

JAMAAT-E-ISLAMI UNDER MAULANA MAUDUDI: A JOURNEY OF IDEOLOGY, POLITICS, AND ISLAMIZATION IN PAKISTAN

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Abstract

Since the independence the word Islamization is known in each government as Pakistan is based on Islamic ideology so adoption of Islamized law and constitution is the need of every era because without the Islamization the country could not stand, and right wings parties always tried their best for this purpose. Due to that not only the democratic government but also the martial law regimes kept this point in mind while introducing any law, ordinance or constitution. This study delves into the influential era of Jamat-e-Islami under the leadership of Maulana Abul Ala Maududi, exploring the party's ideological foundation and its transformation into a significant political force in Pakistan. The research scrutinizes Maududi's vision for the party, analyzing the intricate balance between Islamic principles and democratic governance. It examines the party's performance in various spheres, including its participation in elections and its impact on Pakistan's political landscape. Additionally, the paper investigates Jamat-e-Islami's demand for Islamization, dissecting its policies and initiatives aimed at shaping the nation's socio-political fabric. Through a comprehensive analysis of historical records and primary sources, this

study provides valuable insights into the evolution of Jamat-e-Islami, shedding light on its enduring influence in the context of Pakistani politics and the broader Islamic movement.

Keywords: *Jl, Maududi, Nation, Election, Islamization, Pakistan.*

INTRODUCTION

Islam is a political system and program that seeks to incorporate its own ideals and principles into the global social order. The global revolutionary party that Islam founded to carry out its revolutionary agenda is known by the moniker Muslim. Moreover, "jihad" is defined as "the revolutionary struggle and greatest effort that the Islamic party puts into play to achieve this objective."¹ Jamaat e Islami (Jamaat e Islami) was founded by Sayyid Abul A'la Maududi, who was born on September 25, 1903, and died on September 22, 1979. He was born in Aurangabad, in the Deccan. He completed his primary education and passed the Maulvi exam at the age of eleven. From the start, he was completely committed to the Khilafat movement.² After moving to Delhi in 1920, he started editing the daily newspaper "Taj" upon his father's death. After completing his studies in Islam in 1921, he focused on his studies in English. He was named editor of Jamaat Ulma e Hind, a Muslim newspaper, in 1922. After this publication folded, he took over as editor of "Al-jamaat" (Delhi), a position he kept until 1927.³

Because of his position, he had direct access to important Muslim leaders in the country. Thanks to the publication, Maududi was able to express his views to the Muslims in his country.⁴ He was exposed to the primary political issues affecting Muslims throughout his tenure as an editor at the time. Maududi went on to run more publications and journals following that. In 1932, he became the editor of Tarjuman-ul Quran, the famous magazine. Maududi wrote on a variety of political issues that affected Muslims in India. "Al Jihad fil Islam" is a book he authored at the age of 24 on Islamic law and warfare. He published "Theology" (Deeniyat) that year when he was still residing in Hyderabad. Following that, he continued to write, producing a large number of works on Islamic topics. He began teaching Islam after 1935, and as a result, Jamaat-e-Islami was founded.⁵

The party was founded in response to the Lahore resolution passed by the Muslim League in August 1940.⁶ The resolution supported the establishment of sovereign states in areas where Muslims predominate. In contrast to Indian nationalism, it signaled the beginning of Muslim nationalism inside the league. Maududi's political philosophy peaked in the writings and lectures he delivered in the years before the division. As a consequence of the subcontinental split, Jamaat-e-Islami was split into two independent parts. After the partition, Maududi moved to Pakistan. From that point on, Maududi's political and intellectual pursuits were closely linked to the transformations that Jamaat underwent. Maududi is a prominent interpreter and practitioner of Islamism. Many of the key themes in Islamic revivalist writing of the twentieth century were brought to life in large part because to Maududi. Like many other Islamic revivalists, Maududi sought to provide a blueprint for reviving Muslims and expelling evil from the world. His beliefs that the modern world and its unique values and aspirations are the source of all injustices and miseries serve as the foundation for his thoughts.⁷ His writings, which he based on his

understanding of the Quran and other Islamic sources, are therefore a response to and an alternative to Western values. He seeks to provide a reasoned critique of the existing world order, particularly as it is practiced in the West, by depicting Islam as a system. He asserts that the Prophet and the Caliphate's early Islamic polity had this choice. He now focuses on attempting to bring this antiquated Islamic system back to life. But his objective goes beyond just restoring the romanticized Islamic past. It also means bringing Islamic political thought up to date with modern problems. Several Islamic teachings are reinterpreted in his books to make them relevant in the modern day.⁸

BACKGROUND OF JAMAAT E ISLAMI

When Molana Maududi spoke on his own at a conference celebrating the 29th anniversary of Jamaat e Islami in Lahore on August 26, 1970, he explained the history of the organization's founding in 1941 and mentioned that, upon regaining consciousness, he saw a movement in front of him. Hindus supported Muslims in this campaign by standing up for their interests, while Muslims supported the Hindus by standing up for the preservation of the Ottoman Caliphate and the sacred sites. It was a youthful period for him. He was disappointed that the one and only Muslim empire was suddenly coming to an end, but he had faith in his country's leaders. However, upon closer examination, he discovers that the movement the Muslims are supporting lacks any independent foundation. This was not an issue facing India that brought people together; rather, Maududi was concerned about what would happen if Turkey put a stop to the movement.⁹ Likewise, with the formation of the Hindu-Muslim coalition and the Muslims' involvement with the Congress, Maududi investigated the motives behind the Congress movement and discovered that the British had arrived in India, imposed a democratic system, and had begun to set up democratic institutions. Given that Hindus make up the majority and would always oversee Muslims, this was very advantageous to them. Based on the idea that all inhabitants of the subcontinent should be treated as a single country and that Muslims should only be entitled to constitutional protection, Muslim leaders have long held the view that India should have its own independent democratic government. Maududi was concerned about how Muslims would be protected under the democratic system that would be established by uniting Muslims and Hindus to form a country.¹⁰ All of Maududi's fears materialized in 1924 when Mustafa Kemal declared the end of the Ottoman Caliphate. The Muslim world rallied to defend the Caliphate, fighting all over the world while putting aside their own issues. The Khilafat holders then ended the Khilafat themselves. In 1924, the Hindu-Muslim coalition also came to an end. A movement known as Suddhi was founded in 1925 by Swami Dayanand with the intention of converting Muslims to Hinduism. Once again, Maududi began researching this movement. After Dayanand was slain by a Muslim in 1926, anti-Muslim demonstrations broke out throughout India.¹¹

Maududi once again examined the circumstances and sought to comprehend and elucidate them; hence, his book "Jihad Fi Al-Islam" was revealed. Maududi believed that Muslims were headed for destruction in the post-1924 age, similar to the storm that swept Western civilization in Afghanistan, Iran, and Turkey. Islamic law was repealed, the script was altered, regulations from European nations were passed

and put into effect, and the national attire of Muslims was altered. All of this had an impact on Muslims in India, who were encouraged to embrace western attire and culture. Many individuals were also attempting to alter the script. Maududi covered the whole topic in full in a 1929 essay he published at the time. Atheism and irreligion movements began at the same time among Muslims.¹² These booklets were also issued under the guise of literature that promoted immorality. You may find instances of these in Maududi's book "Parda". Maududi examined how this country might fare in the event that Muslims' religion was eradicated. He believed that Muslims were becoming very different people as a result of the educational system:

1) They received a modern education that made them feel cut off from Islam and forced them to study the contemporary world, or western education.¹³

2) There were academics who understood the faith but not the outside world.¹⁴

Maududi believed that Muslims were being instilled with two distinct moods, one of which led to secularism and the other to a religion that is unable to function in this world. For the first time, Gandhi addressed the Muslims and declared, "With you all, without you or in spite of you, I will fight the war of independence." By the end of 1928, the Muslims believed that the Congress would not carry out any freedom movement without their support.¹⁵ In 1929, Gandhi realized the weakness of the Muslims and that there was no leadership or organization left in the country. Then he thought that he must struggle for freedom with or without support from Muslims. At that point, Maududi relocated to Hyderabad from Delhi. Hyderabad was a sizable state ruled by Muslims. After discovering that just 15% of the state was Muslim, the government established organizations like the Ottoman University to teach in Urdu. Muslims were reliant on government jobs, while Hindus controlled 85% of the villages.¹⁶ To little effect, Maududi and other experts in the area attempted to convert more people to Islam by preaching. He founded the periodical *Tarjuman-ul-Quran* in 1932 as a result of the situation. Maududi's primary goal at the time was to dispel Muslims' perceptions of the superiority of western culture and to help them see that Islam offers the finest social, political, and way of life systems out of all of them. When Maududi departed for Delhi in 1937, he believed that the Muslims were feeling defeated and that the Hindus had taken control of six provinces.

The Congress was striving for its independence in 1938.¹⁷ Maududi's first goal was to keep Muslims from losing sight of their Islamic heritage and from turning into non-Muslims in any way. The Muslim League movement became more active in 1939. Making Muslims understand that they are more than simply a country was a priority for Maududi at the time. Establishing an Islamic government should be your main priority, not creating a national one. His work, "Muslims and the Current Political Conflict," was released in 1939. No one could have predicted that the nation would be split when the resolution was enacted in 1940, but it wasn't confirmed until the first days of 1947. During this time, Maududi considered the following evidence:

- 1) What will happen to Muslims if the nation remains united and the Hindus take control of the government?
- 2) What would happen to the Muslims who remain in India in the event that the nation is divided?
- 3) How would the Islamic system be implemented in the nation that is split

among Muslims in the event of a partition? ¹⁸

MUSLIM LEAGUE AND SAYYID MAUDUDI

Dr. Ishtiaq Hussain Qureshi, a former minister and vice chancellor of Karachi University, comments on Syed Sahib's position on the Muslim League, said that although he was against it, he believed that the Muslim League was part of his group. There were many different groups represented, including Muslims and non-Muslims, communists, atheists, Muslim nationalists, Islamic practitioners, and those whose lives prevented them from pursuing an academic education in Islam. He questioned, what role could such a party play in bringing Islam back to life? According to him, this ought to have been the aim of the fight for all Muslims at a time when all faiths were being severely attacked, particularly Islamic beliefs. Islam was under tremendous internal and external pressure. Being a Muslim was not sufficient on its own; even devout Muslims were abandoning Islam. The conflict needed to change direction. He said, "The problem is, I don't know how to participate," in response to a request for cooperation with the League. For I am not interested in partial duties, and partial therapy does not appeal to me. The reasoning for this stance could not be refuted. Regarding the formation of an independent party from the Muslim League, Syed Sahib has provided many explanations on the subject. This answer suggests that he underwent a protracted intellectual and practical process before making this conclusion. arrived here via a series of steps.¹⁹

FORMATION OF JAMAT E ISLAMI PAKISTAN

The founding date of Jamaat-e-Islami was August 26, 1947. Seventy-five individuals attended the foundation meeting. The event took place in Maulana Maududi's home, Islamia Park in Chori, Lahore. Maulana Maududi was overwhelmingly chosen to be the party's Amir. During the conference, the goal of Jamaat-e-Islami's founding was declared. Everything that pertains to human existence, including cognition, belief, religion, morality, character, education, training, civilization and culture, politics, economics, law and justice, war, and international relations, is owned by Allah. Maulana Maududi came to Dar es Salaam, a town in the Gurdaspur area, on June 6 from Lahore. There was also a relocation of the Jamaat-e-Islami headquarters.²⁰ The overall membership of Jamaat-e-Islami before to Pakistan's creation was very nearly 125. Hindus raided Pathankot on August 26, 1947, and began evicting Muslims from the area by force. The evacuees arrived in Dar es Salaam's central area. Up to their migration to Pakistan, the party workers put their lives in danger to keep them safe. Maulana Maududi arrived in Lahore from Dar es Salaam on August 31, 1947. (Some sources state that Maulana Maududi arrived in Lahore on August 28, 1947.²¹

MAUDUDI'S SERIES OF SPEECHES FOR ISLAMIC SYSTEM IN PAKISTAN

With the assistance of certain Pakistani friends, Maulana Maududi began a series of lectures advocating for the application of the Islamic system. On January 2, 1948, he addressed the Law College in Lahore and urged the government to establish an Islamic-based political system in Pakistan.²² In a speech, he urged the Constituent Assembly to be the first to articulate the following objectives swiftly and clearly, for which Muslims had made Pakistan possible by making extraordinary sacrifices:

- 1) *The Lord of the Worlds shall have ultimate authority and dominion over*

Pakistan.

- 2) Pakistan's fundamental legal framework will be grounded on Islamic law.
- 3) Within a certain time, frame, all existing laws in Pakistan will be modified to conform to the Qur'an and Sunnah, and no new laws will be created that go against these legal frameworks.
- 4) The Pakistani government will use its authority within the bounds that Allah has established. ²³

The government started to punish Maulana Maududi more severely as his creative movement gained traction, and on October 12th, Maulana Maududi and his allies were taken into custody and imprisoned. The Jamaat-e-Islami activists persisted in calling for the spread of Islam and this cause even after they were arrested. Was not it was becoming a regular element of the Pakistani Constitution during General Zia-ul-Haq.

IDEOLOGY OF JAMAAT E ISLAMI

Its goal is to gradually apply Sharia law and turn Pakistan into an Islamic state via political and judicial processes. JI is adamantly opposed to economic activities including paying bank interest as well as capitalism, communism, liberalism, socialism, and secularism. Any man or female who is sane and mature, regardless of caste or community, is eligible to become an activist for Jamaat-e-Islami if they can attest to God Almighty that they:

- 1) believe in Muhammad's prophethood (S.A.W.) and Allah Almighty ²⁴
- 2) After learning the purpose of the party introducing this legislation, attest that it is the party's own goal.
- 3) After reading the Jamaat's constitution, he needs to swear to uphold the discipline of the group in accordance with it.
- 4) He should refrain from unbelief and uphold his obligations under Shari'ah.²⁵
- 5) "No form of employment can be classified as prostitution."
- 6) Does not affiliate with any organization or political party whose values and goals conflict with those of Jamaat-e-Islami.

Women are welcome to join Jamaat-e-Islami on the same terms as males. They have a different organizational structure than males. Currently, Jamaat-e-Islami Pakistan is adding 11 female members to the 60-member Majlis-e-Shura (Upper Council), its highest decision-making body. In its 74-year existence, JI will allow women to participate in party decision-making for the first time. At the last Shura meeting at Mansoura (JI main office), the party's constitution was revised for this reason. The female employees of the party will cast direct votes to choose the female members of Shura.²⁶

MAJOR POLITICAL PLAYS OF JAMAAT E ISLAMI

When Field Marshal Ayub Khan, the military ruler at the time, decided to conduct presidential elections in 1965, JI, a faction of the Pakistan Democratic Movement (PDM) that opposed Ayub, backed Fatima Jinnah, the sister of Quaid-i-Azam Muhammad Ali Jinnah. The election was lost by Miss Jinnah. In the East Pakistan war, JI backed Al-Badr, a paramilitary group sponsored by the Pakistani government that was fighting the Mukti Bahini, who were purportedly receiving funding from India. The Pakistani army established Al-Badr, and its cadres were

volunteers from the JI and its student branch. The party, which has been advocating for the implementation of Islamic law across the nation, takes pride in having drafted the Objective Resolution and asserts that it was due to its efforts that the government was forced to present it to the assembly and eventually approve it. The resolution said that Pakistan's future constitution will be based on Islamic theology and constituted a prelude to the document. In addition, the JI aided the 'jihad' in Afghanistan against the Soviet Union and aided Ziaul Haq, the military ruler who was spearheading the anti-Moscow movement in Pakistan at the time.²⁷

Following Zia's passing, JI joined Islami Jamhoori Ittehad (IJI), a right-wing coalition led by Nawaz Sharif that was established to challenge the Pakistan People's Party in the 1998 general election. IJI had vanished from the scene by the time of the 1993 election, and JI opted to run as the Pakistan Islamic Front (PIF). "The Muttahida Majlis-i-Amal (MMA)" is a powerful coalition of religious and political groups that JI joined in 2002. The alliance was first established to oppose US military activities in Afghanistan in the aftermath of the September 11 attacks, thanks to the efforts of its then-chief Qazi Hussain Ahmed. Later, this anti-US coalition evolved into an electoral alliance and ran in the 2002 elections.²⁸ JI is competing from the MMA's platform once again this year. The party sided with the Pakistan Tehreek-i-Insaf, which is in power in Khyber Pakhtunkhwa, after the 2013 elections. But the alliance had ups and downs, and by the conclusion of the province's coalition government's tenure, the Jamaat had gone.

ELECTORAL POLITICS OF JAMAAT E ISLAMI (NA SEATS)

Table 1: Electoral performance in National Assembly

| No | Elections | Seats |
|----|-----------|-------|
| | 1970 | Four |
| | 1977 | 10 |
| | 1985 | 11 |
| | 1988 | 6 |
| | 1990 | 7 |
| | 1993 | 3 |
| | 1997 | 3 |
| | 2002 | 3 |
| | 2008 | 3 |
| 0 | 2013 | 4 |
| 1 | 2018 | 1 |

Source: Manzoor Khan Afridi, Tabi Ullah, Uzma Gul, *Electoral Politics of Jamat-e-Islami Pakistan (1987-2009)*, *Global Social Sciences Review*, Vol. 1, No. 1 (2016)

Party won four NA seats in 1970. As a member of the Pakistan National Alliance, JI ran for office in 1977; the PNA won 36 NA seats in total. Eleven seats in NA in 1985. In 1988 the JI won thirteen seats in the provincial assembly out of forty-four and eight seats in the national assembly out of twenty-six. Under the Pakistan

Islamic Front banner, the Party ran for office in 1990 but was unsuccessful in winning any national seats. Under the Pakistan Islamic Front banner, JI ran for office in 1993 and was successful in gaining three seats in the NA. Party abstained from the 1997 election. As a member of Muttahida Majlis-i-Amal in 2002, JI helped the group win 45 NA seats. The All-Parties Democratic Movement (APDM), which abstained from polling, and the Party teamed together in 2008. The party took home four seats in the National Assembly in 2013. JI is running for office in 2018 under the MMA platform, which is fielding contenders from 189 NA seats and 1 won by JI.²⁹

These are the phase wise leaders of JI:

- 1) Abul A'la Maududi (1940–1972)³⁰*
- 2) Mian Tufail Mohammad (1972–1987)*
- 3) Qazi Hussain Ahmad (1987–2008)*
- 4) Syed Munawar Hassan (2008–2014)*
- 5) Siraj ul Haq (2014–present)³¹*

JAMAAT E ISLAMI'S IDEOLOGY OF ISLAMIZATION

Maududi saw the contemporary world as a place of wickedness and complaints. The three pillars of modernity that have been highlighted as its problems are democracy, nationalism, and secularism. Secularism is also held responsible for the chaos that permeates the contemporary world. It is thought to be the reason for the dominance of the "selfish" drive. Then, greater kinds of social structure mirror this desire. The second principle, nationalism, is said to represent the "national selfishness" urge that exists inside a country. The contemporary political system was further imbued with a new moral code that prioritized the welfare of the country. The third ideal, democracy, is tainted by nationalism and secularism even though Maududi believed it to be somewhat respectable.³² Maududi suggests Islamic government as a remedy for the ills of the contemporary world. The foundation of Islamic governance is the acknowledgement of the "sovereignty of God." It is acknowledged that God, the Sovereign, is the source of law. Islamic governance is predicated on acknowledging God's sovereignty and strictly adhering to the Shari'ah. In its ultimate form, the state is seen as a "theocratic democracy." By designating the masses as the vicegerent, Maududi establishes them as the conduit for the transmission of power from God to the king. Finally, Maududi's plan for transformation is the most intriguing part of his philosophy. Here, he bases his "Islamic revolution," which he views as a whole transformation, on an educational process. With the vanguard's power to draw others, it is anticipated that the revolution would expand.³³ The process of ingraining Islam's essence into a person's bloodline and social fabric is known as "Islamization." Since the individual is the social life's unit, they must be Islamized. This is because Islam is a comprehensive rule of life, and an Islamic society requires the authority to decide cases pertaining to the laws of the Quran and Sunnah. It has provided a comprehensive program to oversee the balancing of humanity's material and spiritual requirements. JI began as a representative of the Islamic revivalist movement in the subcontinent in pre-portioned India. Its goal was to bring the subcontinent's Muslims together. In the midst of a drastically shifting worldwide political landscape, it sought to practice, portray, and promote Islam in a peaceful, rational, and contemporary manner.³⁴

JI believes that God is the rightful owner of sovereignty. The cosmos was created by Him, and He has given mankind a constitution in the form of the Quran, along with Muhammad (PBUH), who is the universe's translator and demonstrator and has the mysteries of Muslim law. Shariah, the foundational body of Islamic law, is made up of the Sunnah of the Prophet (PBUH) and the rules of the Quran. Secondary sources include the customs and rules of the four Caliphs who followed the correct path, as well as the elucidating remarks of early Islamic intellectuals and legal activists. With the goal of preaching, practicing, and presenting Islam with the intention of implementing God's will in society and gaining power through peaceful, political, and constitutional means to enact God's laws, JI Pakistan aims to Islamize society and restore the original spirit of Islam.³⁵

According to Jamaat-e-Islami, Islam is a comprehensive code of conduct that covers every facet of daily life, as well as basic human rights and international relations. It has created a training program to get its members ready to change society. The core tenets of Islam are followed in the reformation process. As part of the process, party members are initially required to propagate the message across their surroundings after receiving training and preparation to become actual observers of the concept. Preaching and reformation are often initiated inside the family, and then progressively spread to the broader community.³⁶ The three fundamental tenets of their Da'wah (preaching) are as follows:

- i) Live your life in accordance with Allah's commands and the teachings of the prophets. Eliminate hypocrisy and deceit, and keep worshiping Allah apart from other gods.*
- ii) To ensure that everything proceeds correctly and in line with Allah's commands, remove the unbelievers from positions of authority and give the righteous people the reins.³⁷*

Article (15) of the party constitution describes the central system's mechanism:

- 1) Jama'at e Islami Pakistan Members' General Meeting*
- 2) Ameer-e-Jamaat and his designated secretaries*
- 3) Council Central*
- 4) Central Committee of Work*
- 5) Secretary General*
- 6) Central Department responders.³⁸*

Jamaat-e-Islami describes the Islamic state of Madina as an ideal state where the direction of the Quran and Sunnah made it a welfare state in its 2013 election platform. Its goal is to create a state modeled after the state of Madina, with an equitable distribution of wealth and a system where the wealthy are required to provide alms and Zakat to the state's poor and needy citizens in order to end economic disparities in society.³⁹

CONCLUSION

Maududi viewed the contemporary world as plagued by wickedness and complaints, with democracy, nationalism, and secularism being the three pillars of modernity. He proposed Islamic government as a solution, based on the acknowledgement of God's sovereignty and adhering to the Shari'ah. He believed that the masses should be the conduit for the transmission of power from God to the king.

Maududi's plan for transformation was based on an educational process, with the vanguard's power to draw others. Islamization is the process of ingraining Islam's essence into a person's bloodline and social fabric. JI Pakistan, a representative of the Islamic revivalist movement in pre-partitioned India, aims to bring Muslims together and practice Islam peacefully, rationally, and contemporarily. JI Pakistan believes that God is the rightful owner of sovereignty and has given mankind a constitution in the form of the Quran and the Sunnah of the Prophet (PBUH). JI Pakistan's central system consists of the Jamaat-e-Islami Pakistan Members' General Meeting, Ameer-e-Jamaat and designated secretaries, the Council Central, the Central Committee of Work, Secretary General No. 5, and six Central Department responders. The party's goal is to create a welfare state modeled after Madina, with an equitable distribution of wealth and a system where the wealthy are required to provide alms and Zakat to the state's poor and needy citizens.



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