

Understanding Mawdudi's Thought A Review of Religious, Social, Economic and Political Dimensions

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ABSTRACT

This paper aims to provide a comprehensive understanding of the ideology of Sayyid Abul A'la Mawdūdī, a prominent Islamic scholar and thinker of the 20th century. Focusing on Mawdūdī's religious, social, economic, and political ideas, the paper examines his contributions to Islamic thought and their relevance in contemporary perspectives. With a special focus, the paper explores Mawdūdī's interpretations of Islam, his vision for society and governance, and his critiques of modern ideologies. Additionally, the paper examines the controversies surrounding Mawdūdī's thought and offers insights gained from comparative analysis with other Islamic thinkers. By exploring Mawdūdī's intellectual legacy, this paper seeks to contribute to a deeper understanding of Islamic thought and its implications for contemporary Muslim societies.⁽¹⁾ It seems that over the coming years the comprehension and influence of his thoughts will grow within the field of contemporary Islamic social sciences and he will be recognized as one of the most influential thinkers in contemporary world of Islam.

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1. Introduction:

Abū al-A‘lā al-Mawdūdī (1903–19) was a notable journalist, a fundamentalist Muslim theologian and a significant figure in Pakistani politics. His ideas have left a lasting impact on Islamic thought⁽¹⁾. Let's delve into his life and significance:

Mawdūdī was born in Aurangabad, India, during the British colonial era. His upbringing included exposure to traditional Islamic education and involvement in a Sufi order. Despite family crises, he pursued studies in Islamic schools (madrasahs) from an early age.

As an adult, Mawdūdī believed that Muslim thinkers need to become free from Western influence. His goal was to create a distinct Islamic framework encompassing life, culture, politics and economic system. In 1941, he founded the *Jama‘at-i Islami* with this reformist vision.

In the separation of Pakistan from India in 1947, Mawdūdī played a crucial role. He steered the nation away from Western secularism, advocating for an Islamic political system. His efforts shaped Pakistan's trajectory toward an Islamic framework.

Mawdūdī wrote extensively on diverse topics, including philosophy, jurisprudence, history, economics, sociology, and theology. His central thesis emphasized that God alone is sovereign, transcending human rulers, nations, and customs. He asserted that political power exists to implement the divinely ordained principles of the Sharī‘ah (Islamic legal and moral code). Mawdūdī envisioned an all-embracing “Theodemocracy”, where Muslims collectively interpret divine law.

Mawdūdī's ideas continue to resonate in discussions about Islam, governance, and society. His emphasis on Islamic identity and the role of religion in state affairs remains influential.

In summary, Mawdūdī's thought significantly shaped Islamic discourse, emphasizing the primacy of divine sovereignty⁽²⁾ and the need for an Islamic framework in

⁽¹⁾ Islamic thought encompasses a wide range of topics including theology, law, philosophy and social issues. Several Qur’anic verses provide foundational concepts for these areas. Here are a few key verses:

Theology and Belief: Monotheism and God's Attributes: Surah Al-Ikhlās (112:1-4): "Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'"

Law and Ethics: Justice and Fairness: Surah An-Nisā (4:58): "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice..."

Social and Economic Principles: Charity and Social Welfare despite: Al-Baqarah (2:177): "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is in one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets and gives his wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves..."

Knowledge and Wisdom: Seeking Knowledge: Surah Al-‘Alaq (96:1-5): "Recite in the name of your Lord who created – Created man from a clinging substance. Recite, and your Lord is the most Generous – Who taught by the pen – Taught man that which he knew not."

Governance and Leadership: Consultation and Mutual Agreement: Surah Ash-Shura (42:38): "And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what we have provided them, they spend."

These verses illustrate core principles that underpin Islamic thought and provide guidance for various aspects of life, from individual beliefs and ethics to social justice and governance.

⁽²⁾ Divine sovereignty, the concept that God is the ultimate authority and ruler over all creation, is a central tenet in Islamic theology. Here are several Qur’anic verses that emphasize God's absolute

governance.

In the subsequent sections, this article delves into the fundamental aspects of Mawdūdī's thought, exploring its religious, social, economic, and political perspectives. The author contends that these facets collectively form a crucial part of his intellectual legacy.

2. Religious Perspective of Mawdūdī's Thought:

Mawdūdī's religious thought emphasized the following key aspects:

He stressed the absolute oneness of God (Allah) and the importance of worshipping Him alone.

He advocated for a revival of Islamic principles and practices, urging Muslims to adhere to the Qur'an (1) and Sunnah (2).

He interpreted jihād as a struggle for righteousness, both individually and collectively. He emphasized the spiritual perspective alongside armed defence.

2.1. A Concept of Islam:

Mawdūdī was critical of the internal deterioration of the Muslims and emphasized on turning back towards to the teachings of Qur'an and Sunnah. Particularly, he wanted to eliminate the moral or cultural deterioration characterized by indulging excessively in pleasure or luxury of the Ummah in their lives. To accomplish this ideological objective, he endeavoured to effectuate the socio-ethical and political harmony in the framework of Islamic principles. However, there might be some difference of opinion in his methodology.

His philosophy puts emphasis on the complete reconstruction and reformation of contemporary society due to the change in time, perspective, and socio-political conditions. Mawdūdī used Qur'an and the sound Tradition as standard to address religious issues.

According to him, every problem or dispute should be analysed and tested comprehensively by the yardstick of the Qur'an and the sound beliefs. If there is compliance with them, it should be accepted or out rightly rejected if otherwise. This strictness of Qur'an and the Sunnah is prominent in his thought and works. He strictly depended upon the teachings of Qur'an and Sunnah of the Prophet Muhammad (PBUH).⁽³⁾

2.2. Interpretation of Shariah⁽⁴⁾

Mawdūdī always derived his answers directly from these two primary sources. The

sovereignty: 1. Surah Al-Baqarah (2:255), 2. Surah Al-Imran (3:26), 3. Surah Al-Mulk (67:1-2), 4. Surah Al-Hadid (57:5), 5. Surah Yunus (10:65), 6. Surah An-Nur (24:42) etc.

⁽¹⁾ Adherence to the Qur'an is a central tenet in Islam, emphasizing the importance of following its teachings and guidance. Here are several Qur'anic verses that highlight the significance of adhering to the Qur'an: 1. Surah Al-Baqarah (2:2), 2. Surah Al-Baqarah (2:121), 3. Surah Al-A'raf (7:3), 4. Surah Al-Isra (17:9), 5. Surah Al-Kahf (18:27) etc.

⁽²⁾ Adherence to the Sunnah, the practices and teachings of the Prophet Muhammad (peace be upon him), is emphasized in numerous Hadiths. Here are some key Hadiths that highlight the importance of following the Sunnah: 1. *Sahih al-Bukhari* (Book 88, Hadith 106), 2. *Sahih Muslim* (Book 30, Hadith 5836), 3. *Sunan Abi Dawood* (Book 40, Hadith 4590), 4. *Sahih al-Bukhari* (Book 3, Hadith 73). These Hadiths underscore the significance of adhering to the Sunnah as a fundamental aspect of Islamic faith and practice.

⁽³⁾ Sayyid Abu al-A'lā Mawdūdī, *Political Theory of Islam* (Lahore: Islamic Publications, 1973); see, Sayyid Asad Gilani, *Maududi: Thought and Movement* (Lahore: Islamic Publications, 1984).

⁽⁴⁾ *Shariah* (also spelled *Shari'ah* or *Sharia*) is the moral, ethical, and legal system of Islam, derived from the Quran and the Hadith (the sayings and actions of the Prophet Muhammad). It encompasses a wide range of laws and principles governing various aspects of life for Muslims.

following quotation explains his religious thought:

"I have sensibly understood the Dīn (religion or way of life) by a direct access to Qur'ān and the Sunnah and not from the exegesis of the present or the past. Therefore, to know, sensibly, what the Dīn expects and demands of me, I shall never try to quote the answer given by certain scholars or the examples laid by others. I shall only try to ascertain, what Qur'ān says; and what did the Messenger of Allāh do".⁽¹⁾

2.3. Criticism on Taqlīd:

Mawdūdī's condemnation of taqlīd⁽²⁾ is another notable impact on Islamic modernist thought. He emphasized on the revamping of ijtihād⁽³⁾.

By using his principle of understanding, he tried to resolve differences among Sūfīs⁽⁴⁾ and between Sunnīs and Shī'as. His view on ijtihād is substantial for the long-standing conflict between jurists and traditionalists⁽⁵⁾.

Mawdūdī will also be regarded in modern Islamic thought for his advocacy of personal interpretation and his condemnation of taqlīd. Perhaps, this thought may open new avenues for the jurists to come.⁽⁶⁾

2.4. Knowledge and Action:

Mawdūdī equally emphasized both knowledge and action. He claimed that Islam is not about voicing certain words or names of any specific group neither a claim by birth nor bearing any Muslim name.

The one who believes in Allah, His Apostles, knows what Islam stands for and believes in it with full conviction is a true Muslim. As clearly defined by him, "Islam consists of two things, firstly, of knowledge and secondly, of putting that knowledge into practice. The matter of being a true Muslim is not by birth, nor bearing Muslim names, nor dressing like Muslims and calling yourselves Muslims is not enough to make you Muslims: true Muslims know what Islam stands for and believes in it with full consciousness."⁽⁷⁾

2.5. Influence on Islamic Revivalism:

Mawdūdī's religious ideas have had a profound impact on Islamic revivalism. His teachings and writings laid a foundational framework that has influenced a range of movements, scholars and thinkers across the Islamic world.

Mawdūdī's vision of an Islamic state, his interpretation of Sharia, and his call for a return to what he viewed as authentic Islamic principles have inspired many contemporary Islamic revivalist movements.

He advocated for a socio-political system based on Islamic principles and was critical of both Western secularism and traditional Islamic orthodoxy that did not actively

⁽¹⁾ Sayyid Asad Gilani, *Maududi: Thought and Movement* (Lahore: Islamic Publications.1984), P:4-20, 50.

⁽²⁾ Blind imitation of the past juristic schools.

⁽³⁾ Independent juristic judgment.

⁽⁴⁾ Muslim ascetics or mystics.

⁽⁵⁾ Generally called Ahl-e-ḥadīth.

⁽⁶⁾ Sayyid Asad Gilani, *Maududi: Thought and Movement* (Lahore: Islamic Publications.1984). Sayyid Abu al-A'lā Mawdūdī, *A Short History of the Revivalist Movement in Islam* (Delhi: Maktaba Islami 1981). P: 56.

⁽⁷⁾ *ibid*, P: 55-56; *ibid*, P: 56.

engage with modern societal challenges. His concept of the sovereignty of God (Allah) argues that only God's law, and not human legislation, should govern society. This idea has resonated with various Islamic groups seeking to implement Sharia law in their governance models.

Mawdūdī's emphasis on the Qur'an and Hadith as the primary sources of guidance also urged Muslims to reject blind imitation (taqlid) of past interpretations without critical engagement. He encouraged an approach to Islamic theology and law that was both revivalist—looking to revive the original values of Islam—and reformist, in the sense of adapting to contemporary issues.

His influence extends into the educational reforms in religious studies, advocating for a curriculum that integrates secular and religious education, thereby producing scholars who are versed in traditional Islamic sciences and modern disciplines. This educational model has been influential in various Islamic educational institutions.

Furthermore, his work with the Jamaat-e-Islami, an organization he founded, has been instrumental in political activism based on Islamic ideals, impacting political discourse in countries like Pakistan, Bangladesh, and India and inspiring similar movements globally.

Overall, Mawdūdī's religious ideas have been a catalyst for a broader Islamic revivalism, affecting how Islam is interpreted and practiced in the modern world. His legacy continues to be influential among contemporary Islamic thinkers and activists seeking to reconcile traditional Islamic values with the demands of modern society. ⁽¹⁾

3. Social Perspective of Mawdūdī's Thought:

3.1. Social Vision:

Mawdūdī's social thought addressed the following societal issues:

He envisioned an Islamic society based on justice, compassion, and equality.

Mawdūdī emphasized strong family bonds, moral values, and ethical conduct.

He advocated for Islamic education to nurture informed and committed individuals.

3.2. Social Order and Morality:

The social thought of Abu al-A'ālā is clearly reflected in his views on the following subjects:

3.3. Equality:

The fundamentals of the Islamic social system stand on this faith that the entire humanoids are equivalent in the eyes of the Creator and they are one single society. The social equality of mankind can be understood as Allāh created a social pair to begin the lifecycle of mankind on earth; all humans originate from this couple. Initially they were a single group having a single religion and single dialect. While spreading over the earth, their number slowly enlarged and as a result, they were separated into numerous societies and races; they speak diverse languages; vary in costumes; differ in customs; their colour and bodily structures were affected by weathers and milieus. These natural variations are the realities of this world, and Islam does not disregard them.

On the contrary, Islamic thought dislikes the biases which have risen amongst humans because of these variances in colour, race, dialect, and the belonging to a specific country, and declares that all humans have come from one root of paternities, therefore are buddies and equivalent humans. He held that, if there is any factual variance

⁽¹⁾Elisa Giunchi, The Political Thought of Abul Aala Mawdudi, *Politico*, (Published By: Rubbettino Editore Aprile-Giugno 1994), Vol. 59, No. 2, P: 347-375. See Also: Thesis: *Sayyid Mawdudi's Contribution towards Islamic Revivalism*, (Malaysia: June 2009, *IIUC Studies*) Vol.3, P 93-104.

between humans, it cannot be based on race, shade, nation, or linguistics, but of thoughts, theories, and ideologies. Two offspring of an equal mother, however they may be alike from the perspective of a joint origin, will adopt diverse life if their faith and ethical behaviour differ.

On the contrary, two individuals, one from the East and the other from the West, even though geologically and seemingly divided by distance, will walk on the similar track of life if they believe in the similar moral conduct. Islam wants to build an honourable and conceptual society based on this principle, a society very much diverse from the ethnic, nationalistic, and narrow-minded cultures existing in today's world. The base for achieving a common goal is through doctrine and ethical principle rather than dwelling on one's birth.

Anybody who believes in Allāh and the instructions of the Prophets as the way of life, can be part of this community, whether an inhabitant of any part of the world, whether he belongs to any race, colour, or language. Everybody joining this community will have the equal rights and status and will not face any kind of discrimination; they will not be considered as untouchables; no restriction on communal marriages, eating, drinking and social bonds; nobody is inferior because of his biological affiliation, profession.

No claim of distinctive rights by virtue of his caste, community, or origin; Man's distinction is only dependent upon his moral conduct, or excellence in devoutness and morality.

This kind of social order, which has no geographical limitations and fences of colour, race, and language, is suitable for the whole world, which can harvest the universal society of humans. The societies based on the opposite of this perception and belief has no place in Islam, or not acceptable to Islamic sociology.

Furthermore, two clusters of people in the same country differ in their fundamental thoughts, beliefs, and values, their civilizations will also vary; yet they will remain to share the common bonds of civilization.

The maximum communal and cultural rights will be rendered to the non-Muslim cultures and societies. In the social system of Islam, whoever accepts this faith and its moral canons, can become an adherent and enjoy equivalent rights; and those who do not accept Islam, are treated with broad-mindedness and benevolence, with guaranteed basic human civil rights.⁽¹⁾

3.4. Family:

This is the primary institution of human society. It is established by the combination of a man and a woman through matrimonial bond creating a new generation. This then crops kinship and community resulting in the development of further knots.

Family institution constitutes the preparation of the next generation of civilization to fulfil, with sincerity and passion, its social obligations. In this respect the family becomes the resource of development, prosperity, and asset of civilization. Therefore, Islam dedicates excessive consideration to the family matters to produce a strong social foundation.

The correct relationship between a male and female in Islam is wedding, which designates full responsibility to both partners, i.e., spiritual, social, sexual, economic, and political (collective), which results in a model family.⁽²⁾

3.5. Relatives:

The next social domain after the family is kinship. Those who are associated by shared

⁽¹⁾ *Talk of Mawdūdī*, Radio Pakistan, Lahore, on 10-02-1948; <http://www.jamaat.org>. 25-08-2022.

⁽²⁾ *ibid*, <http://www.jamaat.org>. 25-08-2022.

parents, shared siblings, or matrimonial bond, are required by Islam, to be accommodating and supportive among themselves.

Good social relations have been strongly recommended at numerous places in Qur'ān and Ḥadīth, with the encouragement of reward. However, giving favour to one's relations in injustice is not an Islamic way. It is unacceptable to Islam and regarded as an act of Jāhiliyyah (unawareness).

Likewise, it is not permissible for a public servant to prioritize and support his relatives at the expense of the state. Fair treatment to the relatives should be within the limits of justice and at one's personal expense.⁽¹⁾

3.6. Neighbors:

After relatives come the neighbours. They are divided by Qur'ān into three categories: neighbour as a relation; neighbour as a stranger; neighbour as an unintended or momentary (with whom one live or travel for a specific time). All should be treated with compassion, kindness, and fair conduct.

The Prophet Muhammad (PBUH) said that neighbour's rights were so firmly highlighted by Jibreel (AS) that he thought they might get share in one's inheritance.⁽²⁾

3.7. Broader relationships :⁽³⁾

These are relationships which cover the entire society. Islam wants its devotees to maintain their social lives on comprehensive values such as: cooperation in decent and upright acts, and non-cooperation in acts of immorality and unfairness.⁽⁴⁾

Relationship should only be made for the liking of Allāh: whatever you spend should be for the sake of Allāh, because He likes it to be spend, and whatsoever you hold back should be for the sake of Allāh's wish.⁽⁵⁾

You are the finest community ever elevated amongst mankind; and your duty is to direct people to do good and stop them from doing mischief.⁽⁶⁾

3.8. Moral Principles:

Mawdūdī placed a strong emphasis on morality, which he believed was inherently tied to the implementation of Islamic laws. In his view, a society's moral health was directly linked to its adherence to Islamic principles. His conceptualization of morality was broad, encompassing personal behaviour, family relations, economic transactions, and social interactions.

Mawdūdī criticized Western models of liberal democracy and capitalism, which he saw as morally corrupt and decadent because they allow freedom that contradicts Islamic morals. He stressed that in an Islamic society, laws and moral guidance should not be separated, as both were essential for creating a just and moral society.⁽⁷⁾

3.9. Role of Individual and Society:

Individuals in Mawdūdī's ideal Islamic state are expected to not only follow Islamic laws but also to embody Islamic values in their personal and public lives. Community life should revolve around the mosque, which extends beyond a place of worship and

⁽¹⁾ ibid, <http://www.jamaat.org>. 25-08-2022.

⁽²⁾ ibd., <http://www.jamaat.org>. 25-08-2022.

⁽³⁾ ibd, <http://www.jamaat.org>. 25-08-2022.

⁽⁴⁾ Al-Qur'ān, surah al-Mā'idah 5:2; al-Qur'ān surah al-Layl 92:4-10.

⁽⁵⁾ Muhammad bin Ismail, *Sahih Ul Bukhari*, Volume 7, Book 64, Number 266, 267, 268, and 269.

⁽⁶⁾ Al- Qur'ān, Surah Al- 'Imrān 3:110.

⁽⁷⁾ Eran Lerman, *Mawdudi's Concept of Islam*(Taylor & Francis, Ltd. Oct 1981), Middle Eastern Studies, Vol. 17, No. 4,P: 492-509, (<https://www.jstor.org/stable/4282856> [22-04-2024])

becomes a centre for learning, social welfare, and community organization.

Mawdūdī emphasized the importance of education in shaping a moral and Islamic personality. He advocated for an educational system based on Islamic principles that would prepare individuals to live according to the dictates of Sharia, thus contributing to the moral and spiritual health of the society. ⁽¹⁾

3.10. Gender Roles:

Mawdūdī had specific views on gender roles, advocating for a traditional, segregated role of men and women in society. He supported the idea that while men should be responsible for the economic needs of the family, women's primary role is the maintenance of the household and upbringing of children within the Islamic moral framework. He saw this division of labor as natural and divinely ordained. ⁽²⁾

Despite criticisms, Mawdūdī's concepts of social order and morality deeply entrenched the idea that Islam is an all-encompassing framework for human existence, intended to guide not only personal spirituality but also societal organization and governance. ⁽³⁾

3.11. Socio-Political Thought:

Among the historians, it is a generally accepted opinion, that Sayyid Abu al-A'la Mawdūdī was a socio-political reformer; a distinguished 'ālim⁽⁴⁾, a mujad-did⁽⁵⁾ and a dā'ī⁽⁶⁾.

During the rise of secularism, he started a process of socio-political change, motivated by Islamic model. He was dedicated in harnessing Islam to the social life of the Muslim societies. He desired that an ordinary Muslim, and the classically trained scholars should implement Islam as a blueprint to all the aspects of life. He viewed this as an inseparable solution for the revival of Muslims. To achieve this result, he challenged the traditional or classical scholars, or *ulamā*, of his period by criticizing their inflexibility and dependency on the past religious understanding and argued that Islam needs to be understood and taken with a view of socio-political needs of the time. He wanted to resuscitate the past grandeur of the "Rightly Guided Caliphs" of the first period of the Muslim community. ⁽⁷⁾

By virtue of intellectual knowledge, Mawdūdī reconditioned the religious thought of Islam by constructing a bridge between the mediaeval and modern Islam. He interpreted Islam as a solution to all the problems faced by mankind and a complete way of life. In this line of thought, strategy for establishing an Islamic state can be drawn. To translate Islamic Ideology into an achievable target, He initiated a movement full of impact to

⁽¹⁾ Ibid.

⁽²⁾ Ibid.

⁽³⁾ Ibid.

⁽⁴⁾ An 'Ālim is the guardian, transmitter, and interpreter of religious knowledge in Islam, including Islamic doctrine and law.

⁽⁵⁾ A *mujaddid* is an Islamic figure who brings about 'renewal' within the religion.

⁽⁶⁾ A *da'ī* is typically an individual who actively participates in da'wah, which involves inviting people to embrace Islam.

⁽⁷⁾ Seyyed Vali Reza Nasr's work, '*Mawdūdī and the Making of Islamic Revivalism*' (New York: Oxford University, 1996), along with Charles J. Adams' exploration of '*The Ideology of Mawlana Mawdūdī*' in '*South Asian Politics and Religion*,' edited by Donald Eugene Smith (Princeton: New Jersey, 1966), sheds light on Mawdūdī's influential ideas.

construct a balanced socio-political system.⁽¹⁾

Mawdūdī's socio-political thought can be understood in these views: “*The ideals and principles of Islam would be paraphrased in a language clear to the people of the age.*” Islam would again be made functional, as it was in the Prophetic period, and the time of early Caliphates. These endeavours would involve the whole society, culture, economics, and politics.” *Purification of Islamic faith, explaining its characteristics, and placing its teachings for practice, with an understanding to modernize Islam, while removing Western impact from Muslim thoughts.*⁽²⁾

Mawdūdī described the Western civilization, and Hinduism as *jāhiliyya* (ignorance); referring to the polytheistic pagans of pre-Islamic Arabia, and the tussle for the revival of Islam termed “Islamic revolution.” He encouraged the Muslim communalism through a purified religiousness, with this argument that the ‘social act’ is the rational product of Muslim piousness, and an Islamic transformation is the reasonable result of ‘social action’ or a missionary invite termed “*Da‘wah*”. Yet, he was conservative in some of his views, like covering of women’s face (*purda*), but he was aggressive to the modernistic explanations of Islam, like the donation of human organs.⁽³⁾

4. Economic Perspective of Mawdūdī's Thought:

4.1. Key Concepts of Mawdūdī's Economic Ideas⁽⁴⁾:

Islamic Economics: He proposed an economic system rooted in Islamic principles, emphasizing equitable distribution, prohibition of usury (*riba*), and social welfare.

Self-Reliance: Mawdūdī encouraged self-sufficiency and economic independence within the Muslim community.

Islamic Economic Framework: Mawdūdī proposed an economic structure established on the principles of the Islam, which he viewed as a third way distinct from capitalism and socialism. He criticized both systems for their materialistic foundations and argued for a system based on spiritual values and the welfare of the community.

Mawdūdī acknowledged private property as a right but emphasized that this right was not absolute in Islam. According to him, all property is essentially God's, and humans are merely trustees. This belief imposes ethical obligations on the owner, including the duty to ensure that wealth does not lead to social injustice or economic exploitation.

Mawdūdī stressed the role of *zakat* (an obligatory form of charity in Islam) and other forms of voluntary charity (*sadaqah*) as mechanisms to redistribute wealth and reduce inequality. Mawdūdī believed that such religious obligations could inhibit accumulation of resources controlled by a hand-picked and help alleviate poverty.

A central aspect of Mawdūdī's economic thought was the prohibition of interest, which

⁽¹⁾ Seyyed Vali Reza Nasr's work, *Mawdūdī and the Making of Islamic Revivalism* (New York: Oxford University, 1996), pages 55-56. Additionally, refer to Seyyed Vali Reza Nasr's work, *Pioneers of Islamic Revival* (New York: Zed Books, 1994), pages 105-106.”

⁽²⁾ Khurshid Ahmad & Zafar Ishaq Ansari, *Islamic Perspectives*, "Mawlana Sayyid Abul A'la Mawdūdī: An Introduction to His Vision of Islam and Islamic Revival (U.K.: The Islamic Foundation, 1979). P: 374-375.; also Seyyed Vali Reza Nasr, *Mawdūdī and the Making of Islamic Revivalism* (New York: Oxford University, 1996) P: 56.

⁽³⁾ Charles J. Adams, *the Ideology of Mawlana Mawdūdī* (Princeton: New Jersey, 1966). P: 371–397; also, Seyyed Vali Reza Nasr, *Mawdūdī and the Making of Islamic Revivalism* (New York: Oxford University, 1996) P: 55-56; also see, Khurshid Ahmad & Zafar Ishaq Ansari, *Islamic Perspectives*, "Mawlana Sayyid Abul A'la Mawdūdī: An Introduction to His Vision of Islam and Islamic Revival (U.K.: The Islamic Foundation, 1979). P: 374.

⁽⁴⁾ Arshad Arshad, Maulānā Mawdūdī and the Genesis of Islamic Economics, *Turkish Journal of Islamic Economics*, (TUJISE, June, 2021), Available at SSRN: <https://ssrn.com/abstract=3875364>

he saw as exploitative and unjust. He argued that interest leads to money being made from money, rather than through productive economic activity, and hence, it undermines social justice and economic stability⁽¹⁾

Mawdūdī envisioned a strong role for the state in enforcing Islamic economic principles and moral values. This included the implementation of Islamic laws on property rights, trade, and commerce, ensuring that economic activities comply with Islamic ethics. The government also had a vital role in wealth redistribution and poverty eradication.

Justice was a cornerstone of Mawdūdī's economic thought. He believed that economic policies should strive to achieve balance and fairness, preventing the concentration of wealth and ensuring that every member of society has access to necessities.

Mawdūdī emphasized economic self-reliance and independence for Muslim nations. He advocated for reducing dependence on non-Muslim economies and promoting local production to fulfill the needs of the Muslim community, which in turn would strengthen the economic position of the ummah (global community of Muslims).

4.2. Critiques and Influence on Mawdūdī's Economic Ideas:

Mawdūdī's economic ideas have been influential among Islamic movements and have contributed to debates on Islamic economics. However, they have also faced criticism, particularly from those who argue that his model may not adequately address the complexities of modern economies.

Critics also point out the practical difficulties of implementing such a system globally in a diverse and interconnected world.

Overall, Mawdūdī's economic thoughts are an integral part of his vision for an Islamic society, emphasizing ethical principles, social justice, and the welfare-oriented role of the state. They continue to inspire and influence discussions on the compatibility of Islamic principles with contemporary economic challenges.⁽²⁾

4.3. Economic Perspective:

Islam has placed firm values and parameters for the economic activity to produce, exchange, and distribute wealth to accomplish justice and equity as standard. Time-bound procedures of economic production, structural shapes, and devices, is not the main concern of Islam. They can be changed or improved in harmony with the requirements and requests of the economic situation, but the fundamental values should always remain constant. From an economic perspective in Islam, everything in this universe is created by Allah, for the use of humans. Therefore, every human is entitled to get his portion of sustenance. Equal opportunities for all are the objective of Islam. Monopoly in certain economic activities is not hailed for a specific individual, group, ethnicity, or community.⁽³⁾

4.4. Property Rights:

The man is given all the resources of this universe by the nature. According to his need, everyone is eligible to use them freely for his benefits. Water of the rivers, canals, and springs, lumber of the forests, fruits of remote vegetation, barren meadows and hay, air, wildlife of the forest, natural resources beneath the soil and alike treasures cannot be controlled by anyone nor can limitations be put on their free use by to satisfy their personal wants. The state will collect levies from those who want to use any of these

⁽¹⁾ "Riba" refers to the prohibition of usury or interest in Islamic finance and ethics. It specifically denotes any unjust gain from the exchange of goods or services, often associated with charging or receiving interest on loans or debts.

⁽²⁾ Arshad Arshad, Maulānā Mawdūdī and the Genesis of Islamic Economics, *Turkish Journal of Islamic Economics*, (TUISE, June, 2021), Available at SSRN: <https://ssrn.com/abstract=3875364>

⁽³⁾ *Talk of Mawdūdī*, Radio Pakistan, Lahore, on 10-02-1948; <http://www.jamaat.org>. 24-04-2024.

resources. Allāh has not prohibited any individual from the benefits if they do not harm the rights of others and state.⁽¹⁾

Allāh created by things for the benefit of humans.⁽²⁾ If anyone has the ownership of these things, it should not keep it idle or unusable. He should either benefit himself from it, or let the others use them for their income. On this principle, for more than three years, no one can hold an idle land. However, if the land (property) is not used for any purpose, because of any logical reason, it will be considered as an evacuated-land, and can be used by another person, without any legal offense by an individual or state authority, including the previous owner. If an individual has the ownership of earth's natural resources, and makes decent use of it, acquires a right over them. For example, if one takes control of an uncultivated land, without a prior owner, and makes its an industrious usage, cannot be randomly expelled from it.⁽³⁾

Every right of ownership was created in the world in this way, according to Mawdūdī. As the first appearance of Man, each, and everything of this universe, was obtainable to the whole world, and whoever took control or ownership of anything, and made it beneficial in any style, became its owner. To specify this impression more clearly or exactly, he attained the right to explicitly use it for his own purpose and to acquire return from others if they desired to benefit from it. This is the entire human race's natural origin of all the economic activities.⁽⁴⁾

4.5. Ownership Rights:

The right of ownership is an important unit of the economic framework in Islam. Despite the ownership of an object is legally valid or not, the rights of ownership should be honoured. Islam does not support those economic procedures and policies which are harmful, and terminating the rights deliberated by Islamic Law (Sharī'ah). Islam does not allow the demolition of those ownership rights, which may look good from the perspective of communal reasonableness or cohesive good. Decrease or elimination of prohibitions is unjust and unacceptable as fixed by Islamic Law. From an Islamic perspective, this is done for the benefit of the public and does not violate Islamic law. Safeguarding the legal rights of individuals is one of the fundamental responsibilities of an Islamic government, and citizens are encouraged to uphold this principle. This is the Islamic approach between individualism and collectivism.⁽⁵⁾

4.6. Economic Equality :⁽⁶⁾

Allāh has not circulated His blessings and gifts alike to the human beings but, due to His countless judiciousness has given some people more than others. To understand this philosophy, take the example of a lovely voice, excellent physique, and rational ability, and many more. So is the state of materialistic favors of this life. Social life has been designed in such a manner, that discrepancy, diversity, and disparity between people in their conducts and variation among people in their habits and norms of living

⁽¹⁾ *Talk of Mawdūdī*, Radio Pakistan, Lahore, on 10-02-1948; <http://www.jamaat.org>. 24-04-2024.

⁽²⁾ In the Quran, there are verses that emphasize Allah's creation for the benefit of humans. One such verse is:

Surah Al-Jathiya (45:13): "And He has subjected for you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply."

⁽³⁾ *Talk of Mawdūdī*, Radio Pakistan, Lahore, on 10-02-1948; <http://www.jamaat.org>. 24-04-2024.

⁽⁴⁾ *ibid*, _, 24-04-2024.

⁽⁵⁾ *ibid*, _, 24-04-2024.

⁽⁶⁾ Economic Justice: Surah Al-Baqarah (2:275): "Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, 'Trade is [just] like interest.' But Allah has permitted trade and has forbidden interest."

appears natural. Variability is life, and the motivating strength behind every human activity and distinction.

Thus, all those philosophies which want to implement unnatural economic similarity on mankind are erroneous, impracticable, and unreasonable. Islam, on the other hand, believes in equal opportunity to protect a source of income, achievement, and richness. No hindrances should occur to stop a person from earning a necessary sustenance, according to his talent and capacities; nor should any social differences befall to block the way of advantages specific to a particular class, race, family, dynasty, or group of individuals.

Every one of those philosophies, which have their comforts, or which pursue to reserve the authority of a particular group, are unacceptable to Islam, and have no room in the Islamic arrangement. Using force, if needed, these movements seek to establish an abnormal disparity in place of the natural limited disparity which gives encouragement to determination in society. Similarly, Islam does not approve those who want to impose comprehensive equality to the means of production, and the economic benefits of enterprise, which is usually aimed to replace the limited natural inequality through an artificial equality.

The only economic system which can be considered close to human nature is the one in which every individual join hands for economic struggle, up to his competency level, within the conditions in which Allāh has created him. For instance, the one who inherited aero plane should make its usage; a person should stand on their own two feet should strive to provide food for himself. The social order must not adopt laws which create an endless control of the owner of the aero plane and make it difficult for a poor man to get an aero plane. This also means, the competition should not forcibly begin from the same point and same settings, so they end up tangled with each other, through the whole competition. In contrast, economic laws should be well-matched and easy to follow, for the destitute, who started his contest in difficult circumstances, to keep aero plane, if capable and efficient, and the one who inherited aero plane to be left behind in the contest, and to lose it, if he lacks the efficiency or ability. Thus, the one who struggles should be rewarded, and the one who shows idleness be disciplined.

4.7. Socio-Economic Justice:

Islam does not need the economic competition to be taken in an atmosphere of moral neutrality—ethically right activities that are allowed, but not required—, and social indifference. The contributors should be unbiassed and sympathetic. Islam attempts to create, through moral commands, a sense of communal friendliness between individuals, which may support their poor and needy brethren, and create an enduring institution in the Islamic society to support those who want the essential resources to be economically successful. Those incapable for economic competition, and individuals who need assistance to progress, should obtain the blessings of life from this society.

Therefore, Islam has ordered that 2.5 % Zakat should be imposed on every Muslim on the cumulative financial resources and on the money; 5-10%, upon agricultural harvest; 20% on certain inorganic produce. It should also be taxed, at a stated rate, on cattle owned by a certain quantity. The collection of Zakat is to be spent on the poor, orphans and the needy of society.

Thus, the socio-economic system of Islam, provides a social insurance, with the least necessities of life, to every deprived individual, in an Islamic society, with no distinction of a Muslim or non-Muslim. Workers cannot be forced, by the fear of

hunger, to take a job unethically levied by the employer. Health care facility is the liability of the employer or the organization, to safeguard the physical health of the employee.

Islam aims for stability of individual and community. It promotes individual liberty, which positively becomes favourable for the progress and serenity of the community. The personal identity of an individual in Islamic society has more value than the community. He should not be run-down to freedom and personality development. Nationalization of production methods is eliminating individual from community. The presence and progress of an individual becomes very difficult in such conditions, if not unbearable.

Islam opposes a system of uncontrolled economic and social liberty because it gives the opportunity to individuals, to attain their desired objectives, at the cost community's virtuousness or which permits them to embezzle other's wealth.

Islam has adopted the intermediate course between these two extremes, which means that a Muslim is asked to accept some limitations for the sake of community welfare, and then his own interests. He has the liberty of undertake economic activity, and market race within the framework of Islamic laws, which should be beneficial for him and the whole society.⁽¹⁾

4.8. Economic Obligations and Restrictions:

Islam distinguishes clearly between right and wrong concerning the methods of wealth acquisition, a distinction that is unique compared to other legal and social systems. It condemns all means of earning that ethically or materially harm the well-being of individuals or society. Islamic law strictly prohibits the production and sale of alcohol and other intoxicants, adultery, professional dancing, gambling, businesses based on speculation or deceit, transactions where one party's profit is guaranteed while the other's remains uncertain, and the manipulation of prices by hoarding essential supplies. An extended list of declared illegal practices are found after examining economic laws of Islam, resulting in business tycoons, in the entrepreneurial system of today. Islam forbids these kinds of economic activities by sacred law and allows independence of producing wealth through means which are fair and just compensation.

Islam recognizes the right to own wealth acquired through legitimate means, albeit with specific restrictions. The individual is permitted to spend this legitimately acquired wealth only in ways that are positively sanctioned. He must not squander his resources on frivolous extravagances, nor should he use his wealth to behave arrogantly. Certain forms of extravagant spending are explicitly forbidden under the governance of an Islamic regime.

Islam allows to amass wealth, after meeting his genuine and judicious obligations. These reserves can further be utilized to yield more wealth with certain limitations. A rich male or female must pay Zakāt at the end of year if he or she has exceeded the specified amount. The rich people can only make investment in a declared legitimate business by Islam, on profit-loss sharing base.⁽²⁾

5. Political Perspective of Mawdūdī's Thought:

In the following section, the fundamental concepts of Mawdūdī's political philosophy

⁽¹⁾ *Mawdūdī talk*, Radio Pakistan, Lahore, on 10-02-1948; <http://www.jamaat.org>.

⁽²⁾ *ibid*, <http://www.jamaat.org>. 25-08-2022.

are described.⁽¹⁾

5.1. Caliphate:

A “Caliphate” refers to an Islamic state led by a political and religious successor (caliph) to the Prophet Muhammad (PBUH). It historically signifies a system of governance based on Islamic principles, with the caliph serving as both a political leader and a religious authority responsible for upholding justice, implementing Shariah (Islamic law), and safeguarding the welfare of Muslims.

Mawdūdī believed in a just Islamic state led by a caliph (leader) who upholds Islamic law.

5.2. Participation:

Mawdūdī advocated for Muslim participation in politics to establish an Islamic order.

5.3. Non-Sectarian Approach:

A “non-sectarian approach” refers to a perspective or method that avoids favoring or promoting any specific religious or ideological faction or sect. It emphasizes inclusivity, tolerance, and impartiality toward different religious beliefs or denominations, aiming to unite people across diverse backgrounds rather than focusing on divisions or differences. In this context Mawdūdī emphasized unity among Muslims, transcending sectarian divisions.

5.4. Islamic Identity:

Mawdūdī was extremely concerned over the Islamic identity and survival of Islam in South Asia during unstable political times. In this period, his thought served as a political model for Muslims around the world. His methods for implementing it as a political system, served as a powerful source for Islamic political movements of the twentieth and twenty-first centuries in South Asia and the regions far beyond.

Mawdūdī viewed Islam as a comprehensive system of life that provided solutions to the political and spiritual challenges confronting Muslims during his time. He attributed these challenges to several factors: the decline of Muslim political authority in colonial India, lax observance of the Sunnah, insufficient adherence to the Prophetic model and Shari‘ah, and sectarian divisions among Muslims on the subcontinent.⁽²⁾

5.5. Sovereignty of God:

His Islamic Ideology's political viewpoint was grounded in the fundamental Islamic belief in God's sovereignty and the Qur’ān’s clear directive to obey God. He opposed the moral shortcomings of his time, which included recognizing authorities other than God—such as the will of the people, the laws of rulers, the nation-state, traditions, and personal preferences. He believed that the overall sufferings of his era could be attributed to this fundamental error.⁽³⁾

5.6. Reason and Intellect:

Mawdūdī claimed, that any single or group of Muslims could understand and distinguish the plan of God, made for the human beings by using their reason and intellect, based on the Qur’an and the traditions of the Prophet (Sunnah). He believed that that the revival of Islam is only possible by ordinary Muslims, particularly in

(1) Sayyid Abu al-A‘lā Mawdūdī, *Political Theory of Islam* (Lahore: Islamic Publications, 1973). P: 4-20; see, Sayyid Asad Gilani, *Mawdudi: Thought and Movement* (Lahore: Islamic Publications, 1984).

(2) W. Montgomery Watt, *Islamic Fundamentalism and Modernity* (London & New York: Routledge, 1988). P: 45-65; see, Jackson Roy, *Mawlana Mawdūdī and Political Islam: Authority and the Islamic State* (New York & Abingdon, Oxon: Routledge, 2011); see, Seyyed Vali Reza Nasr, *Pioneers of Islamic Revival* (New York: Zed Books, 1994). P: 98-124.

(3) Charles J. Adams, *The Ideology of Mawlana Mawdūdī*, “In *South Asian Politics and Religion*”, Donald Eugene Smith, ed., (Princeton: New Jersey, 1966). P: 371-397.

perspectives of political partitions. He associated the resurgence of Islam with the improvement of Muslim spiritual, social, economic, and political aspects, both at the individual and community levels.⁽¹⁾

5.7. Islamic State:

The political perspective or vision of an Islamic state in his eyes was, nothing more than the zenith of a successful da‘wah, which means calling the masses towards Islam, as a religious obligation and a mission. He was extremely convinced, that the Islamic renaissance and the unity of the Muslims is the only possible solution to achieve the zenith of Islam. He challenged the traditional religious structure and authority of the classically trained Islamic scholars of his era. He challenged the ulama's adherence to ancient interpretations of sacred texts. Instead, he advocated for understanding and explaining Islam in light of the political needs of the contemporary era.⁽²⁾

5.8. Principles of Islamic State:

Mawdūdī stated, that the Islamic state is built on three central principles:

Tawhīd (unity of one God),

Risālah (belief in the Prophesy of Muhammad, PBUH), and

Khilāfah (the Caliphate of Islamic State).

Tawhīd means that the ultimate authority or sovereignty is only owned by Allāh, and that His commands are the supreme law. Risālah represents the authority of the Sunnah. Khilāfah stands for the vicegerency (the delegated power given of man by God).

In Western democracy, the people hold sovereignty, whereas in Islam, sovereignty belongs to Allah (God).⁽³⁾

5.9. Objective of Islamic State:

Mawdūdī believed that the purpose of an Islamic state is to promote righteousness and eradicate immorality. Amir is responsible to run the affairs of an Islamic, who must himself be a model of Islamic virtues.

A body of wise and pious men should be his advisor. Law-making has to be done within the framework Sharī‘ah.⁽⁴⁾

In an Islamic state, the judicial system must maintain its independence. It is crucial for such a state to ensure complete impartiality and equality among the populace.

Impartiality must be upheld across all spheres of life, including religious, social, economic, and political domains. Every citizen should have the right to critique the governing authorities. Furthermore, non-Muslim residents must be assured of their safety and fully enjoy the freedom of conscience and religion.⁽⁵⁾

5.10. Politics and Religion:

Mawdūdī's political thought circles around this impression, that politics and religion are an undividable unit, and the implementation of religious commands is ineffectual without a political system, which is not built on the religious norms.

This belief has led many Muslims to view the pursuit of establishing an Islamic state as

(1) W. Montgomery Watt, *Islamic Fundamentalism and Modernity* (London: Routledge, 1988). P: 45-65.

(2) Seyyed Vali Reza Nasr, *Pioneers of Islamic Revival* (New York: Zed Books, 1994). P: 98-124; also see, Charles J. Adams, *The Ideology of Mawlana Mawdūdī*, "In South Asian Politics and Religion", Donald Eugene Smith, ed., (Princeton: New Jersey, 1966). P: 371-397; also see, Seyyed Vali Reza Nasr, *Mawdūdī and the Making of Islamic Revivalism* (New York: Oxford University, 1996) P: 55-56.

(3) Sayyid Abu al-A ‘lā Mawdūdī, *Islamic Law & Constitution*. Translated & edited by Ahmad, Khurshid, (Lahore: Islamic Publications, 1990). P: 253-262; Sayyid Asad Gilani, Maududi, *Thought and Movement* (Lahore: Islamic Publications.1984). P: 504-505.

(4) A law which represents a divinely path of conduct to guide the Muslims for their religious acts.

(5) Sayyid Abu al-A ‘lā Mawdūdī, *Islami Riyasat* (Lahore: Islamic Publications, 1990). P: 582-595.

a religious duty, parallel to observing prayers and fasting. However, it is challenging to assert that his perspective has not compromised the integrity of contemporary political systems by intertwining their development with religion, especially since neither he nor his political party have been actively progressive in politics. In any case, his political thought for study, still has an extensive following around the globe.

According to Nasr⁽¹⁾, Mawdūdī is considered "the most influential of contemporary revivalist thinkers," a viewpoint that Jackson⁽²⁾ also supports.

6. Critiques and Controversies around Mawdudi's Thought:⁽³⁾

The academic community generally agrees that Sayyid Abul A'la Mawdūdī, a leading Islamic scholar and theologian of the 20th century, has had a substantial and lasting impact on contemporary Islamic thought. Nevertheless, his ideas have been subject to both critique and controversy.

Mawdūdī's interpretations and suggestions have ignited widespread debates and critiques from both Muslim circles and secular or non-Muslim viewpoints.

In the following section, we will offer a summary of the criticisms levelled against him.

6.1. Theological Rigidity and Fundamentalism:

Mawdūdī's views are often seen as rigid and fundamentalist. His insistence on Qur'an & Hadith as sole foundations for guidance was interpreted by some as an unwillingness to adapt to changing times and contexts. His vision of an Islamic state, which demanded that all laws and societal norms strictly adhere to sharia, was criticized for potentially leading to theocratic rule that could limit personal freedoms and rights, especially for minorities and women.

6.2. Political Views and Democracy:

Mawdūdī was sceptical of democracy as practiced in the west, which he saw as inherently contradictory to Islamic principles. He advocated for a theocratic form of governance where the sovereignty belongs to God alone, which critics argue undermines the democratic ideals of people's sovereignty and individual rights. This perspective has led to concerns about authoritarianism and the suppression of dissent and political pluralism.

6.3. Views on Women:

Mawdūdī's views on women and their role in society are among the most controversial aspects of his thought. He supported traditional roles for women, emphasizing their duties as mothers and wives over professional or public roles. His writings suggest that women's primary sphere of influence should be the home, which critics argue is a regressive stance that neglects women's rights and their broader capabilities.

6.4. Economic Ideas:

While Mawdūdī's economic ideas called for justice and equity, his critique of both capitalism and socialism, along with his advocacy for an economy based strictly on Islamic principles, has been seen as impractical by some economists. Critics argue that his economic model lacks the sophistication needed to address the complexities of

⁽¹⁾ Seyyed Vali Reza Nasr, *Mawdūdī and the Making of Islamic Revolution* (Oxford: University Press, 1996) P: 3.

⁽²⁾ Jackson Roy, *Mawlana Mawdūdī and Political Islam: Authority and the Islamic State* (New York: Routledge, 2011). P: 1-6.

⁽³⁾ JanPeter Hartung, *The Reception of a System, A System of Life: Mawdudi and the Ideologisation of Islam* (2014; online ed. Oxford Academic, 22 May 2014), chapter 5. <https://doi.org/10.1093/acprof:oso/9780199361779.003.0005> accessed 24 Apr. 2024.

modern global economies and could lead to inefficiencies and economic isolation.

6.5. Interfaith Relations:

Mawdūdī's approach to non-Muslims was also a subject of criticism. He argued for the unique and separate handling of non-Muslims in an Islamic state, providing them with certain protections but also enforcing limitations, including the requirement to wear distinctive attire. Such views have been criticized for promoting discriminatory practices and failing to uphold standards of equality and human rights.

6.6. Detractors of Mawdūdī's Ideology:

Detractors often highlight the need for more progressive interpretations of Islam that can better adapt to global human rights standards and the realities of diverse, pluralistic societies. His work continues to spark significant debate on the balance between traditional Islamic values and contemporary societal needs.

6.7. Criticism and Legacy:

Mawdūdī's ideas have been both influential and controversial. Critics argue that his vision of an Islamic state does not adequately address the rights and freedoms of non-Muslims, potentially leading to their discrimination. His ideas on women have also been seen as patriarchal (male-controlled) and restrictive.

6.8. Legacy and Influence:

Despite the controversies, Mawdūdī's ideas have had a profound influence on Islamic movements around the world, inspiring many to seek an Islamic framework for all aspects of life. His works continue to be a pivotal point of reference for discussions on Islam and modernity, Islamic governance, and law.

7. Assessing the Legacy of Mawdudi's Thought:

The legacy of Mawdūdī's thought is characterized by its deep penetration into the fabric of Islamic revivalism and its sustained relevance in contemporary discussions about Islam's role in the contemporary world. While his concept of an Islamic state continues to spark debate, his broader contributions to Islamic thought continue to provoke thought, inspire action, and elicit debate across the Muslim world and beyond. As such, Mawdūdī's intellectual heritage remains a crucial area of study for anyone interested in the intersections of religion, politics, and society in the 21st century.

The legacy of Mawdūdī's thought remains a deeply influential and multifaceted aspect of contemporary Islamic discourse. His contributions to Islamic theology, politics, and society have sparked extensive debate, reflecting both profound reverence and significant critique. Mawdūdī's ideas continue to resonate within various circles, impacting religious, social, economic, and political, frameworks in the Islamic Muslim realm and beyond. When we assess his legacy, his intellectual footprint is indelible, shaping not only the trajectory of Islamic thought but also the everyday lives of countless individuals who engage with his teachings. The complexity of his influence underscores the importance of continuing to explore and understand the nuanced dimensions of his work in a modern context.

8. Conclusion:

Today, any serious academic exploration of modern Islamic thought must acknowledge Sayyid Mawdūdī's contributions to advancing religious, social, economic, and political sciences. His extensive body of work and his innovative approaches to interpreting Islamic teachings in the context of contemporary issues have provided a robust framework for understanding the intersection of faith and modernity. Mawdūdī's influence extends beyond theoretical discourse; his ideas have inspired movements and policies in various Islamic societies, demonstrating the practical applicability of his

thought.

It is hoped that, over the coming years, the comprehension and influence of his ideas and thought will grow significantly within the field of contemporary Islamic social sciences. Scholars and students alike may delve deeper into his writings, uncovering new insights and perspectives that can address the evolving challenges faced by Muslim communities worldwide. As the global landscape continues to shift, Mawdūdī's vision of an Islamic society that harmonizes tradition with progress will remain highly relevant.

Mawdūdī may well be recognized as one of the most systematic thinkers in contemporary Islam. His intellectual legacy offers a comprehensive approach to integrating Islamic principles with the demands of the modern world, positioning him as a pivotal figure in the ongoing development of Islamic thought. His contributions have laid a foundation for future scholarship and dialogue, ensuring that his impact will endure for generations to come.