

This confirms the status of those who are knowledgeable and are able to share their opinions, views and thoughts for people's wellbeing. The crux of consultation as per Maududi is to avoid dictator or monarchical pattern of decision making, where a person single out others in decision making thus overruling their rights for his self-

⁴⁵Maudūdi, Islami Riyasat, OP. Cit. p. 368

⁴⁶ Thameem Ushama and Noor Mohammad Osmani, “Sayyid Mawdudi's Contribution towards Islamic Revivalism”, *IIUC Studies*, vol. 3, no. 0 (2006), p. 100.

⁴⁷ Maudūdi, Abu Ala, Tafhīm al-Qur'ān, vol.4, p.508

centredness and by considering others as imprudent.⁴⁸ Meanwhile Maulana Maududi quotes the statement of 2nd Caliph in order to fulfil purpose of Shura which he delivered in an inaugural speech before his Consultative Council;

“O people I have called you for nothing than to share the burden of rule (trust) with you lounged for running your affairs. I am not better than you and whosoever of you wishes to differ or agree with me is free to do so. I will never force you to follow my desire”⁴⁹

The basis of establishment of the state in Islam is to enable individuals to lead a true Islamic life and this purpose can be achieved only when the individuals enjoy all their rights at the persuasion of the state. Maududi's four archetypes Qur'an, the Prophet Muhammad (pbuh), the Rightly Guided Caliphs and the great jurists are the backbone for legislation. Maududi presents an idealistic view of Islam based on early days of Islam. Within these archetypal sources of Islam, he presents the holistic structure of Islam and tried to pragmatize them in modern times. Islam is thus idealized with a central obligation of absolute allegiance to God.⁵⁰ It is universal in character and needs to be implemented for the wellbeing of humanity without any discrimination. According to Maududi, a revolutionary international group is necessity of time for the establishment of religion as political order to influence all walks of life. To achieve aims and objectives, he laid down foundation of *Jamaat-i-Islami* in 1941 to accomplish the international tenacity. Quranically such fête is entitled as “*Hizbul Allah*” or Party of God. Its objective is “to eliminate atrocities of an un-Islamic system and establish in its place, an Islamic system of justice and righteousness”.⁵¹ Attaining state power and promulgating the *Shari'ah* is part of outer *jihad*. For, “it is impossible for a Muslim to succeed in his intention of observing the Islamic pattern of life under the authority of a non-Islamic system of government”.⁵² In Maududi's interpretation, religion (*din*) is inseparable from *jihad* and the state. Without *jihad*, *din* does not become an active force. On such grounds, he called Islam a “religio-political program”.⁵³

⁴⁸ Muzaffar Hussain, “The Islamic Polity of Abdul A'la Mawdudi”, *VFAST Transactions on Islamic Research*, vol. 3, no. 1 (2014), p.660.

⁴⁹ *Ibid*, p. 661.

⁵⁰ Roy Jackson, *Maulana Maududi and Political Islam: Authority and the Islamic state*, Rutledge, London, 2011, p.4

⁵¹ Maududi, *Islami Riyasat* (compiled: Khurshid Ahmad), p. 22

⁵² *Ibid*, 19

⁵³ Nasr 1996, Op. cite, 64

In political Theory of Islam, *jihad* is an international approach which helps to verify the fundamental teachings of Islam. The objectives of Islamic state is to implement the will of Allah for wellbeing whole humanity as revealed in the Qur'an. The authority is derogated to caliph having administrative power to fulfil this duty. "The entire Muslim population runs the state in accordance with the Book of God (Qur'an) and the practices of Prophet Muhammad (pbuh) (Sunnah)".⁵⁴ Maududi calls such a state a "*Hükömat 'Ellabi*."

It is necessary to comprehend differences between Islamic and Western political thoughts. Islamic political thought is a product of divinely ordained guidance exercised by caliphs and further developed theoretically by Muslim thinkers in the classical period as well as in the contemporary times. Although both Islamic and Western political thought rest on intellectual pedestals, but they are not identical. The Western political thought is a thinking based upon the Greek conception of political philosophy.⁵⁵ While as Islamic political thought is universal in nature and anyone in this political system is bound to deliver his best for the welfare of human race. It seeks to mould every aspect of life according to divine principles laid down in Qur'anic verses explained broadly ad *Ayati-Muhkamat*. In such a state no one can regard any field of his affairs as personal and private. Such a political thought has no geographical frontiers. It has jurisdiction over all humanity; any Muslim anywhere is entitled to its citizenship.⁵⁶ As for non-Muslims (*dhimmis*), the *Sharia* determines what rights they would have. Maududi's intellectual influence on the Muslim world is widely recognized. It is a divinely ordained, universally lawful, ideology, in which religion, the Islamist state, and *struggle* are intimately interrelated. Its plan of world conquest arises from sources internal to Islam, from its interpretation of what Allah's will is for humanity and how it should be realized.

Irfan Ahmad who quoted many scholars like Sir Syed Ahmad Khan, Shibli Nouman and Abu Ali Ar-Raziq to prove his argument, Maulana Wahidudin Khan and Egypt's Al-Ashmawy to strengthen his argument that there is concept of state in the Qur'an. The arguments were taken out of context and were tried to denigrate the Maulana Maududi's concept of state. Even Talal Assad's argument that "To impose the

⁵⁴Maudūdi, Abul A'la, *Political Theory of Islam* (ed. and trans. Khurshid Ahmad), Islamic Publications, Lahore, 1980, p. 22

⁵⁵ Maudūdi, Abu Ala, *The Islamic Law and Constitution*. Lahore: Islamic Publication, 1969, p.121

⁵⁶Mujeeb, M. 1967. *The Indian Muslims*. London: George Allen and Unwin, 403

modern concept of the state on seventh-century Arab society is misleading". These scholars always advocated either for their bosses or submitted to their will for nationalistic purposes. Nationalism worked in the land of faith as doctrine of Dissent, sabotage and diminished the concept of Islamic state put forth by Qur'an and its practical frame established in Medina. Qur'an does not depend or is not at mercy of scholars for its interpretation and meaning. The modern day Muslim secular scholarship is always trying to consider Qur'an insufficient in order to fulfil their desires. If they read Qur'an through the rationalistic and pragmatic approach they will definitely come to the conclusion that Qur'an contain laws necessary for the regulation of state affairs. Qur'an has a miracle that large number of verse explain other verses by itself what Muslim scholars called *tafsir ul-Qur'an by Qur'an* or coherence of the verses. It does not depend on any feminist, communist and a fundamentalist ideology for interpretation and meaning. Its nature is self-sufficient and guide humans at all walks of life. It provide chance to humans to utilize the mental faculty to reach to real inference and to achieve nearness of God. By diverting real concept of Caliphate through dynastic rule to colonial era and strengthen through abolition of Caliphate by Mustafa Kamal Ata Turk in 1924 was a well design scheme.

4.0 CONCLUSION

In contemporary era Muslims forbear from ideologies which confront with basic teachings of Quran. Maulana Maududi did his best to pen down Qur'anic commentary as per the divine scheme and organised people under the banner of *Jamat-i Islami* to fulfil the divine cause embodied in different Qur'anic verses. The revelation of Qur'an is meant to deliver the guidance for human at all strolls of life. It is declared complete programme for human life which ushers human to pass their life as per divine decree. Being literal word of God, conveyed through Prophet Muhammad (pbuh), it contain ample information about socio-political life for humans. As observed other religions Islam is not a horde of few rituals instead is a wide-ranging guide to every aspect of the human life. Within its teachings, God send down commandments which guides spiritual, social, economic and political life of its followers as well as general humans. Its code of justice is based on the most accurate modernistic approach. From Qur'anic point of view it is complete, comprehensive and most suitable to modern day life. It is a perfection preferred by God for the solvation of humans in order to keep them away from every sort of

oppression and cruelty. The key word in Surah; Maidah; is 'perfected' therefore, provides political direction too especially practiced by Prophet Muhammad as a political leader in Madinian state. So after the demise of Prophet Muhammad (pbuh) Sha'riah (body of rules deduced from Qur'an and Sunnah), services as perfect model and stands above its rulers. Maududi collected information about political affairs from Qur'an, interpreted it as per the prerequisite of the Muslim society. All followers of Islam are inevitable to own Qur'anic guidelines rationally and reject all other ideologies alien to Islam. According to Maududi, the citizens of Islamic state are ruled by divine law without any discrimination on the basis of colour, caste and creed. So Islamic state is not defined by national borders, region, race, class or gender but by the perfect law of justice. Qur'anic political order is completely free from any sort of human dominance like priesthood or elitism instead is governed by divine law where ruler and citizen share rights at equal level. People who tried to create a confusion about the *Hükömat 'Ellahi* are subjugate and dominated mentally by modern day political theories of nationalism and secularism. In Maulana Maududi's point of view only perfect Islamic modern governance can provide justice to humans all over world. It is the duty of representatives of Ummah, well versed with this political thought to perform their religious duty and to bring the world under divine rule so that peace and justice will prevail up to the God's desired level. Maududi did his job to provide better understanding of the Qur'an, which was revealed fourteen hundred years ago. A keen, sincere and real scholarly approach in contemporary era will help to liberate Muslim World in particular from foreign dominance.

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