

The Mowdudis / Jamat-e-Islami

Jamaat-e-Islami (“*Islamic Party*”) is a political party in Pakistan. It was founded in Lahore, India, by Abul Ala Maududi on 26 August 1941, and is the oldest religious party in Pakistan. Today sister organizations with similar objectives and ideological approaches exist in India, (Jamaat-e-Islami Hind), Bangladesh (Jamaat-e-Islami Bangladesh), Kashmir, and Sri Lanka, and there are “close brotherly relations” with the Islamist movements and missions “working in different continents and countries”, particularly those affiliated with the Muslim Brotherhood or *Akhwan-al-Muslimeen*.¹

History

The party was founded in British India in the year 1941 by Abul Ala Maududi as a religious movement to promote Islamic values and practices. Initially, it was against the Pakistan Movement (a movement to divide British India into two nations - India and Pakistan) on the basis of the Unity or Jama'ah and the Universalism ideas imbibed in Islam. That position changed during the Partition of India.

The JI's position was redefined in 1947 to support an Islamic State in Pakistan. Their goal was to realize this by purging society of what they viewed as “deviant behaviour”, which would lead to the establishment of Islamic law in the region.

The writings of Maududi gained a wide audience. He eventually retired in 1972.²

In 1953 Maududi started his campaign against Ahmadiis (Qadianis), denouncing them as heretics in his book.³ JI demanded that Ahmadiyyas officially be known as non-Muslims and the ensuing incitement resulted

¹ GlobalSecurity.org: Jamaat-e-Islami

² Jamaat-i-Islami *Federal Research Division* US Library of Congress

³ Grare, Fredric, *Anatomy of Islamism, Political Islam in the Indian Subcontinent*, Manohar Publishers, New Delhi, 2001. ISBN 81-7304-404-X

in 2,000 Ahmadiyya deaths in Pakistani Punjab. Eventually, martial law had to be established and Governor general Ghulam Mohamed dismissed the federal cabinet. This anti-Ahmadiyya movement led Pakistani Prime Minister Zulfikar Ali Bhutto to eventually declare the Ahmadiyyas as “non-Muslims”.⁴

Liberal groups in Pakistan raised the question of whether the JI could be regarded as a political party or a subversive group. The Pakistani supreme court ruled in favor of the JI as a “legitimate political group”. Eventually, JI became the dominant voice for the Islamic ulema with regards to Pakistan's first constitution. They became an opposition party from 1950-1977.⁵

In 1958, Dr. Israr Ahmed resigned from JI. In 1975 he founded Tanzeem-e-Islami, an organisation that advocates the establishment of an Islamic Caliphate in Pakistan and worldwide.

During the 1969-71 military dictatorship of Yahya Khan, the JI started to collaborate with the military junta. Their student wings turned into violent militant bodies and forcibly suppressed the rise of leftist movements on university campuses. They also tacitly supported the 1971 Bangladesh atrocities, opining that Pakistan's failure to maintain the unity with East Pakistan (Bangladesh) was the result of “failure to apply Islamic principles of Unity”.

Confident of state support, the JI contested the 1970 elections, only to suffer big reversals. It was clear that many people in Pakistan did not support Islamic Alternative at the time.

By 1976, Jamaat's street power multiplied by 150,000 new entrants when it swore to organize marches to Islamabad for implementing shariah. In 1977, Maududi cobbled together a grand alliance of rightist religious

⁴ Jamaat-i-Islami *Federal Research Division* US Library of Congress. Grare, Fredric, *Anatomy of Islamism, Political Islam in the Indian Subcontinent*, Manohar Publishers, New Delhi, 2001. [ISBN 81-7304-404-X](#)

⁵ Jamaat-i-Islami *Federal Research Division* US Library of Congress

parties and launched a “civil disobedience campaign”, leading to his arrest. So powerful had Jamaat become in Islamist ranks by then that the Wahabi government of Saudi Arabia personally intervened to secure Maududi's release by dangling the specter of “revolution” in Pakistan.⁶

The JI were ardent supporters of Zia-ul-Haq's Islamization in Pakistan. As Zia went about consolidating power on a string of broken promises (elections in 90 days, etc), the Jamaat virtually acted as his civilian auxiliary, its student wing, the Islami Jamiat-e-Talaba (IJT), ever ready to use violence against Bhuttos supporters.⁷

However, they had conflicts with the Zia-ul-haq regime when he chose to ban student unions, including the ones under JI, such as the IJT. At this time, the IJT grew increasingly militant and clashed violently with other student organizations in Pakistan. The IJT became major recruiting grounds for the ranks of the JI.⁸

In their aggressive support for Islamization of Pakistan, they piloted the Shariah bill through the Pakistani senate in 1986. Over the course of the 1990s their influence diminished somewhat. In the 1993 national elections, the JI captured only 3 seats in the national assembly.⁹

During the democratic interlude of 1988-99, the Jamaat continued to act as an “eternal opponent” of non-Islamic rulers, while grabbing power-sharing chances, especially under Nawaz Sharif. The 1999 Pervez Musharraf coup was welcomed by the JI, but once Musharraf started reforms, they turned against him and started preaching radical Islamism, warning that “Pakistan's destiny lay in the Islamic revolution” and that

⁶ Grare, Fredric, *Anatomy of Islamism, Political Islam in the Indian Subcontinent*, Manohar Publishers, New Delhi, 2001. ISBN 81-7304-404-X

⁷ *Yesterday's battles* by Ayaz Amir (DAWN)

⁸ Jamaat-i-Islami *Federal Research Division* US Library of Congress

⁹ Jamaat-i-Islami *Federal Research Division* US Library of Congress

party workers “were ready to sacrifice their lives for the cause of Almighty Allah and His Prophet”.¹⁰

In the legislative elections of Pakistan on October 20, 2002, Jamaat-e-Islami got 11.3% of the popular vote and 53 out of 272 elected members.

Muttahida Majlis-e-Amal

Jl is a member of the Muttahida Majlis-e-Amal (MMA, United Council of Action, United Front), a coalition between religious-political parties in Pakistan. The MMA has denounced President Musharraf for "betraying" the Taliban and siding with the U.S. against them. They reject any attempts to settle the Kashmir dispute with India peacefully and support the Kashmir “jihad”. The MMA also denounces the presence of American troops and agencies in Pakistan. One of the allegations is that they support militant groups banned by the government.¹¹

War

Jl believes that war and organized violence “...flows from man’s lack of complete allegiance to God Almighty as a supreme Creator,”¹² although it supports armed jihad in Indian-held Kashmir.

Kashmir and India

Pakistan and India have fought four wars, in three of them the *casus belli* was the disputed Kashmir region.

In 2002, President Musharraf prohibited the movement of armed militants across the Line of Control that divides the disputed territory. His pledge to stop militants from crossing the line was a significant factor in the easing of tensions with India.¹³

Jl organized a protest rally against his action. Qazi Hussain Ahmed, president of Jl, said Pakistan-administered Kashmir was the base-camp

¹⁰ Gare, Fredric, *Anatomy of Islamism, Political Islam in the Indian Subcontinent*, Manohar Publishers, New Delhi, 2001. ISBN 81-7304-404-X

¹¹ Muttahida Majlis-e-Amal (MMA), GlobalSecurity.org, Retrieved 2007-6-20

¹² Objectives, Goals and Approach, *Jamaat-e-Islami Pakistan*, Retrieved 2007-6-20

¹³ Musharraf denounced over Kashmir, 2002-6-11, *BBC News*, Retrieved 2007-6-19

for the jihad in Indian-administered Kashmir and no one in Pakistan had the right to create obstacles in its way. He said the people of Pakistan were not afraid of another war with India and demanded President Musharraf take a firmer stand in support of the struggle of the Kashmir's Muslims.¹⁴

Prejudice

"The Jamaat-e-Islami is an ideological party, devoid of any trace of expediency, power-politics, prejudices of caste, colour, country, language and nationality."¹⁵ In the Islamic state it seeks, however, only Muslims would have ruling positions. JI does believe in discrimination against the Ahmadiyya sect, which it believes is un-Islamic. It has been accused of "fomenting religious violence against [Ahmadis] and other religious minorities."¹⁶

Democracy

JI believes in "Democracy In Islam", which differs from Western democracy. While they state that, "The agency for running the affairs of the state will be formed by agreement with these individuals, and the authority of the state will only be an extension of the powers of the individuals delegated to it," they make clear that the power of government comes from Allah, not from the will of the people. "In Western democracy, the people are sovereign; in Islam sovereignty is vested in Allah and the people are His caliphs or representatives."¹⁷

Jamat-e-Islami facts

A Clear and transparent method of selections of its Leader, even the Leader is answerable to the select of people who monitor him.

- Responsible for Gathering All the Islamic Parities On One Plat Form of MMA.

¹⁴ Musharraf denounced over Kashmir, 2002-6-11, BBC News, Retrieved 2007-6-19

¹⁵ Objectives, Goals and Approach, Jamaat-e-Islami Pakistan, Retrieved 2007-6-20

¹⁶ Report on The Situation of Ahmadi Muslims in Pakistan. Bangladesh: Government Fails to Act Against Religious Violence (Human Rights Watch, 16-6-2005)

¹⁷ The Political Framework Of Islam, Jamaat-e-Islami Pakistan, Retrieved 2007-6-20

- The Akhwan-al-Muslimeen in the Arab world, the movements working in the northern African countries, Hamas in Palestine, Rifah in Turkey, Hizb-e-Nehdat-e-Islami, Tajikistan, Ma'Shoomi in Indonesia, the Muslim Youth Movement and the Islamic Party of Malaysia, al To'iah al Islamia of Kuwait and Qatar and Al-Jamaat-e-Islamia of Lebanon, have ideological and at levels practical contacts with Jamaat-e-Islami Pakistan.
- The UK Islamic Mission, the Islamic Foundation in Europe and the Muslim Student's Association (M.S.A.) in US/Canada, are the outreaches of the Jamaat. Similarly, strong centres have been established in the Christian world of Latin America and Africa. Work has been initiated in Spain.

Jamat-e-Islamis Beleifs

The founder of this sect is Abul A'la Mawdudi (1903 – 1979). In 1941 he founded Jama'at Islami. in Pakistan. On the fifteenth page of his Urdu booklet 'Min Musliman ur mawjuduhu siyasi,' he explains the cause of his founding this organization in this way: 'I have investigated and studied much. I decided to take the present Islamic ring off my neck. If I did not do so, I, too, would be in the footsteps of the irreligious called 'Ilhad' and 'Dahriyya' [he calls the religion of his ancestors as 'ilhad and dahriyya.'] Therefore, I have put forth a new religion conformable to the meaning of kalimat at-tawhid.' He claimed to be the first true Muslim of his time and called everybody, Muslim or not, to this new religion.

This group calls themselves Jamat-e-Islami. This is a branch of the Wahabi/Deobandi movement. The founder of this movement Abul 'Ala Mowdudi has insulted many Prophets such as Nabi Nuh, Nabi Yusuf, Nabi Musa, Nabi Dawud, Nabi Yunus (upon them be peace) to the extent he has also disrespected our beloved Nabi Muhammad Mustafa (may Allah bless him and grant him peace).

He has also took faults out of many companions including Sayyiduna 'Abu Bakr, 'Umar, 'Uthman, Khalid bin Waleed (may Allah be pleased with them all). To please the Shias he has insulted and such accusations about Ameer-e-Muawiya (may Allah be pleased with him) that even a Kaafir would be ashamed. He has also insulted the mother of the believers 'Aisha and Hafsa (may Allah be pleased with them).

He has also taken faults and insulted the Muhadditheen, Mujtahideen, Fuqaha, also great Scholars such as Imam Ghazali, Imam Rabbani Mujaddid al-fithani and Shah Waliullah Muhaddith Dehelwi. He has said about the Qur'aan that it is not for forgiveness/freedom from the Hell fire but for guidance which basically means whosoever wants forgiveness/freedom from hell should look for another book, Allah forbid.

People like Mawdudi of Pakistan and Sayyid Qutb and Rashid Rida of Egypt have appeared. They and those who have been deceived by reading their books say that the four Madhhabs should be united and that Islam should be made easy by selecting and gathering the rukhsas of the four Madhhabs. They defend this idea with their short minds and deficient knowledge. A glance over their books will show at once the fact that they know nothing about tafsir, hadith, usul or fiqh, and that they reveal their ignorance through their unsound logic and false writings.

History has witnessed many people who wanted to make changes in worship and who insulted the Scholars of the Ahl as-Sunnah. It is obvious that the people who say it is necessary to select the rukhsas of the Madhhabs and to abolish the four Madhhabs cannot even correctly read or understand one page of the Imams of Madhahib's books. For, understanding the Madhhabs and the superiority of the Imams requires being deeply learned. A person who is profoundly learned will not lead people to ruination by opening an ignorant, stupid path. Those who believed in the ignorant and heretical people, who have appeared in the course of history, have ended up in perdition. Those who follow the scholars of the Ahl as-Sunnah, who have come in every century for fourteen hundred years and who have been praised in hadiths, attain to happiness. We, too, should hold fast to the right way of our ancestors, of those pious, pure Muslims, of those martyrs who sacrificed their lives for the Name of Allahu and for the promulgation of Islam. And we should not be deceived by the poisonous, harmful articles of upstart reformers!

Unfortunately, the poisonous ideas of 'Abduh, the chief of the Cairo Masonic Lodge, have recently spread in Jami' al-Azhar in Egypt; thus, in Egypt there have appeared religion reformers such as Rashid Rida; Mustafa al-Maraghi, rector of the Jami' al-Azhar; 'Abd al-Majid as-Salim, Mufti of Cairo; Mahmud ash-Shaltut; Tantawi al-Jawhari; 'Abd ar-Raziq Pasha; Zaki al-Mubarak; Farid al-Wajdi; 'Abbas 'Aqqad; Ahmad Amin; Doctor Taha Husain Pasha; Qasim Amin; and Hasan al-Banna. Even more unfortunately, as was done to their master 'Abduh, these have been regarded as "modern Muslim scholars," and their books

have been translated into many languages. They have caused many ignorant religious men and young Muslims to slip out of the right way.

Due to the nature of the beliefs of their beliefs mentioned above, according to the unanimous consensus of the scholars they are out of the folds of Islam. May Allah (The Exalted) protect us from their mischief, Aameen!

Those who are true Muslims can never doubt that they are Kaafirs once they are aware of all the above mentioned beliefs (of this corrupt and evil sect). The Ruling of the Shariah on these corrupt and mislead sects is:

***“MAN SHAK’KA FI KUFRIHI WA ADHAABIHI FA QAD
KAFARA”***

***“HE WHO DOUBTS THERE KUFIR AND THEIR PUNISHMENT IS
ALSO A KAAFIR (LIKE THEM).”***