

Reflections abul Ala Mawdudi thoughts on Pakistan

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ABSTRACT: present research is concerned with the reflection of Abol'alaMawdudi's thought on political condition of Pakistan and has been done since 1941, aim to realize whether his thought caused radicalization of politics in Pakistan or not. data collection was based on library method and has been accomplished by the analysis and explanation of Mawdudi's thought and causal effects of his thoughts on political condition of Pakistan. in this regard; we've studied the manner of establishment of Pakistan's independence in 1947 , then we've investigated opinions and ideas of him and finally studied political developments of Pakistan and all the effects with which Islamists and Islamic congregation have made in countries political condition, we've also observed that government in Pakistan is constituted from militaries interaction , secular politicians and islamists. it should be mentioned that there was a continuous contest among these groups in order to achieve power while they cannot exploit power lonely and for a long time so are struggling to make a coalition with other effective forces in order to achieve or continue their power in Pakistan. Islamic congregation also from the beginning of Pakistan's independence did so. the first effect of Islamic congregation was weakening of foundation of secular regime of Ayoob Khan (69-1958)with which Islamists' perspective especially Islamic congregation is represented in the structure of government in the period of ZiyaAlhaq(88-1977).according to this fact that Islamic congregation had a strong street power ; widespread demonstration was depicted in 1995 to force Binazir Bhutto to resign which the current president has announced the cabinet of Bhutto as void. in all elections ,Islamic congregation are trying to gain parliament's seats whether by coalition or lonely in order to affect Pakistan's politics , this fact causes radicalization of politics in this country. All the activities and measurements of Islamic congregation since 1972 conducted by Mawdudi and after that by the other members of Islamic congregation.

Keywords: Abol'alaModoodi's, thought on political, reflection, Pakistan, foundation.

INTRODUCTION

The twentieth century explosion of ideas and science and technology should be termed the fundamental ideas of the revolution, the methods and the properties of other faiths. In the renewal of the position of Islamic thought, thoughts and might has its own special place. "The cradle of the ancient Indian subcontinent and impressive for a massive orders Islam". In the 20th century need a reload and restore on. The British colonial rule on the Indian subcontinent old corruptions and the social and intellectual in the Indian community was created that it's on every level and on every segment can be clearly observed That same amer mord disusing it a lot of attention and thinkers Liven up the political thoughts of the Islamic movment on behalf of the people and various trades, making Pakistan's theory of thinking and coming based on the religion of Islam in the sight of such as Iqbal, Muhammad Ali Jinnah. The new organization will have a direct effect on the Muslims.

Abolala mawdudi in 1941 that the old colonial power in the Indian subcontinent has been handed to the formation of a group called the "Islamic congregation". Religious innovation and reform, which is in the Indian subcontinent have been the role. Due to the importance of the subject we are to review the votes and mawdudi's thoughts.

A theoretical framework based on our theory of Thomas springs, according to this theory, the critical theorist's view of society, and in the next step, the roots of the crisis and the more disciplined imagination or a vision of renovated and offers in the last stage of the crisis makes clear solution.

Collection to a library method and mawdudi analysis and explication of ideas of his thoughts on the impact of the political situation in Pakistan is getting a radical politics in Pakistan cause? Is studied. I hope that's acceptable to dear readers actually.

The life and times of Mawdudi

Mawdudi dorsum Recap year 1321 lunar in accordance with the September 25, 1904, Dorgan open to the eyes of the world, three years ago came unto his father, and aztoldsh robes of his father's birth and said that, it's Abolala. Because one of their ancestors was called Abolala he had been famous in India.(Gilani, 2001).

Childhood in the State of Hyderabad, in the city of Cannes 13-o. Abad is 14 years in the first days of his father stayed the same decision that the Mawdudi, Molavi therefore took on the same lines and up to the eighth grade taught lessons by trainers at home. In 1914, and participated in the m Molavi exam because of the weakness of the second math lessons, then his father take him to Hyderabad Rumi the register, at that time was Hamid alFarahi daralalom Director of Rumi.

(time tension): Mawdudi writing from the age of sixteen and work with articles on a variety of topics in Indian newspapers and periodicals. At this stage the main theme of her favorite non-Muslims in the Alliance crisis, Indian nationalism and colonialism was to deal with the British. Around 1920 he went to Delhi for your continuing education and learning new science began to study English. At the same time as their official religious education to reach a place of religious scholars to advance, however their spiritual universe and never introduced. The collapse of the Ottoman Empire after the first world war and bitter on the abolition of the death 1924 was a turning point in Mawdudi's life.(Gilani, 2001).

At that time the British political domination over India was complete and the East India Company formally rule passed to the British Empire. India has officially and publicly on the number of metsrfat the UK Government and to the British rulers in 1947 by the Government leaving m of England with the British monarch as its Vice Regency on governance.(Movaseqi, 1996).

(root tension): He compared nationalism and nationalism which he believes caused the Turks and they had to get with the Ottoman Empire and the Islamic Caliphate of the Muslim Alliance Undermine the theoretical cynical found Therefore, his faith gradually towards Indian nationalism and the Party Congress finds that belief led Gandhi is supplying the interests of Hindus under the banner of nationalist rhetoric. However, they do not believe he meant to change his opinion of nationalism than British colonial and Imperial still wanted was to fight against but not a nationalist, but also through the framework in a manner that is both and battle with the colonial interests of Muslims(Gilani, 2001).

Master Mawdudi instead of the hazard method before getting the defense of Islam and an excuse to shave its positions that about the time it was taken, on the way Ahmad Khan and his supporters of the schools in India and the Western world were oshagrdansh road mhmadaabdh, preferred method of attack on Western thought and invasion of the sovereign, and critically and analytically. This method weakens the authority of Western thought and dominate their conscience on young people and their sense of inferiority in a low nose, and plays an important role (Nadvi, 2009).

From this time onwards as a Muslim intellectual, religious and consecrated his life to save his own political. Because his opinion of Muslims in India power Evanescence to degenerate because of local traditions and beliefs of the entry to the religion of Islam over the past hundreds of years. Muslim culture want to rescue him; their power and authority depends on the revival of the Islamic institutions, beliefs, actions, and again, and the cultural impact of their clearing alien.

Mawdudi is also believed to be the political structures in Islamic societies have lost and looking for a new solution to the rising social and political interests of Muslims as a whole. He was 20 years old when published thesis and published in 1932 under the title of the publication translator algheran sells that for forty-seven years until his death Publisher musings.

In 1937, Dr. Mohammad Iqbal Lahoori invited him to go with him to the Punjab to revive the Islamic jurisprudence, collaboration. At that time, he was President of the Islamic Research Center (daralaslami). But with the untimely death of Iqbal, the Center was shut down. Then the master Mawdudi in Lahore two years Chairman of the religious sciences, Islamic University (Same: 24).

The desired rule Mawdudi

importance of Mawdudi to form an Islamic State. It is obvious that the Islamic political system of democracy was not his case, because he is the kind of democracy the Government where the sovereignty and right of legislation belongs to the people can be considered. The results of this natural system is that it doesn't allow people to give up the power of human failings and imperfections of superiors is cleaner and far from an intellectual and practical, not legal with the passage of time remain safe from human intervention. It is the result of the eternal principles and become and change in a certain way, it is not true that the criteria of modern democracy, recognize improper system thus introduced an independent man. This man could have its own rules for the disposition of the majority of the people theory hive benchmark legislation, it turns out, when all the rules and social life is the majority function of the new democracy survived. It is not possible that the law and the moral collapse of the Government, the community and protect the Vortex falling in aberrance , but the law and rule, fighters and corruption in the way the community will help. Because the change of the law and change the General result of the mentioned law principles and also by changing the public vote will be undergoing transformation and change in accordance with the opinion of the majority and agree to it. Rightness and virtue in any field of the majority. And if you have a suggestion though harmful and far from justice, if 51% of their votes to the other offers no obstacle that prevent it from becoming law, so this amrdraslam not be accepted (Mawdudi, 2010).

Therefore, the most appropriate title for a Government to rule or reign of God's Mawdudi believe.

However Mawdudi correctly understands that this title can be noted for its characteristic that evokes the military trader is known as West theodolite because of the bitterness of Christian history have created, not-so-reputable. Therefore expressly declares that the European theodolite in which a specific class of Christian clergy an unbridled domination on the name of God and his people have made their laws were applied, there is a fundamental difference. So theodolite is an evil regime so divine. Just at the point of Exchange : Created by the theory that Islam is not religious by any particular class, but also by all the Muslim Ummah will be President of the large and small. All Muslims will rule based on the book the God osant Prophet he managed (Araqchi, bita: 83).

So the rule is not as prevalent in the West is theodolite as change in the West is vogue . Therefore, to allow the Mawdudi as used to describe the new Islamic Government in turmoil, as a democratic State " {theo-democracy} is divine. In such a State of absolute sovereignty of the people of God, but it enjoys the kind of limited sovereignty and are under the control of general surveillance of the Lord. Executive by the will of the Muslim General takes shape and choose a head of State. All of its administrative and executive matters, she is something else that a certain explicit command in conjunction with the Islamic Sharia, it exists by a consensus vote of the Muslims will be resolved. Every muslim that feature and the ability to understand and interpret the divine law can be interpreted the law when it is necessary, and this is the concept of an Islamic State is a democracy. But if the mentioned in the place where the Prophet of the Lord or explicit order, there is not the leader of his community and the head of State, not the entire Muslim world and not even if they do not have the right to find consensus to personal judgment or in the divine laws and therefore the concept of Islamic rule is a theocracy (Mawdudi, 1980).

The Islamic Congregation (providing solutions to the crisis)

The Islamic Congregation in August 1941 by a group of seventy-five Member that Mawdudi had been invited to meet in Lahore was formed. The ideal and ultimate goal. the Islamic congregation consisted of human life in all its dimensions system to worship Allah and follow his Prophet arshadat uprising. But the Executive term and Congregation's goal is to prepare a group of sincere Muslims, organized and disciplined, which was the ability to deliver victory to advance Islam and in the subcontinent (Araqchi. Bita :76).

After the Congregation formed in 1941 to quickly spread across the Indian subcontinent. However, it was not sufficient that spread quickly in order to enable to split the garlic events that lead to the subcontinent, to pay direct involvement. When the subcontinent was an Islamic congregation, two Islamic congregation was divided in India and Pakistan. Mawdudi along with the other members of the Pakistan 385 choice, and this is a new stage in the political and intellectual life was Mawdudi. the graneh and dectrine thoughts of his own (The same: 77).

In General, the Islamic Congregation in terms of cultural activities and political activities have so far been established since three-step has major experience:

- 1- Before the establishment of Pakistan (1947-1957)
- 2- after the establishment of Pakistan until 1951
- 3- From 1951 until now (Arefi, 2003: 95).

in the first stage:

The basic purpose of the congregation on the Dean's ad, the competent local manpower training, combat superstition, bdata and organize people in a single organization, and create a social and intellectual centrality was based. The prevailing thinking is dominating the world at this point, the Congregation of Islamic thought. Mawdudi said in a speech April 1945: We are all servants of God in General, and those who have shunned Islam specifically, we invited God into bondage (The same: 95).

the second step:

The Islamic congregation after Pakistan's independence activities, August 1947. With the independence of Pakistan to stay on the migration of Mawdudi in India, he preferred at this stage of the case, your support and come out of fairness of Pakistan announced, This is an important turnaround in the policy of the Islamic congregation went to the political activities of the Congregation broken dam sanctions and earnest political activity log. But these activities related to the reform of the legal system and set up intellectual, applying pressure from the outside were the political changes in politicians.

- The first serious attempt to build an Islamic Congregation in the country, the proposed Quad Mawdudi to build the country's Islamic legal system. These four principles that the contract on the reputation of the military.

1-the reign of God only, and although Pakistan philosophy is nothing but divine satisfaction in the country.

2-Pakistan-Islamic Sharia in the Constitution.

3-All the laws that had existed on the illegal and should be abolished as well as the rules that are not incompatible with their religious status.

4-The Pakistani Government authorities in their range that Sharia has set to work (The same: 97).

the third stage:

From 1951 onwards. 1951 the Congregation to a turning point in the activity is considered that its members in the Congregation gathering in Karachi four passed the important principle That the fourth principle was quite recently and said it and the previous position was in stark contrast to the four Mawdudi principles are as follows:

1-Cleansing and repair of thoughts

2-the competent persons training search and organize them

3-For social reform

4-Political reform

The fourth principle is the most important thing is fresh and that the way to enter the political system through the participation of the Congregation in the election By the time the Congregation to any participation in the power and the sinister knew but after it announced the fight for political reform that complements the other out of the way campaign dispatched representatives of the pious osaleh in the State of the track (The same: 98).

double nationality theory and formation

The Indian National Congress in the wake of Hindus unite to achieve independence. Congress and Britain, are determined to maintain the unity of India were different for some reason although, while the Moslem League in quest for a nationalistic vatani adheres to the subcontinent Muslims. In fact, the Islamic philosopher and poet, Allama Mohammad Iqbal Lahuri (1938-1876) who was in 1930, plans to offer independent vatani for Muslims. What the fortunes of the Indian and Islamic, and its main component was strong. Ten years later, Muhammad Ali Jinnah (1876-1948), when the Ambassador of the North Korean nuclear situation-Muslims read, inspired by an independent Islamic homeland in the Iqbal case raised material which later became known as the two-nation theory. He is from Islam and Hinduism as two different and distinctive social system will learn that their followers will never be able to expand the national will not be shared. He said: according to the definition of the nation, the Muslim and home, a mltond should have their own country and territory. Accordingly, the Moslem League in its annual meeting in Lahore on March 23, 1940 resolution passed later on (Pakistan resolution). The resolution calls for the creation of an independent Islamic Governments in the Northwest Territories and Eastern subcontinent, where they formed the majority of the Muslim population. And, finally, the independence of Pakistan in 1947, and was separated from India (Moten, 2006).

The political developments in Pakistan

Since the establishment of Pakistan, senior military commanders and has always been a power among the political elite and the party has been in circulation. Military with civilian competition for power has a long history and is provided whenever the internal field, one of the senior military commanders under the pretext of maintaining security and fighting against the coup government corruption and promised to hold free elections. But experience

has shown that none of them have not been delegated the power to volunteer and to have power over the years until in the absence of dismissal are junk. For example:

- 1-Can be found on the work of General Ayub Khan to stay general uprising
- 2- General Yahya Khan's stay on the job until the rebellion and the Bangladesh Also
- 3-General Zia Haq, staying on to work up a suspicious plane crash, he pointed out.
- 4- Gen Musharraf also in 1999 with a coup against his Government and the deportation of Nawaz Sharif out of power could be Pakistan (Vaezi, 2007).

After the independence of Pakistan, Pakistani Islamic congregation from accepting the legitimacy of the Government, or in other words the Islamic allegiance with it for as long as is not barred. To deal with the Government in the formulation of the Constitution of the Islamic Coalition, formed a venture to Mawdudi with the other Islamic parties, and independent scholars. In the wake of extensive negotiations on the Constitution that lasted since 1947, the 1956 and the numerous clashes and violence-which they twice had a prisoner-Mawdudi, finally, "the Islamic Alliance won most of their demands into the Constitution of 1956 the Administration. In 1957 the Islamic congregation with prompt Mawdudi to participate in the national elections of 1958, in fact, the legitimacy of the Government to recognize. However the win they forget about the durability on the issue of the Constitution and in the same year the armed forces under the command of General Ayub Khan, who was opposed to the interference of religion in control of the situation at hand (Araqchi, up: 77).

The increasing importance of finding Islam in Pakistan's politics, the overall trend is very near with Islamism, which is defined by the established parties such as the Islamic congregation, and support and guidance, a close link. The Islamic congregation, particularly in creating a unified Islamic ideology to the Government to set up an effective basis for conflict with the noble values of Islam and the Islamic ideal, was successful and hence as to the goal of social and political problems surrounding development, Pakistan time. The first effect of the Ayub Khan regime (1958-69), which was eventually to failure that socialism Zulfikar Ali Bhutto (1971-75). Islamist vision in the era of Zia Haq (1977-88) in the structure of the Government appeared. During the Zia Haq, the Islamic rules in public policy and culture fell here that this would promote such a systematic sample of Islamism from the top (Najafi, 2012).

Zia Haq regime contains comments about the Government and the Islamists and Islamist society, since it not only to end the opposition with the aim of undermining Islamism tapping, but also internal strength as well as their regional expansion (NASR, up: 25).

His extensive examples of the Islamic congregation marches to force Benazir Bhutto to resign, which was held in different cities in 1995 and President of time de and and a half years of the regime, the people's Party in late 1995 and is today announced msquot (Baregzehi, 2000) as well as the Islamic Congregation of Benazir Bhutto at an election (The same: 69).

CONCLUSION

Since the establishment of the Government of Pakistan that have never come to work did not finish during his rule from 1947 until 1998 (Pervez coup d ' état) is just a Prime Minister able to finish your legal career And it was from 1972 to 1977 Zulfaqar Ali Bhutto and the rest of the States, for reasons the Government election fraud and the inability to fulfill election promises and increasing corruption in the ruling system and Have been disbanded. According to the material that fills the role of the congregation brought in political developments, Pakistan has clear For example, Mawdudi led the Congregation until 1972, which was the Islamic congregation played an important role in the regime of Ayub Khan's election, And as we said in the msquot State declared Benazir Bhutto rally wide. The prevailing thought was that Mawdudi has been the Islamic Congregation in what its leadership at a time when it's on and what to do when other members of the leadership have it always with the Governments that opposed them with comments and ideas have been dismissed or students come to resistance and trying to support a coup against the Government and in this way with other Islamic and secular parties and The Islamic Congregation in all elections to gain seats in Parliament or through what the Coalition alone trying and trying, to be able to affect Pakistan's policy, and not only was his fashion a Government that could not be Mawdudi's form, but by the actions that the Islamic Congregation for being accepted, causing radical politics in Pakistan. The actions and activities of the Islamic congregation until 1972 was led by Mawdudi and then by other members of the Congregation has been led.

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