



**INSTITUT AGAMA ISLAM  
PANGERAN DIPONEGORO**

<http://ejurnal.iaipd-nganjuk.ac.id>

## POLITICAL THOUGHT ABU AL-A'LA AL-MAUDUDI (1903-1979)

**Nurul Syalafiyah**

Universitas Pangeran Diponegoro Nganjuk

[nurulsyalafiyah@gmail.com](mailto:nurulsyalafiyah@gmail.com)

082132124813

**Budi Harianto**

UIN Sayyid Ali Rahmatullah Tulungagung

[budiharianto744@gmail.com](mailto:budiharianto744@gmail.com)

082132935688

### Info Artikel

Submit : 15 Agustus 2025

Revisi : 14 September 2025

Diterima : 1 Oktober 2025

Publis : 22 Oktober 2025

### Abstract

*Abu Al-A'la Bin Hasan al-Maududi (namely al-Maududi) is a figure as novelty thought and modern phenomenal Islamic Da'i, al-Maududi is a figure who intends on raising his ideas as a novelty. The most interesting on Al-Maududi's book is thought consistency and their ability to combine and compose his thought as a system or right thought structure and integrated. Therefore he can raise Islamic study easy understanding.*

*Many Islamic through from India-Pakistan such as Syeikh Waliyullah, Sir Sayyid Ahmad Khan, Amir Ali, Yusuf Ali, Muhammad Iqbal, Fa'zu al-Rahman etc. Al-Maududi is persistent and persevering on creating a comprehensive system in Islam for human life, although, he gets criticism from other philosophers, unshakable his.*

### Keyword

*Al-Maududi, Islamic thought, Modern thought*

## Introduction

Since 1941, Al-Maududi developed his thought to make a comprehensive movement, to build an organization *Jamaat-i-Islami* and chief until 1972<sup>1</sup>. *Jamaat-i-Islami* organization lead by Al-Maududi is an organization to motivate Islamic cadres, it is not a mass organization or political organization.<sup>2</sup> Over time socio-culture

<sup>1</sup> Abu al-A'la al-Maududi, *al-Khalifah wa al-Mulke*, Terj. Muhammad al-Baqir: "Khalifah dan Kerajaan", (Bandung, Mizan, 1993), 6.

<sup>2</sup> A. Mukti Ali, *Alam Pikiran Islam Modern; di India dan Pakistan*, (Bandung: Mizan, 1993), 241.

organization is as a political organization, although al-Maududi was unsuccessful with his political career in his small party.<sup>3</sup>

When Pakistan independent on August 14th, 1947, al-Maududi moved to Pakistan, and he focus on building an Islamic country that suitable for Islamic teaching.<sup>4</sup> Based on these purposes, many authors explained different aspects of Islamic life, especially on socio-political.<sup>5</sup>

The phenomenon of Pakistan leaders has tended inconsistency to implemented Islamic teaching on the nation that based on Islam law. The condition pushes al-Maududi as a hero who Islam as a point of view life and as a reference of nation constitution.

## Method

This research employed a qualitative method with a library research approach. This method aimed to explore, understand, and analyze in-depth the political ideas, concepts, and arguments developed by Maududi based on his works and their historical context, as this research focused on the biography and political thought of Al Maududi. Data were collected from classic books, scientific journal articles, digital documents, and other relevant written sources. The data were analyzed using the theory of the philosophy of history, which was used to provide a deeper framework for understanding the historical events and the thoughts of a figure, namely Al Maududi.

## Discussion

### A. Biography Abu al-A'la al-Maududi

#### 1. Family and Development period

Abu al-A'la al-Maududi was born at 3 Rajab 1321 H or September 25th, 1903 M At Aurangabad, the famous city in Andra Pradesh, India. He is from an honorable family, of Arab descent.<sup>6</sup> From his father's descendants of Muhammad, Muhammad

---

<sup>3</sup> Al-Maududi, *The Islamic Law and Constitution*, Terj. Asep Hikmat; Hukum dan Konstitusi Sistem Politik Islam, (Bandung, Mizan, 1993), 171.

<sup>4</sup> Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam*, vol. 3, (Jakarta, Ichtiar Baru Van Hoeve, 1994), 208.

<sup>5</sup> Mukti Ali, *Alam Pikiran*, 241.

<sup>6</sup> [http://tahasafeer.blogspot.com/2021/02/pdf\\_24.html](http://tahasafeer.blogspot.com/2021/02/pdf_24.html)

peace be upon him from Khawajah Maunuddin Ajmeri.<sup>7</sup> He get title *Sayyid*.<sup>8</sup> Family of al-Maududi is direct descendant.

Family of al-Maududi hijrah from Jazirah Arab Jisty area near Herat, great-grandmother hijrah to India in the last nine century of Hijrah. The father al-Maududi is Sayyid Ahmad Hasan Maudud, born in Delhi India in 1850 M, who as Fiqh expert, teacher, and lawyer. He followed *Tarekat* Tasawuf and learned at Aligarh. On December 25th, 1903 (3 Rajab 1321 H.) get a son and was given the name Abu al-A'la al-Maududi, after a year, the father of al-Maududi pension from his job, then he learns Tasawuf deeply and his life *Zuhud*. Around the Sufi family, al-Maududi grows and creates his character, he has famous with Zuhud, Wara', and faith.

Al-Maududi is the third of three brothers, he gets basic education guided by father his himself. After eleven years old, he goes to Faqaniyat at Aurangabad, a religious high school that combines traditional and modern education systems. After he passes, he continuous to high education in Dar al-'Ulum at Hyderabad. Al-Maududi must leave his school at sixty years old after his father passed away.<sup>9</sup>

## 2. Al-Maududi is a journalist

After his father passes away, the condition pushed al-Maududi to get work, he works at a Islamic publisher in Delhi.<sup>10</sup> Since al-Maududi was young, he has tended in the journalist sector, at the first carrier, he work at mass media at Bajanur city where the leader is his brother, Sayid Abu al-Khair, however discontinuous because of the content of mass media has critical British colonizers. Then he move to Taj di Jabalpur magazine (India) is a mass media that present the development of political issues locally and *Da'wab* with *Ihya' Khilafah* thought (the idea to bring back Khilafah), firstly these media publish monthly, however, published daily. This media is also discontinuous by the government, and he filed in court.

Al-Maududi moves to Delhi and joins with the Ulama organization. In this organization, he works publishing sector, and as chief of the redactional-Muslimun magazine, but this magazine also discontinuous at 1922 M, he as chief of al-Jam'iah

---

<sup>7</sup> Maryam Jamilah, *Who Is Maudoodi*, Terj. Dedi Djamaluddin Malik; *Biografi Abu al-A'la al-Maududi*, (Bandung, Risalah, 1984) 3.

<sup>8</sup> Mukti Ali, *Alam Pikiran*, 238.

<sup>9</sup> [http://tahasafeer.blogspot.com/2021/02/pdf\\_24.html](http://tahasafeer.blogspot.com/2021/02/pdf_24.html)

<sup>10</sup> Munawir Sjadzali, *Islam dan tata Negara, Ajaran, Sejarah dan Pemikiran*, (Jakarta : UI Press, 1993), 158-159.

magazine which an influence and famous daily magazine at New Delhi until 1928 M.<sup>11</sup>

As a result of his experience in journalistic, al-Maududi is also had English expert. Then he learns history books, philosophy, sociology, and religious comparison which from English books, it makes depth his expert.

He interest in politics since twenty years old. The first book is *al-Jihad fi al-Islam*, it is a detailed book on analyzing the concept of Islamic law, faith, and peace as an answer of Gandhi that Islamic religion share with war and sword.<sup>12</sup>

In 1932 M from Hyderabad, al-Maududi published a monthly magazine namely "Turjuman al-Qur'an". This magazine is famous al-Maududi thought. His thought is to become an influence in *sub-continent* areas India-Pakistan and also in the world.

His creations were translated into many languages. He also visited around the world to teach his thought, such as the middle east, London, New York, Toronto, and many study centers in big countries. He has ever studied tour in Jordania, Jerusalem, Suriah, Mesir, and Saudi Arabia to learn geography and historical aspect.<sup>13</sup>

He was interested political sector and growing rapidly along the development problem in his around, because of seldom give critical to the government (Inggris) to remove Islamic country and Islamic manuscript.

### 3. Meeting with Muhammad Iqbal

Al-Maududi since 1937 M. Muhammad Iqbal (w. 1938 M.) Is a poem and modern Islamic Philosophy ask al-Maududi to hijrah to Punjab and cooperation with him on the prestigious research "reconstruction and Islamic jurisprudence codification."

Al-Maududi answered Iqbal in 1938, they are cooperating to create Islamic research center "*Dar al-Islam*" and al-Maududi as a leader. The purpose of the institution is to educate Muslim scholars to defend Islam in all sectors. After al-Maududi come in a month, Muhammad Iqbal passed away on Maret 1938 M. it regrettable by al-Maududi.

---

<sup>11</sup> Al-Maududi, *The Islamic*, 2.

<sup>12</sup> Ibid., 3.

<sup>13</sup> Al-Maududi, *al-Khalifah*, 11.

“Regrettable,” al-Maududi, “he (Iqbal) is passed away, after a month I leave alone to hard task which we have decided to work together.”<sup>14</sup>

#### 4. Build *Jamaat-i-Islami*

At Lahore, al-Maududi is a dean of faculty Teologi, *Islamia College*, Lahore almost two years.<sup>15</sup> Support by his thought to save Muslims, On August 26th, 1941. Al-Maududi builds *Jamaat-i-Islami*, and he selecting as a leader.

The main mission of this organization is reformation totally in all aspects of Muslim life, based on right Islam and Islamic Shari’at as the basis of the country constitution. This *Jamaat* influences because leaders and members have full integrity and dedication to Islam.<sup>16</sup>

After two years builded, the office of *Jamaat-i-Islami* move to Darus Salam where an area of Pathakon, Al-Maududi more creative to make a creation, many books success to publish such as: *Al-Mustalabat al-Arba’ah al-Asasiyah Fi al-Qur’an, Islam wa al-Jabilyah, Din al-Haq, Al-Usus al-Akblaqiyah al-Islamiyah*. The independence of Pakistan on August 28th, 1947, he moves to Pakistan with his follower and back to build the office of *Jamaat-i-Islami* in Lahore.

#### 5. Arresting al-Maududi

The next struggling, al-Maududi always takes the front line position of government in Pakistan. The power of government is under suspicion by a leader who does not know the law and Islamic constitution. The background of the leaders is atheist secularity which they are creating Islamic constitution and Islamic guidelines.<sup>17</sup>

January 1948, five-month after the independence of Pakistan, he presents his first general study in the faculty of law. The content of the general study is to implement Islamic law in the constitution. The agenda is supported by al-Maududi on Silaturrahmi Nasional in Karachi in March 1948.<sup>18</sup> This year, the death penalty by the Pakistan government because of “*Subversive*” related with Ahmadiyah Qadiani sect. Witten's book with the title Qadiani’s Problem presents Mirza Ghulam Ahmad's fake and many political problems.

<sup>14</sup> Al-Maududi, *The Islamic*, 2.

<sup>15</sup> Ibid., 3.

<sup>16</sup> [http://tahasafeer.blogspot.com/2021/02/pdf\\_24.html](http://tahasafeer.blogspot.com/2021/02/pdf_24.html)

<sup>17</sup> Al-Maududi, *The Islamic*, 13

<sup>18</sup> [http://tahasafeer.blogspot.com/2021/02/pdf\\_24.html](http://tahasafeer.blogspot.com/2021/02/pdf_24.html)

Al-Maududi selected death then file an appeal. The consistency of al-Maududi exactly makes a government jar and under pressure from internal and external. Pakistan's government changed from the death penalty into a life sentence. After two years ago, he has free. After prison, he has a spirit to prepare deviant sects.

In 1958, Ayub Khan as government leader in Pakistan discontinuously disbanded all the parties including *Jamaat-i-Islami*. 1964 Ayub Khan arrest the leaders of *Jamaat-i-Islami*. However, the society asks the government to cancel the agenda.<sup>19</sup>

## 6. The Lantern goes out (al-Maududi pass away)

At September 22nd, 1979 Abu al-A'la al Maududi pass away because of meninggal heart disease and liver di New York, Amerika Serikat. Early he is as a member of the Foundation Committee world Muslim world league, the member of Law Academy, and member of Governing Body di Islamic University Madinah.

Although he has passed away, he succeeded in bequeathing his thought, the teacher, and creation monumental and consistent and can study from age to age.

## B. The political theoretical Al-Maududi

The political theoretic al-Maududi concern of Muslim colonization in All aspects includes knowledge and political domination. Al-Maududi's thoughts become interesting because he has a different way, his opinion that Islam can be successful. If they can back into Islamic fundamentals, the basis of his vision on Islamic guidelines or doctrine "Tauhid",<sup>20</sup> and as guidelines "*The Way of Life*" rather than catch up.<sup>21</sup>

The theoretical politics take a place on the basic concept, explain that *souverenitas* in Allah's hand, not in a human hand. Therefore, the theoretical politics of Al-Maududi is different from the general theory of democracy in society's hands. He saw from the fact of failed create socio-economic socio –politic and legal justice.

The political right of society is just for formality which is just on the general election. Practically, influences people to get legal protection. While for society, It just as a slogan without kept street in daily life.<sup>22</sup> This condition is contradicted with

<sup>19</sup> Al-Maududi, *al-Khalifah*, 10.

<sup>20</sup> Al-Maududi, *Towards Understanding Islam*, (Karachi : IIFSO, 1995), 3.

<sup>21</sup> John L. Esposito, *The Islamic Threat : Myth or Reality?*, terj. Abdurrahman: *Ancaman Islam, Mitos atau Realitas ?* (Bandung : Mizan, 1994), 136.

<sup>22</sup> *Ibid.*, 21.

Islamic principles “ every human is *Khalifah fi al-Ardh* who has right, obligation, and similar position in *Khalifah*.

According to al-Maududi, life is an integral unity that cannot be separated, while the function of religion is to give a comprehensive life, not only a side of life.<sup>23</sup> The basic religion from Allah can protect all the society. *The point* cannot give by the west democracy.

The concept of Islamic al-Maududi is Pakistan as a country based on an Islamic foundation. The state concept based on the principles includes:

- 1) The system of the state is not democracy. Democracy system is sovereignty in their society while the Islamic system is Theo Demokrasi, which means sovereignty is limited by Allah law from Al-Qur'an and al-Sunnah, human as Khalifah.
- 2) Government or executive created by Muslim, the state problem is not managed on clear *Nash*, solve through Muslim agreement. To know Islamic law in Al-Qur'an and Al-Sunnah clearly, solve the problem through *ijtihad* from Muslims who achieve *Mujtabid* level. While Islamic law is taken from clear *Nash-Nash*, which is no one can change such as *riba* law, inheritance, etc.
- 3) The state authority did by three institutions, legislative, executive, and judicial.
- 4) Two categories of citizenship in an Islamic state, All the society is Muslim and non-Muslim (z}immi). Non-Muslims get protected from state, certain obligations, worship according to their religion. They are built by their religious leader, while for other parts of life, they must follow Islamic law as majority law.<sup>24</sup>

Islamic State is based on Shari'ah or religious values, they must accept the Islamic ideology and be entitled to manage the state. It has become a base discussion between the national and Islamic states.

The national state is based on a member of their society, which has the same nation, race, ethnicity, etc. The National states prioritize and put first, their nation than other countries. It can create tension and hostility between them, while Islamic

---

<sup>23</sup> Al-Maududi, *The Islamic*, 171.

<sup>24</sup> *Ibid.*, 306.

citizenship based on ideology and religion. They accept that Islamic principles are not the difference between nation, race, and ethnicity.<sup>25</sup>

### C. Al-Maududi Creations

- a. *Al Jibad Fil Islam*. First book his write in 20 years old.
- b. *Islamic Law And Contitution* .
- c. *Purdah And The Status Of Woman In Islam*.
- d. *Mujaz Tarikh al- Din Wa Ihya'ih*.
- e. *Nabnu Wa al-Hadharah al-Gharbiyah*.
- f. *Niz}am al-Hayat Fi al-Islam*.
- g. *Na}ariyat al-Islam al-Siyasah* (Islamic political system).
- h. *Al-Khilafat wa al-Mulk* .
- i. *Tafhim al-Qur'an* (understanding of Qur'an).
- j. *Birth Control*.
- k. *Ethical View Point of Islam*.
- l. *The Meaning of Qur'an*.
- m. *Toward Understanding Islam* (toward Islamic understanding).
- n. *Islam: Way of Live* (Islam: way of life).

### Conclusion

From the explanation above can conclude that Abd al-A'la al-Maududi is a famous modern fundamentalism political figure, a journalist who has the skill, productive writer as lectures, political problems, social religion.

Through written and his speech, thought and conclusion are:

- a. Islam is the perfect ideology foundation.
- b. Islam is a universal government system; there is no limitation of geography, language, and ethical group.
- c. The leader must be a Muslim Sholeh, faith and want to give place for non-Muslims, give protection, and freedom to running their religion while they can following Islamic law and nation provision.

<sup>25</sup> Al-Maududi, *Nasionalisme dan Islam*, Dalam John J. Donobus dan John. L. Esposito, *Islam dan Pembaharuan; Ensiklopedi Masalah-masalah*, (Jakarta: Raja Grafindo Persada, 1995) 160-170.

- d. Ideology, constitution, and Islamic law must be implemented suitable with Al-Qur'an and Sunnah Rasul.
- e. The government system is Theodemokrasi



## REFERENCES

- Ali, A. Mukti, *Alam Pikiran Islam Modern; di India dan Pakistan*, (Bandung: Mizan, 1993)
- Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam*, vol. 3, (Jakarta, Ichtisar Baru Van Hoeve, 1994)
- Esposito, John L., *The Islamic Threat : Myth or Reality ?*, terj. Abdurrahman: *Ancaman Islam, Mitos atau Realitas ?* (Bandung : Mizan, 1994)
- Hikmat, Asep, *Hukum dan Konstitusi Sistem Politik Islam*, (Bandung, Mizan, 1993)
- Jamilah, Maryam, *Who Is Maudoodi*, Terj. Dedi Djamaluddin Malik: *Biografi Abu al-A'la al-Maududi*, (Bandung, Risalah, 1984)
- Maududi (al), Abu al-A'la , *The Islamic Law and Constitution*, Terj. -----, *Nasionalisme dan Islam*, Dalam John J. Donobus dan John. L. Esposito, *Islam dan Pembaharuan; Ensiklopedi Masalah-masalah*, (Jakarta: Raja Grafindo Persada, 1995)
- , *Al-Khalifah wa al-Mulk*, Terj. Muhammad al-Baqir: “Khalifah dan Kerajaan”, (Bandung, Mizan, 1993)
- , *Towards Understanding Islam*, (Karachi : IIFSO, 1995)
- Sjadzali, Munawir, *Islam dan Tata Negara, Ajaran, Sejarah dan Pemikiran*, (Jakarta, UI Press, 1993)
- [http://tahasafeer.blogspot.com/2021/02/pdf\\_24.html](http://tahasafeer.blogspot.com/2021/02/pdf_24.html)