

Islamic State: Unveiling Abu Ala Maududi's Divine Sovereignty and Political Vision in Colonial India

Rameez Ahmad Lone¹

¹ Aligarh Muslim University, India

*corresponding author E-mail: rameezln777@gmail.com

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ABSTRACT

This research scrutinizes Abu Ala Maududi's pivotal thesis on the Islamic State (IS), encompassing its theological underpinnings, contextual genesis, and organizational structure. This study evaluates Maududi's justification of the state, by examining key Quranic principles and his reinterpretation of fundamental terms. It contrasts his model with Western democracy, emphasizing its ideological and monolithic nature. This research explores Maududi's nuanced governance approach, legislative bodies, and the role of non-Muslims in the Islamic State. Facing rejection, Maududi aligned his vision with the political shifts in colonial India. The article acknowledges ongoing scholarly discourse and underscores the lasting impact of Maududi's Islamic State thesis, providing a comprehensive understanding of its multifaceted vision in the interconnection between theology, politics, and governance..

Keywords: Islamic State, Political Ideology, Abu Ala Maududi, Colonial India Politics

INTRODUCTION

In the dynamic landscape of the 1940s colonial India, Abu Ala Maududi stood at the crossroads of theological vision and political philosophy, revealing a groundbreaking concept—the Islamic State (IS). This period was marked by significant political upheaval and intense ideological debates about the future direction of the subcontinent. As debates on the very essence of the state reverberated, Maududi boldly asserted his unique perspective, encapsulated in his poignant reflection on the evolving role of the state in the 19th century. Maududi's vision was not merely a reaction to colonial rule but a profound reimagining of governance rooted in Islamic principles (Ahmad, 2009; Maududi, 1998).

Maududi argued that the state's role had transformed fundamentally, no longer confined to mundane affairs but extending its dominion to dictate matters of religion, personal choices, and even the most peripheral aspects of life. This assertion can be contextualized within the broader discourse on state power and control. For instance, Al-Azmeh (2020) notes that modern state systems, both in the West and the Islamic world, increasingly sought to regulate and homogenize various aspects of public and private life to maintain social order and political stability. Maududi's Islamic State was envisioned as a counter-model to this trend, emphasizing moral and spiritual governance over secular administrative control.

Moreover, Maududi's concept of the state as an all-encompassing entity is significant in its departure from traditional Islamic governance models, which often allowed for a degree of autonomy in personal and religious matters. His reinterpretation was a direct challenge to both colonial rule and the secular nationalist movements that were gaining momentum at the time. According to Nasr (2005), Maududi's vision was a radical departure from previous Islamic political thought, aiming to integrate every aspect of life under a unified religious framework, thereby rejecting the separation of religion and state advocated by modern secularism. This theoretical framework also addressed the crises of identity and authority that Muslims faced under colonial rule. Maududi's insistence on a state that governs all aspects of life can be seen as an attempt to reclaim Islamic identity and sovereignty in a context where these were under threat. As Esposito and Voll (2001) argue, Islamic revivalist movements, including Maududi's, sought to reassert Islamic norms and values in response to the perceived erosion of Islamic identity under colonialism and Western influence.

This research article embarks on a compelling exploration of Maududi's visionary thesis, dissecting its theological structure and unraveling the contextual genesis that molded his political ideology. The theological foundations of the IS are scrutinized, revealing Maududi's intricate

justification through Quranic principles—a quest for legitimacy amidst rejection from scholars and political spheres. Simultaneously, the article delves into the external factors shaping Maududi's conception, from the colonial politics of India to the global decline of Muslim political power, and the challenges faced by Muslims in India. Internally, Maududi's fundamentalist Islamic ideology emerges as the crucible, through which Islam serves as the cornerstone for his vision of an IS (Ahmad, 2009; Lone, 2021).

Navigating the complexities of Maududi's political philosophy, this exploration not only provides insights into his visionary thought but also grapples with the enduring influence and relevance of his ideas. The subsequent sections delve into the genesis of the Islamic State, emphasizing Maududi's critique of secular Western Democracy, and the primary focus of his activities—the establishment of an IS (Adebayo, 2016; Raazia & Shah, 2021). This article meticulously examines Maududi's perspective on the relationship between the sovereignty of God Almighty Allah and democracy in the IS. It presents a nuanced view of the form of government, legislation, and the role of political parties. Furthermore, it delves into the role of non-Muslims in an IS, scrutinizing Maududi's stance on their rights and privileges (Sayeed, 2012).

The organizational structure of Jamaat-i-Islami (JI), inspired by Maududi's Islamic State (IS), is analyzed, highlighting its democratic processes and potential fascist tendencies. Founded in 1941, JI was conceived by Maududi as a vehicle to realize his vision of an Islamic state. The party's structure reflects his belief in both collective decision-making and stringent adherence to Islamic principles. As Nasr (1994) notes, JI's internal democracy is characterized by elections for leadership positions and a consultative process in decision-making, embodying the concept of shura (consultation) in Islamic governance (Troll, 1994).

However, the party's emphasis on strict ideological conformity and centralized authority has led some scholars to draw parallels with fascist movements. JI's rigid hierarchical structure and the absolute authority of its

leader bear resemblance to fascist organizational models, where charismatic leadership and ideological purity are paramount. This duality is crucial in understanding the complex nature of JI's organizational ethos. Ahmad (2009) argues that while JI promotes democratic values within its ranks, its insistence on an unyielding Islamic orthodoxy and the centralization of power exhibit traits akin to fascist regimes.

The article concludes with a reflection on Maududi's interpretations of Quranic verses, acknowledging the ongoing debates within Islamic scholarship while underscoring the enduring significance of his thesis on the IS. Maududi's exegesis, particularly his reinterpretation of key Quranic concepts such as *hukm* (sovereignty), *ummah* (community), and *jihad* (struggle), continues to provoke scholarly discussion. As Euben (1999) observes, Maududi's reinterpretations aimed to assert the primacy of divine sovereignty over secular rule, challenging both colonial and nationalist secular ideologies. Moreover, contemporary Islamic scholars remain divided on the applicability and relevance of Maududi's vision in the modern world. Some view his ideas as a timeless blueprint for Islamic governance, while others critique them as anachronistic and impractical in the face of contemporary political realities. According to March (2007), these debates highlight the dynamic and contested nature of Islamic political thought, where historical interpretations and modern exigencies intersect.

This scholarly exploration aims to provide a comprehensive understanding of Maududi's multifaceted vision, contributing to the nuanced discourse on the interconnection between theology, politics, and governance in the context of the IS. By examining Maududi's theoretical contributions and their practical implications, the article seeks to illuminate the enduring impact of his ideas on both historical and contemporary Islamic political movements. The complexity of Maududi's thought lies in its ability to adapt traditional Islamic principles to modern political contexts, thereby offering a robust framework for understanding the interplay between religion and state

(Robinson, 2008).

RESEARCH METHOD

The core of this study lies in a rigorous textual analysis of Maududi's primary works, especially his exegesis and political writings. Key texts include "Tafhim-ul-Quran," "Islamic Way of Life," and "Four Basic Quranic Terms." These works are analyzed to uncover Maududi's interpretations of Quranic principles and their implications for the concept of an Islamic state. Particular attention is given to his redefinition of fundamental Islamic terms such as Sharia, Jihad, Ummah, and Khilafah. The study also incorporates an examination of secondary sources, including scholarly critiques and interpretations of Maududi's thought.

RESULT AND DISCUSSION

THEOLOGICAL STRUCTURE OF THE IS

Abu Ala Maududi, deeply influenced by the evolving significance of the state in colonial India, remarked that the state was gaining a position akin to that of God in religion (Ahmad, 2009). However, his concept of the IS faced rejection not only from political entities such as Congress or the League but also from Islamic scholars, notably those affiliated with the 'Jamiat-i-Ulama Hind.' This rejection stemmed, in part, from Maududi's lack of a religious degree from any Islamic institution or 'madrassa'.

Faced with scholarly opposition, Maududi turned to the Quran to justify and legitimize his conception of the IS. He authored a crucial book (1941), 'Quran ki char bunyadi istelahun' (Four Basic Quranic Terms), wherein he sought to justify the theological structure of his IS using four key Quranic terms: Illah (Allah), Rabb (Lord), Deen (religion), and Ibada' (worship) (Maududi, 1941).

In this foundational book, Maududi asserted that understanding the original objective of the Quran necessitated Muslims or 'Ulamas' to grasp the

genuine (sahi) and authentic meaning of these four fundamental Quranic terms. Of these four terms, the first term 'Allah' (Illah) held paramount importance because it constitutes the essence of the 'Kalima' or declaration of faith. Maududi employed 'Allah' both in the political and metaphysical realms, equating it with Ruler, the legislator, and the dictator in the political context. Claiming to be a ruler, legislator, or dictator in a country, according to Maududi, was tantamount to claiming the status of 'God' or 'Allah' in the metaphysical realm.

The second term 'Rabb' was used synonymously with 'Sultan' or 'sovereignty,' emphasizing the belief in Allah's sovereignty. 'Worshipping' Allah, therefore, extended to obeying His supreme political authority, with 'Allah' serving as a 'political Rabb.' Maududi also introduced the term 'taghut' as an antonym for 'Allah' and 'Rabb,' signifying not only an idol or 'shaitan' but also a political order not grounded in Allah's sovereignty. Maududi criticized contemporary scholars for reducing 'taghut' to its literal meaning of 'idol.' For him, the Quranic injunction 'to shun taghut' and worship Allah alone implied rejecting a non-Islamic political order and establishing a 'shariah' or IS. He considered democracy to be 'taghut' or forbidden. According to Maududi, the pronouncement or declaration of faith (kalima) obligated Muslims to establish the 'kingdom of God' or the IS on Earth (Ahmad, 2009; Maududi, 1941).

The third basic Quranic term, 'Ibadah' (worship), signified obeying Allah as a political sovereign or securing an IS. In one of his sermons, he equated rituals like 'namaaz' (five times prayer) and fasting with military training, positioning them as prerequisites for assuming power and undertaking the responsibility of establishing Allah's rule on Earth (Ahmad, 2009; Maududi, 1940).

The fourth fundamental term in the Quran, 'Deen,' was utilized by Maududi to signify the concept of the 'state.' He explicitly equated 'Deen' or Islam with the state, asserting that "in reality, the word Deen has exactly the same meaning as the word state has in the contemporary era." According to

Maududi, the Quran's true purpose was to establish its rule or the IS on Earth (Ahmad, 2009; Maududi, 1941). He argued that the mission of all prophets was to establish the 'Kingdom of God', and the ultimate goal of rituals such as praying, fasting, and 'zakaat' was to prepare Muslims for the establishment of an 'IS.'

Critics accused Maududi of politically interpreting religion, drawing parallels with Hegel. Pierre Hassner, for example, noted a close resemblance between Maududi's conception of the state and Hegel's state concept (Pierre, 1987), while Kashmiri criticized 'Istilahen' as fundamentally flawed, drawing parallels with Hegel's totalitarian state (Kashmiri, 1979). It is important to note, however, that Maududi extensively quoted Quranic verses to support his views on these four fundamental terms. Additionally, he considered the Arabian context when understanding the meanings of these words.

While some critics disapprove of Maududi's IS thesis, alleging misinterpretation or incorrect attributions to Quranic verses to support his political theology, it is noteworthy that, to date, scholars have not successfully refuted these claims. Consequently, Maududi's thesis on the IS continues to hold significance and enjoys ongoing popularity (Bahadur, 1977).

GENESIS OF THE IS

Abu Ala Maududi proceeds to define the state, asserting that the 'State' is essentially the collective effort of people functioning as slaves of Allah to carry out His will, as prescribed in the Quran. This state, he contends, should be designated as the IS, which he claims is synonymous with the meaning of Deen. Both terms, according to Maududi, encapsulate the idea of obeying Allah as the supreme sovereignty (Maududi, 1960a).

Maududi draws a sharp contrast between the IS and secular Western Democracy, viewing them as diametrically opposed. While the IS is founded on the 'Sovereignty of God' and the concept of man as the 'vicegerent of God,' with the Caliphate (Khilafat) representing man's stewardship on Earth, democracy

is rooted in the sovereignty of man, where ultimate powers of rule and decisions rest with the people.

According to Maududi, Islam is fundamentally at odds with democracy, vehemently opposing it (Maududi, 1938, 1942). The objective of the IS, he argues, is to establish and ensure justice on Earth by eliminating all forms of evil and promoting all types of virtue, with principles outlined in the Quran. The IS, as described by Maududi, encompasses a broad spectrum of activities and engages with every aspect of human life in a mutually coexisting manner. Its programme of social and moral reform aims to shape and modify all facets of life (Maududi, 1942). Maududi characterizes the IS as an ideological state, free from any traces of dictatorship and not suppressing individual liberty. It is a state that can only be effectively administered only by those who believe in its ideology and recognize the supremacy of divine law and the sovereignty of God Almighty Allah.

Maududi's conception of the IS is monolithic, emphasizing a specific religious ideology, characterized by its all-encompassing and authoritative nature. It grants considerable power to the judiciary and police to ensure that all sectors of society reflect Islamic ideology in their actions and ideals (Adams, 1966). Governed by 'Shariah,' the IS is also referred to as a 'Shariah-State.' Shariah serves as a comprehensive 'code of conduct,' guiding behavior and actions, delineating what is right and wrong. It is, at its core, a divine law designed to direct individuals to fulfill their needs and lead a happy life, both in the present and the hereafter. Maududi emphasizes that the law of God Almighty Allah benefits humanity, catering to natural desires and needs without suppressing them, fostering emotional well-being, and encouraging active engagement with the social world (Maududi, 1960b).

The primary focus of Abu Ala Maududi's activities was the establishment of an IS, a concept that remained central in his writings. While many Muslims generally consider Islam to be a comprehensive way of life, Maududi's II was particularly and urgently preoccupied with the political

dimensions of this belief. According to him, the responsibility of an educated class was to actively contribute to the realization and implementation of this political objective. These individuals were envisioned as the ones who would wield influence over the various organs of the state.

Maududi's Concept of Shariah and Governance

Maududi and his JI were deeply engrossed in the concept of Shariah, not only in parliamentary settings but also in institutions such as banks, schools, media, cinema halls, and beyond. Their concern extended to the comprehensive implementation of Allah's commands in every aspect of life. Maududi advocated that those who are irreligious and impious have no right to govern Allah's creations or people. If such individuals were to assume power, he believed, that this would inevitably lead to disorder and impiety (Troll, 1994).

While Maududi maintained that the IS did not advocate dictatorship, he clarified that it aimed for a benevolent and lawful form of governance. The emphasis lay heavily on the moral character of those leading the state and its subjects. Islamic laws were to be universally applicable to all Muslims born within the IS, compelling them by default to adhere to all compulsory rituals of Islam.

Maududi's IS operated based on its unique concept of power. Individuals deviating from Islam, either in faith or practice, are labeled as non-Muslims. They were given a specified period to leave the state. Any Muslim renouncing Islam would be deemed an apostate and subjected to capital punishment (Maududi, 1963). This stance posed a challenging prospect for a Muslim who, despite being devout, might differ from Maududi's interpretations of certain crucial issues in the Quran or the Sunnah.

It is worth noting that Maududi reportedly modified his position on this matter following persecution he endured at the hands of the Pakistani Government. While he recognized the need for and importance of freedom of thought, his stance on the ideology and the coercive nature of the Islamic state

remained unaltered. Maududi argued that capitalist, socialist, or feudal states were fundamentally similar, representing the interests of the ruling classes in power. In contrast, the basis or ideology of Maududi's IS was 'Islam', distinguishing it from the class nature of other states (Troll, 1994).

Maududi's perspective on the relationship between the sovereignty of God Almighty Allah and democracy in the IS is nuanced. He contends that individuals ruling on earth would serve as vicegerents of God Allah, and everyone, regardless of caste, class, race, or group, has the right to rule. In such a society, there is no discrimination based on caste, birth, or social position, allowing rulers to emerge from any class within the IS. This approach, according to Maududi, eliminates the presence of dictatorship (Sarwar, 1956).

The head of the state in this model might be referred to as Ameer, Khalifa, or Imam. While Maududi acknowledges that there was no prescribed method for electing an Ameer, he suggests the existence of a consultative assembly called 'Majlis-Shoora' to assist the leader. However, he is uncertain about the historical presence of such a body during the time of the Prophet or the first four caliphs, admitting that the concept of 'Shoora' as a permanent institution emerged much later, influenced by Western democratic ideals (Maududi, 1960a).

Maududi's views on Government structure and Legislation

Maududi advocates for the presidential form as the 'ideal form of Islamic government,' with the parliament overseen by the 'Ameer'. Ameer would be accountable not only for his actions but also for all government decisions, actively participating in proceedings and discussions (Maududi, 1960a). However, Maududi fails to provide concrete historical examples of parliamentary institutions during the time when the 'Khulafai-Rashdoon' (Righteous Caliphs) resembled contemporary legislation .

Diverging from the traditional view held by some 'Ulama,' who argue that Islamic law is complete and requires no new legislation beyond interpretation, Maududi contends that Islam does not outrightly prohibit

human legislation. While recognizing the limitations on legislation, he argues that Islam guides it in the right direction. Where the Quran and the Sunnah provide clear injunctions, nothing can be altered. However, in matters where the Shariah is silent, legislation can be derived through analogy, interpretation, and inference. Maududi supports independent legislation through Ijtihad (independent reasoning), emphasizing that only qualified individuals, particularly religious scholars (Ulama), possess the expertise for such endeavors. He cites Ibn Tammiyah, a renowned Islamic jurist, in support of this perspective, stating that the consensus (ijma) of the Ulama on a particular issue reflects the consensus of the entire Muslim community (Maududi, 1960a).

It is worth noting that Maududi is said to have altered his position on legislation, later emphasizing the incorporation of an Islamic Constitution based on the Quran and Sunnah. To prevent legislation contradicting the Quran and Sunnah, he proposed the establishment of a five-member committee of Ulama, including a judge, to determine the compatibility of laws with Islamic principles (Maududi, 1960a).

Maududi's perspective on the legislature in the IS was rooted in his notion of a unified community, leading him to oppose the formation of political parties within this state. He believed that Islam or Muslims inherently formed one nation or community, and creating new parties within this existing unity would weaken the Islamic ethos and potentially lead to sectarian biases (Maududi, 1942). Interestingly, Maududi later reversed this stance when he presented his own party as one of the political parties in the politics of Pakistan, despite initially considering Pakistan an 'IS' after the adoption of the 'Objectives Resolution' by its constituent assembly. He actively worked to represent his party in various legislatures.

Regarding candidature, Maududi vehemently objected to the concept in his IS thesis, viewing it as driven by selfish motives. He argued that Islam had no room for election canvassing or candidature, as it contradicted the Islamic

mentality, which opposed multiple candidates competing for the same post. Maududi considered such rival campaigning and election canvassing to be false and un-Islamic (Maududi, 1967), seeing candidates seeking votes as a sign of incompetence and unrighteousness (Ahmed, 1974). However, Maududi reversed his stance on this prohibition in 1951, advocating the use of panchayats to nominate honest candidates for elections in the Punjab Legislative Assembly. However, the concept of panchayats, has no Islamic background, as it was borrowed from ancient Indian villages (Manshur Jamaat-i Islami, 2009).

This shift prompted JI to propose candidates under its own banner for both provincial and national assemblies, reversing its position on the concept of candidature. Maududi had to find a theological rationale to defend against this change, as he had previously maintained that the Prophet strictly objected to giving offices to aspirants (Maududi, 1967). He introduced the theory of 'preferring the lesser evil' to justify the change, arguing that it was a political expediency when no other option was available or at the cost of principle (Maududi, 1998).

Non-Muslims in Maududi's Islamic State: A Legal and Legislative Perspective

In Maududi's political philosophy, significant consideration is given to the role of non-Muslims in an Islamic State. Non-Muslims are considered subjects (zimmi's) within the IS, and their rights and privileges are governed by Islamic law. However, they are not allowed to run or participate in the governance of the state because the state is perceived as a distinct party with a clear-cut and specific objective. The rationale behind this restriction is that the state should be led only by individuals who believe in its spirit, have faith in its constitution, and fully understand its Islamic ethos. Those lacking such qualifications are not allowed to interfere in the affairs of the state or its government. Consequently, non-Muslims in such a state are restricted from certain key positions concerned with the control of important departments

and the formulation of state policies. While non-Muslims do not enjoy equal rights to Muslims based on this principle, they are guaranteed specific rights beyond which they cannot meddle in state affairs (Maududi, 1967).

However, in regard to the modern concept of legislatures or Parliament, which is distinct from the Islamic concept of 'Shoora,' Maududi approves the membership of non-Muslims. Nonetheless, laws enacted in such modern institutions must strictly align with the spirit of the Islamic constitution and not contradict the Quran and Sunnah. Maududi openly admitted that these restrictions were imposed to control the power and limit the influence of non-Muslims in the IS.

In Maududi's IS, two sets of laws are distinguished: 'the personal law of the community' and 'the law of the land.' In personal matters, a community is allowed to retain its personal law, while in the broader context, the 'Shariah' based on the 'Hanfi School' is established as the law of the land (Ali, n.d.). This choice is influenced by the fact that the majority of Muslims adhere to the 'Hanfi School,' considering its interpretation to be the most authoritative. Consequently, the rights of non-Muslims and Muslims belonging to other schools of thought are more or less similar. All individuals are free to follow their 'personal law' in personal matters and religious beliefs. They are also free to educate their children according to their beliefs and to profess and propagate their religion within the limits prescribed by Shariah law (Maududi, 1967).

ORGANIZATIONAL STRUCTURE OF THE IS

The organizational structure of the IS draws inspiration from the model established by JI, a religious-political organization founded by Maududi in 1941. This framework closely aligns the roles of the 'Ameer' and 'Shoora' in both entities, revealing significant parallels (Bahadur, 1977; Lone, 2021). The 'Ameer' of the Islamic State is elected through a direct ballot, akin to the process in the JI. In both the 'IS' and the 'JI,' the 'Shoora' and the 'Ameer' hold

absolute authority to interpret and implement the rules of 'Shariah.' Members of the 'Shoora' in the Islamic State enjoy comparable rights of expression as those in the JI. In both the 'IS' and 'JI,' the 'Ameer' is required to work in consultation with the 'Majlis-i-Shoora.' However, a notable difference is the 'Ameer's' veto power over the 'Shoora' in the IS, which was absent in the JI's constitution (Ahmad, 2010; Mohiuddin, 2020).

A lack of confidence between the 'Shoora' and the 'Ameer' in both the IS and the JI was resolved through a general referendum. If the 'Ameer' prevails, the 'Shoora' is dissolved; if the 'Ameer' loses, resignation is mandated (Bahadur, 1977). The organizational structure of an IS exhibits elements of potentially authoritarian tendencies. Maududi, staunchly opposing the multiparty system, considered the JI the sole representative of the 'true' ideology of the IS. Joining the 'IS' requires an understanding of its principles, tactics, and appeal, aligning with the commitment to enforcing 'Shariah' according to the Quran and Sunnah. Violation of the IS's principles is equated with disobedience to Allah or His Prophet, illustrating a potentially rigid ideological stance (Bahadur, 1977; Lone, 2021).

In summary, the organizational structure of the IS, influenced by Maududi's JI model, intertwines democratic principles with religious governance, emphasizing accountability, consultation, and adherence to Shariah. The unique dynamics between 'Ameer' and 'Shoora' illustrate a nuanced approach to decision-making and governance within the framework of Islamic principles (Bahadur, 1977).

CONCLUSION

In pursuit of comprehending Abu Ala Maududi's visionary thesis on the IS, this article undertook a multifaceted exploration, unraveling layers of theological vision, political philosophy, and organizational structure. The findings presented herein reflect the intricate tapestry of Maududi's ideas, their historical context, and their enduring relevance.

The theological structure of the IS, meticulously justified through Quranic principles, emerged as a cornerstone in Maududi's conceptualization. In the face of rejection from both political entities and Islamic scholars, Maududi's resilience rooted in Quranic interpretations underscores the complexity of his theological vision. The external factors shaping this vision, from colonial politics to global shifts in Muslim political power, offer crucial insights into the contextual genesis of Maududi's ideology.

The examination of the genesis of the IS illuminates Maududi's critique of secular Western Democracy, emphasizing his pursuit of justice, and virtue, and the establishment of Shariah-based governance. His unwavering commitment to shaping all facets of life within the Islamic State reflects a nuanced approach that intersects with the evolving socio-political landscape.

Maududi's perspective on the relationship between the sovereignty of God Almighty Allah and democracy, coupled with his views on government forms, legislation, and political parties, presents a complex interplay of theological principles and pragmatic considerations. The organizational structure of II, mirroring the IS, involves democratic processes but raises questions about potential fascist tendencies, underscoring the challenges of implementing such an intricate vision in practice.

The role of non-Muslims in an IS, scrutinized through Maududi's lens, adds another layer to the discussion, highlighting the delicate balance between religious governance and the rights of diverse communities. As the article concludes its reflection on Maududi's interpretations of Quranic verses, it acknowledges the ongoing debates within Islamic scholarship, emphasizing the need for nuanced examinations of religious texts.

In essence, this exploration serves as a critical analysis of Abu Ala Maududi's seminal ideas, recognizing the enduring significance of his thesis on the IS. While scholars may debate interpretations and critics may raise concerns, the complexity and resilience of Maududi's vision continue to command attention in the discourse on the interplay between theology,

politics, and governance. As we navigate these intellectual waters, it is imperative to recognize the diversity of perspectives within Islamic scholarship, contributing to the richness of this ongoing Islamic Intellectual discourse.

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