

AL- MAUDUDI ON ISLAM AS BASIC IN INDIVIDUAL AND STATE LIFE (Thought And Modernization Effort)

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Abstract. AL- MAUDUDI ON ISLAM AS BASIC IN INDIVIDUAL AND STATE LIFE Abul A'la al-Maududi is one of Islamic renovators in India-Pakistan by his effort makes Islam as basic and identity for man life individually and has a state. An interesting one from al- Maududi is his consistency and ability to join and compose all his modernization thought becomes an integrating system that based on Islam. He offers consistently that Islam is as alternative and basic of life. Especially, Islamic political teory which built by al- Maududi in Pakistan is impressed an unique one. The uniqueness of that political teory is located in basic concept which confirms that sovereignty is in power of God not in power of man. With his idea in political teory, al- Maududi took over West modern sovereignty concept and said that sovereignty is just in power of God

Keywords: God, sovereignty, man, state, life

Abstrak. Al-Maududi ; Islam sebagai Landasan Kehidupan Individu dan Negara. Abul A'la al-Maududi adalah salah seorang *renovator* Islam di india dan Pakistan dengan usahanya menjadikan Islam sebagai landasan dan jati diri bagi seorang dalam kehidupan sebagai individu dan anggota masyarakat.yang menarik dari al_Maududi adalah sikap konsisten dan kemampuannya untuk menggabungkan dan memadukan seluruh pemikiran modernisasinya menjadi suatu sistem yang terintegrasi berlandaskan kepada Islam. Beliau mengemukakan secara konsisten bahwa Islam menjadi pilihan dan dasar kehidupan. Khususnya teori politik Islam yang dibangun al-Maududi terkesan menjadi suatu yang unik. Keunikan teori politiknya terletak pada konsep dasar yang menegaskan bahwa kedaulatan berada pada kekuasaan Tuhan bukan kekuasaan manusia. Berdasar ide teori politik tersebut, al-Maududi mengadopsi konsep kedaulatan modern barat dan menyatakan bahwa kedaulatan hanya berada di tangan Tuhan.

Kata Kunci : Tuhan, Kedaulatan, Manusia, Negara, Kehidupan

PREFACE

History in its reality doesn't only appear volley of last event, but also as reflection of man socio-cultural that accumulated by time and certain place dimension. Because

of dimension of time, space, and interaction process between cultural facet, so historical event in certain phase owns isolated logic (Suyatno Kartodirdjo, 1987: 1)

Although each historical phase has its own logic, it doesn't mean that can be made a generalization of the historical phase and next one are cut off, but on the contrary one and each other are as a chain that are not cut off - tied strongly in spectrum of historical dialectic.

Thus, in this case - the growth modernization thought of Moslem in India - faces new wood bark which referred by decreasing political force of Mughal's government in facing the shake of politics and economics fluctuation. At one side, it was dominated by stronger of British influence and at other one, majority of Hindu India with all of their need is also be threat against Moslem.

To understand these both condition and position, then the Moslem modernists were interested to appear that begun by Syah Waliyullah, at the end of 18th century then continued by Sayyid Akhmad Khan, Sayyid Amir Ali, Iqbal, Ali Jinnah, and al- Maududi. Although the share which committed by the figures at he end, On August 15th 1947, got achievement gloriously namely the bearing of Pakistan as independent State for Moslem (HarunNasution, 1975, 204-205), but it doesn't mean the end of all.

Of course, for the new appearing state, there are many internal problems that must be managed. The Moslem modernists do hardly how to bridge separating valley between traditional Moslem and secular modernists. This condition that has been formed is as open wide valley to threaten Moslem

unity, More then that if they are as the decision makers for state wisdom (John L. Esposito, 1994).

The modernists in India each of them has own role, intentionally or not, in forming Pakistan. From the row of Moslem Modernists in this continent, al- Maududi is one of productive figures who provides his modernization ideas. His writings always encourages the readers to think more prospective, and as the writings of modernists, al- Maududi's writings always appears controversy. But by the controversial writings then he can be sturdy as the thinker and fighter of Islam that hardly to be found its similarity at the end 14th century and at the early 15th century (M. Amin Rais, 1994: 5).

The interesting one of al- Maududi's writings, explained by M. Amin Rais, is the consistency of his thought and ability to integrate and combine all of his modernization thought becomes a system of real integral thought. Not all of Moslem intellectual agree with al- Maududi's thoughts, but they consistently confess because of his writings then Moslem people can see obviously that Islam is a comprehensive system. It also bears consciousness that there are Islamic economic system, Islamic political system, Islamic social system, and others.

Not less than one hundred thirty eight books had been written by al- Maududi, and all of them are about the largest problems (M. Amin Rais,1994: 6). To realize this matter, so the following written analysis just focused in three his modernization thought as mentioned

above. Although it isn't the representative one, but this writing also involves other aspects of his thought.

GLANCE BACKGROUND OF AL- MAUDUDI'S BIOGRAPHY

Abul A'la al- Maududi is a contemporary Moslem thinker. He known over his writings and ideas. He was born on Rajab 3rd, 1321 coincides with September 25th, 1903 at Aurangabad Hyderabad Dakka. He derives from family whom he considers direct descendant of Khawajah Qutbuddin Maududi Cishty, a founder of association of mystic Cishty that its teachings accomplished Indo- Pakistan continent by his student Khawajah Maunuddin Ajmeri. So that, his family stated that he derives from Maududi, the holy Hadis narrator who came to India together with Muhammad bin Qasim (Mariam Jamilah, 1973: 3).

Al-Maududi's father is a solicitor. He has good relationship with Sayyid Ahmad Khan, but he feels disappointed against England ruler and its occupation. When he was sixteen years old his father passed away. Since that time, his spirit of life doesn't decrease but on the contrary, especially the time which devoted to pursue knowledge(Mariam Jamilah, 1973: 5).

A great deal of knowledge obtained by al- Maududi is able to be said because of his own hard effort and is also guidance of smart scholars in that time. Since young age – in twenty years old - he had been interested by journalistic and ever became editor from some mass

communications. His desire in politics arises and grows in age of twenty. In this young age, al- Maududi launched publication of his brilliant work *al- Jihad fil Islam*, a smart and sharp book that talks about Islamic law in war and peace. This his book was proved got great attention from various circles, includes figures of Islam modernists in India, especially from Muhammad Iqbal (AminRais, 1994: 7-8).

In 1933, al- Maududi published magazine monthly – *Tarjuman al- Qur'an* – as media and distributor against his ideas. By the publishing of the magazine, he criticized philosophy of life of Western modern which is very secular and emphasizes that it is contrary to Islamic philosophy of life. A reasonable one why al- Maududi's idea is interested by a great deal of community because the methodology which used by him is new and fresh, namely to see the problem which discussed from perspective of Western and Islam world experiences, then observes it by al- Qur'an and Sunnah. Let alone, al- Maududi has good knowing for both fields mentioned later (Amin Rais. 1994: 7-8).

As a Moslem modernist, al- Maududi had concentrated all of his strength and thought actively to firm the building of Islamic state that is suitable with Islamic doctrine. It was proved by him when he has moved to Pakistan after this state appears 1n 1947. Life line which covered by him determined for religion and Moslem people. He is never absent in offering Islam as alternative for Moslem people that is being faced by

confused ideology, philosophy, and social-politics. He concentrates against various dimensions of Islamic doctrine, especially which relates social and politics problem. In his struggle to build this Islamic wish, al-Maududi never behaves in optimistic and pessimistic excessively. With his firmness, heartedness, and achievement, al-Maududi receives pet name from some groups by predicate reformer, revivalist, fundamentalist, and conservator (Amin Rais. 1994: 10).

Even though al- Maududi only gets beginning education from his parent and environment, but he ever sits and studies in Darul 'Ulum University. His understanding against various knowledges be linear is able to deliver him to be a famous figure and modernist. He is one of leaders in Pakistan who proved in all of his deeds that he is serious against what he mentions (Maryam Jamilah. 1973:10). It is impressed strongly that all of his owning in some fields of knowledge integrates in necessity how to bear his religious thought. This fact can be tracked down not only from his writings and propagations but also from practical effort which committed by him. For instance, after in many cases he criticises government's policy, in 1961 he together with 209 Moslem theologians protests and prosecutes on married law that its content forbids polygamy and forbidden for husband not divorce his wife unilaterally must be uprooted. The result of al- Maududi's struggle can be seen when all of judges agreed to set up Islamic law in 1967 (Maryam Jamilah. 1973: 34).

Peril which threatens al-Maududi is not as serious problem for him in struggling; because he has strong faith not only quality but also quantity that is more than what had ever owned by his predecessor to struggle for resurrection of Islam. Only age that borders al- Maududi's struggle activities. He passed away in 1979 in Buffalo hospital New York- USA in 76 years old (Fauzi Rahman, 1993: 88).

MODERNIZATION THOUGHT OF AL- MAUDUDI

A. Islamic Economic Principles

According to al- Maududi, Islam had established some principles and determined certain borders for posture, deed, and man purpose in economic activity (economic target). Until all kind of exchange production and richness distribution conform to measurement of Islam which based on justice and equalization. The goal of Islamic economy can be known that whatever form and mechanism of economic effort committed must be based on its principle in all condition and age (Abul A'la al- Maududi, 1967: 66-67).

According to Islamic view, Allah SWT created world and all are implicit in it for man. So that, it is birth right of man independently attempts and obtains part of sustenance of this world. Everyone has right on equal chances in economy. Certainly this principle gives meaning that Islam never will ratify difference which bears personal monopoly or certain class on foodstuff and others which needed by man for life (Abul A'la al-Maududi, 1967: 67).

Of course, it is the right of everyone to commit effort and to obtain the part of various life resources that bestowed by Allah SWT. for all mankind on this earth. It also means that Islam also guarantees there is no effort in this economy sector except to give same occasions and fair chances to everyone.

Islamic economic principles which was brought to the front by al-Maududi, then can be seen from some aspects, namely:

1. Right of Owning

All resources which prepared by God in earth are able to be profited directly by man and its result can be taken which as long as needed. Whole which yielded from earth can't be monopolized by whoever. It is not just when the things which created by God then plundered and becomes individual property but not to be advantageous for human being. So, right of absolute and durable owning is not permitted in Islam (Abul A'la al-Maududi, 1967 : 67).

2. Equalization Problem

Equalization that becomes faith of Islam is equalization in opportunity which given for life and struggle to reach peaceful and prosperous life. Islam hopes there is no obstructions both functional and traditional side in society that can be obstacle for someone in effort to suitable life-his ability and talent.

There is nothing of social differences that its goal how to keep specialties of one class, tribe, nation, dynasty or class of people. Islam also never accept ideology which serves

for the needs of vested interest and endless power. Absolutely, there is no place for these ones in Islam (Abul A'la al- Maududi, 1967: 72).

3. Social Justice in Individual Life

There is no principle in Islam that desires an economic competition where it occurs in a cold impartiality, netral moral that is full of weakness of people. Islam considers as an important one if each of participant in economic competition behaves sympathetic behaviour and pays attention each other. By its moral teaching, Islam in one side wants to establish mutual understanding and respect each other in Moslem peoplein assisting their weak relatives. In other one, Islam also wants to build a permanent institution in community to guarantee assistance and support for those whom they need. By this way, those whom they are not able to take part in economic competition, their part can be guaranteed by the institution (Abul A'la al- Maududi, 1967: 73-74).

For individual position in community, Islam desires an equilibrium among them. By this way, can forward personal freedom that doesn't destroy against community needs but positively can contribute its growth. Islam denies politic and economic organization to enlarge personal identity into identity of community and to loot from essential freedom for proper growth of individual and his talent (Abul A'la al- Maududi, 1967: 21).

B. Islamic Political System

There are three principles as the basic of Islamic political system,

namely Tauhid (Unity of God), Risalah (matters concerning Prophet Muhammad), and caliph (Abul A'la al- Maududi, 1967: 40).

Tauhid means that there is no creator except Allah swt., one who maintains, and the ruler of the universe and everything in it either organic or inorganic. He is the owner of sovereignty. Just He has the right to command and to forbid. The main thought of al- Maududi is about aqidah, whatever is committed has precious worship and it's free from practicing polytheism as the real containing of tauhid (Abul A'la al- Maududi, 1946: 1).

Whole the principle of tauhid repeals concept of law sovereignty and policy of mankind eather individual nor collectively. No one can claim as the owner of sovereignty, either family or community. Nothing but Allah swt is sovereign, and all His commands is law in Islam and Islamic law itself (Abul A'la al- Maududi, 1967: 41).

Based on verses of al- Qur'an confirms that Allah is the owner of the highest authority and sovereignty. It is also confirmed that just Allah has a right to creat law (al- Qur'an 12: 40). Based on this resource, al- Maududi reduces some principles below: The First, There is no one - individually, collectively or all dwellers of state – can claim against sovereignty. Just Allah that holds sovereignty in real meaning. The function of all mankind just as executor of God's sovereignty. The Second, God is the real law- giver; only He has the right to make legislation absolutely. Man is allowed to make legislation as long as it isn't opposite to its basic

legislation namely verse. Besed on this determination, we can't commit modification against law which decided by God although the planning of that modification was agreed by all the representative members for instance. The Third, for the government that implements its basic regulation from God as explained by His Prophet, it's obligatory to have obedience of people. Because that state principlly acts as politics institution that puts laws of God into force (Al- Maududi, 1994: 21- 22).

Following one, the second principle of Islamic political system is *Risalah* (matters concerning prophet). This Risalah is medium where we receive the law of God by it (Abul A'la al- Maududi, 1967: 42).

The Third principle of Islamic political system is *Khilafah*. According to Arabic big dictionary, word *ofkhilafah* means representation. Position and place of man on this earth, in Islam, is caliph position or vice of God.

At least, there are two fundamental circumstances about Allah's statement in Holy Qur'an (QS 24: 25) on giving khilafah from God to believer and pious man, namely: The first, Islam uses *khilafah* as key word but not word of sovereignty or others. Because the real sovereignty is God's possession. The second, the power to manage earth, to prosper it, how to manage state and to prosper people is promised to all of believers not to individual or a certain class (Abul A'la al- Maududi, 1994: 32).

Logical consequence from the meaning of *khilafah* where all believers are as the place of *khilafah*

residing. Each Mukmin is as caliph of God on earth and its suitable with his individual capacity. Both of fundamental problems that mentioned above can be understood as the basic of democracy in Islam.

How to know the form of Islamic thought on politics which established in Islamic political system, so for that one can be explained:

1. Democracy in Islam

Each individual in Islam society tastes rights and power from that divinity representative and in this case each man is equal. There is no one exceeds others or plunders someone from his rights and power. Some institutions for performing matters of state which established are suitable with desire of individuals and state's power just a growth together with individual powers that delegated to him. Their opinion is decisive in establishing government that must be performed by their advice and is suitable with their wish. Those who has their trust, then he commits tasks and duties of *khilafah* on behalf of them. If he loses this trust, he must stop while bowing his head against their wish. In this detailed description, Islamic political system is a form of perfect democracy, of course its as perfect as democracy itself (Abul A'la al-Maududi, 1967: 44).

So, In society as described above, they endure responsibility of the caliph as representative of all and each member takes part in that divine caliph. Because there is no one can be caliph and also class or dynasty, then the power of the caliph just as award for all level of people after they agree *tauhid* principle and

risalah. From this dot where democracy starts in Islam.

This is one of al- Maududi's reasons – founder of *Jama'at- i- Islami* - that his attitude and *Ulama* are alike in opposing to establish Pakistan (Abul A'la al- Maududi, 1971: 113 – 115); but when this state had been established he decided to stay in it – he takes over modern sovereignty concept and states that only Allah has sovereignty in Islam either in policy or legal. So that, he had been considered as architect in formulation of law in Islamic state. According to al- Maududi:

Islam is antithesis of west secular democracy. The basic of west philosophy is people sovereignty. In it, kind of legislative power absolutely determines values and norms of behaviour and it's located in hand of people. Law making is their prerogative right and legislation must correlate with their desire and view. Islam never acknowledges philosophy of people sovereignty, but bases its state on the foundations of God sovereignty and people representation (Abul A'la al-Maududi, 1977: 132).

2. Purpose Of Islamic State

Al- Qur'an states obviously that the meaning and the purpose of Islamic state is an effort to build, maintain, and extend virtues which wished by the creator of world. Its target is how to build harmonious life of man in this world and escapes from all vice forms (Abul A'la al-Maududi, 1967: 45).

This goal then, according to Al- Maududi can also be interpreted

to some need targets of the state's purpose itself, namely: First, to avoid appearing of exploitation among man, group, and class in society. Second, to save the freedom of economy, politics, education, and religion, and to protect all people of state from strange invasion. Third, to build equal social justice system as needed by al- Qur'an. Fourth, to make state as place for living which is fulfilled by repose for each state resident by putting law into force without discrimination (Abul A'la al-Maududi, 1994: 31).

Al- Maududi also explains that state in Islam is just as tool for modernization that goes on continually. State, constitution, and all other set of state affairs are made for the needy of people but not people must serve without reserve, then the state becomes fascist and totaliter. It means that all sets of state, and also all state functionaries can be altered every time when many people necessities need it, but so far those ones aren't contradiction with Islam teaching.

The goal of state in Islam neither focused for administration necessity merely nor to satisfy the need of collective from a group of people. An important one in this case that Islam obligates the state to use all instruments of it to achieve Islam big wish, namely: purity, beauty, happiness, and prosperity for the life of its people (Abul A'la al-Maududi, 1967: 45).

To claim continuously that delivered by Islam, must be followed by implementation of Islamic morality principles in all levels of society. Because by that basic the state puts one of political course that

must not be altered, namely to base its policy on justice, truth and honesty but not on the contrary; it means to use power and authority that based on cruelty. Because all of them, according to al- Maududi, will be responsible for Allah at last judgement day

CONCLUSION

Whatever its reason, then can be said that focus of modernization thought that performed by the figures of Islam renovators in India-Pakistan is effort how to make Islam as basic and identity for Moslem life individually and has a state. Consciousness and movement to this purpose is clearer and more visible, when Moslem in this continent feel truly there is big threat from influence of west imperialism- England, and in other side is a great deal of Hindu Population with whole of its necessity.

From the row of Islamic thought renovators, al- Maududi is included as a most productive figure in uttering ideas of his modernization. Interesting ones of al-Mududi's writings are his consistency and competency in joining and arranging all his modernization thoughts become an integrated system perfectly.

Especially, Islamic political theory that developed by al- Maududi is unique one. The uniqueness of his political theory is located in basic concept stated that Islam is as basic in individual and state life, and sovereignty is in power of God not in man' power. But, by his more or less contrasting writing then al- Maududi strengthens his own identity as thinker and renovator of Islam that is

hard to be found its matching in the end of fourteen century or in the

early of fifteen century.

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