

Molana Maududi's Concept Of Establishment Of Religion (An Analytical Study)

Dr.Hafiz Muhammad Imran¹ , Dr.Muhammad Iqbal Khan² , Dr. Hafiz Sajid Anwar³ ,
Dr.Muhammad Hafeez Tahir⁴

¹Assistant Professor, Department of Islamic Studies, Lahore Leads University, Lahore.

²Chairperson, Department of Islamic Studies, Lahore Leads University, Lahore.

³Assistant Professor, Department of Islamic Studies, Lahore Leads University, Lahore.

⁴Assistant Professor, Department of Islamic Studies, Lahore Leads University, Lahore.

Abstract

Establishment of religion is an enlightened tradition of Islamic history and the belief that the Seal of prophet hood is a natural consequence and requires the completion of the religion of Islam. In every age, Allah Almighty has endowed some of His chosen servants with the ability to review the message of Allah based on the basic message of the religion, in the light of the example of the Holy Prophet and the Righteous Caliphs. The collective and national goal of Islam is the establishment of a just and revolutionary society. In this article presents an analytical study of Maulana Maududi's concept of Establishment of religion.

Keywords: Quran Majeed, Establishment of Religion.

Introduction

Iqamat-e-Din is an enlightened tradition of Islamic history and the belief in the end of prophet hood is a natural consequence and a requirement for the completion of Islam. In every age, Allah Almighty has endowed some of His chosen servants with the ability to review the message of Allah based on the basic call of the religion, in the light of the example of the Holy Prophet ﷺ and the Righteous Caliphs.

Iqamat-e-Din means that the collective and national goal of Islam is the establishment of a virtuous and revolutionary society which is the guarantor of the global revolution for the sake of the domination of religion, the struggle for which our national life consists.

Among the great personalities who have attained this bliss in the present day in connection with the endeavors of Iqamat-e-Din, the name of Maulana Syed Abu Ali Maududi is noteworthy.

The hadiths of Mubarak and various verses indicate that the next two will be the period of domination of Islam. Therefore, in order to embarrass this dream, the Muslim Ummah needs a collective consciousness that will make it clear to them that After being veiled, the responsibility that is entrusted to the Prophet in terms of the religion of Islam automatically shifts to this ummah. The direct responsibility for the domination of Islam and the establishment of the Islamic state over the previous prophets before him. It is not mentioned anywhere in the Qur'an while you. When Allah Almighty has two responsibilities of the Holy Prophet ﷺ in the form of:

➤ - **Communication of religion**

➤ - **Iqamat-e-Din**

Therefore, the ummah also has these two responsibilities. In this regard, Syed Abu Al-Hasan Ali Nadwi writes:

"We are for God and the world is for us and we are the trustees and trustees of this earth and this responsibility is a thorny path through which the problems of humanity surrounded by oppression can be solved. Instead of reforming the degeneration of K, he has made the reformation of outward culture and civilization his goal, while the reformation of culture, that is, the reformation of appearance, is not the orbit of salvation, but the orbit of salvation which gives goals. Victor Religion of residence"ⁱ

IQAMAT-E-DIN:

“اقامة الشئى توفيه وقال قل ياهل الكتاب لستم على شئى حتى تقيموا التورة والانجيل اى توفون حقو قها بالعلم ولعم .”ⁱⁱ

“Establishing something means that its rights should be fully fulfilled. Allaah says (interpretation of the meaning):“ O Prophet! Say: O People of the Book! You are not on any basis until you establish the Torah and the Gospel. Take it, that is, until you pay for their rights, both academically and practically. ”

According to Maulana Waheed-ud-Din Khan, the meaning of iqamah is to pay for a job, to do it properly. It is narrated in the hadith that when the first verses of Surah Al-Muminoon were revealed, he said: "Ten verses have been revealed to me. Whoever abides in them will go to Paradise." Obedience in prayers, abstaining from nonsense, paying zakat, protecting one's private parts, fulfilling one's ummah and vows, guarding one's prayers. Obviously, these are all individual rules. There is no question of dominating and enforcing them. Here, Iqamah means to adopt them fully, to include them in one's life.ⁱⁱⁱ

Iqamat-e-Din is actually a combination of two words, one is Iqamat and the other is Din. The meanings of both are different.^{iv} Therefore, on this basis, it is very important to clarify the different meanings and connotations of the two words (from the combination of which the term Iqamat-e-Din came into existence).

The meaning of iqamah is to establish, implement, establish and enforce it. According to the meaning of iqamah-e-salat, the iqamah of prayers is to perform it with all its outward manners and conditions and all its inner virtues. In this way, the purpose of prayers has been achieved. Therefore, the abode of religion has been that its followers have the right to believe in it both intellectually and practically.^v

"Religion refers to the way of life or way of thinking and acting that should be followed. * In the sight of Allah, Islam is a way of life, but its claim is that Islam is a real and correct way of life or way of thinking and acting".^{vi}

The literal meaning of religion is obedience and the term refers to the way of worshipping Allah and the system of human life which has been given by Allah Almighty to His servants through the Prophet (peace and blessings of Allah be upon him) for implementation. Are found in the Book of Quran and its Sunnah.^{vii}

Regarding the implementation of Iqamat-e-Din, Dr. Israr Sahib writes:

"Individual monotheism means that a person becomes a servant of God Almighty. Purifying one's life and worship for this. Then the first stage of progress towards practical monotheism is the call to Allah. To call people to monotheism. The struggle for life and property in this matter is a collective life. And let the coin of Allah Almighty flow on the system as well. This is to establish and enforce the abiding religion."^{viii}

In this regard Maulana Ashraf Ali Thanvi writes:

"The secular view that religion should not interfere in politics and government is neither correct nor the idea that the real purpose of religion is politics and government. The fact is that the real purpose of religion is to worship the servant of his God. It is to establish a relationship which is manifested through worship and obedience. Politics and government are also a means of attaining the same goal, which is neither the goal itself nor the goal of staying in the religion, but one of the means to achieve the goals. Therefore, the only politics and government required in Islam is the one that helps in this purpose. On the contrary, the politics which, instead of fulfilling this purpose, distorts the real purpose of the religion and injures them, is not Islamic politics, even its The name has been changed to Islam."^{ix}

Keeping in view the meaning of Iqamat and religion, the meaning of Iqamat-e-Din will be understood automatically. When the meaning of Iqamat is to pay full dues in practical, intellectual and practical terms and the meaning of religion is such perfect obedience to Allah There is not a single corner of life that is not detached from it and whose demands end where the problems of humanity come to an end.

The word iqamat salat means not only performing the prayers but also enforcing its complete system which has been commanded. Similarly, Islam is not just the name of accepting with heart and tongue but all its beliefs, commands, deeds. It is necessary and obligatory to follow

the components and divisions. Practicing only one part of the religion will not be called the complete establishment of the religion.

Now the question arises as to whether it is necessary to follow all the commandments at the same time for iqamat-e-din or will they be obeyed over time?

The obligation cannot be waived in any way, as purification is necessary for prayers, and if there is no water, then it is necessary to obtain purification from tayammum and perform the prayers. This proves that iqamah salat is performed in some way. It cannot be abandoned even if those resources are not available and similarly the abode of religion cannot be abandoned even if the circumstances, environment, society and individuals are not useful or conducive. Similarly the abode of religion will be that its Believers have the right to believe, both academically and practically.

Maulana Maududi's section four (4) of Jamaat-e-Islami of India explains the mission of Jamaat-e-Islami in such a way that the word religion in Iqamat-e-Din refers to the religion of truth which Allah, the Lord of the worlds, has differentiated through the Prophets. He used to send it to different parts of the world in different times and times and its completion and end was revealed through his last prophet Hazrat Mohammad (PBUH) and his name is the religion of Islam. It encompasses all individual and collective spheres of life. Beliefs, worships, ethics, affairs, economy, society and politics, there is no area of human life that is out of this realm. This religion is like divine pleasure and welfare of the world. It is the guarantor of the Hereafter. In the same way, the construction of human society is possible through it. The existence of this religion means that the whole religion should be sincerely followed without any discrimination so that the evolution of the individual is the construction of society and the state. Everything should be in accordance with the same religion.^x

In order to achieve the above objectives, the procedure laid down in Section 4 of the Constitution of the Jamaat is as follows:

"The party will adhere to moral boundaries in all its activities and will never use methods or means that are against the truth and honesty or which will lead to sectarian hatred, social strife, class strife and corruption on earth." To achieve its goal, it will adopt constructive and peaceful methods. That is, it will reform minds and biographies through preaching and dissemination of ideas, as well as train public opinion to bring about the desired revolution in the country's collective life. Will''^{xi}

In the above provisions, the following points are particularly. 'noteworthy regarding the abode of religion:

- **Iqamat-e-Din** does not only mean the implementation of Islamic rules at the state level, but it is necessary to follow Islam throughout one's life. This includes the individual, collective and state of the servant.
- **The establishment of religion** in all walks of life and its perpetuation cannot be done by force or coercion but by training the minds of the people or by training public opinion.

These things are clear from the constitution of the Jamaat with collective consultation and deep sense of responsibility and at the same time these things are repeated in the thoughts of Maulana Maududi with great clarity. So Maulana Maududi writes:

"My advice has been that even if you have to go hungry, take pills, but with patience and openness, keep running your reform movement within the law, regulations and moral boundaries."^{xii}

Maulana Maududi refers to his struggle and the purpose of establishing Jamaat-e-Islami as Iqamat-e-Din. Therefore, he writes in this regard:

"In my opinion, the purpose is to abide by the religion, if you believe in the religion and do not differ in it. Besides, prayer, fasting, Hajj and Zakat are the members of the religion on which the religion is based. Establishment of religion is required for the establishment of religion and since jihad is the means of establishing religion with this whole system, it is also required for the establishment of religion."^{xiii}

Maulana Maududi writes about collectivism:

"The purpose of promoting religion in the form of a movement is to ensure that the believer in our lives does not remain static in the form of an individual attitude, but that we collectively implement and prevent the implementation of the religious system in practice." Strive to remove the opposing forces from its path. The establishment of Dar-ul-Islam was the first step in this direction.^{xiv}

In this regard, he further writes:

"When we say the word iqamat-e-din, we do not mean just establishing religion in mosques or preaching religious beliefs and moral rules, but we mean home and mosque, college and market. The police station and the cantonment, the courts and the parliament should be established on the religion of the one God whom we have considered as our Lord and God, and all should be governed according to the teachings of the One Prophet whom we have rightly guided. We say that if we are Muslims then we should be Muslims of everything. We cannot hand over any aspect of our life to Satan. We have everything belongs to God, Satan or any part of Caesar. It is not."^{xv}

In the light of the above quotations, it is clear that according to Jamaat-e-Islami and Maulana Maududi, Iqamat-e-Din means not only the formation or change of government but also the overall reform of individuals and society. And the goal of the implementation of Islam is also included in it. The path will be paved for the state and as a result of the training of public opinion, the state will also take on an Islamic color.

Iqamat Din Basis for Building Religion:

- Obedience and adherence to the true religion is a great goal and a heavy responsibility.
- It is important to be fully aware of this status while learning about this mission.
- Struggle should be made for this purpose, its memory should be made deep and stable to the extent possible. This stability is the most important condition for the success of this struggle.^{xvi}

Iqamat-e-Din by revivalism :

The different areas of this car renewal are as follows:

- **Accurate assessment of the environment around you:** ie taking a thorough look at the situation and understanding to what extent Jahiliyyah has been embedded, from which routes it has come. Where its roots have spread to how deep and Islam What is the current situation?
- **Recommendation for Reform:** Determining where to strike at the moment to break the grip and give Islam a chance to regain collective life.
- **Determining my own boundaries:** Weighing myself to make an accurate assessment of how strong I am and how I am able to improve.
- **Attempt of mental revolution:** ie changing people's thoughts, molding beliefs and moral views in the framework of Islam, reforming the education system and reviving Islamic sciences and reviving the Islamic mindset in a nutshell. to give .
- **Efforts for practical reform:** eradicating ignorant and un-Islamic customs, purifying morals, following the Sunnah and Shari'a zeal to rejuvenate the people and prepare people who can become Islamic-style leaders.
- **Ijtihad fi al-Din:** Understanding the principles of religion, examining the cultural conditions of our time and the direction of the evolution of civilization from an Islamic point of view and determining how to reverse the old inherited map of civilization under the principles of Shari'a It should be done in such a way that the spirit of Shariah is maintained, its objectives are fulfilled and it can lead the Islamic world in the correct evolution of civilization.
- **Defense Struggle:** To confront the political power that is destroying and suppressing Islam and to break its power and create a way for Islam to emerge.
- **Revival of the Islamic system:** snatching the keys of ignorance from the power of ignorance and re-establishing the government in practice on the system which Sahib Shariat has named as خلافت على منهاج النبوة
- **Efforts for a Universal Revolution:** That is, not to settle for the establishment of an Islamic system in one or the other countries where Muslims already exist, but to establish a powerful global movement that will spread the Islamic call for reform and revolution among the common people. Let them become the dominant civilization of the whole world, let the Islamic Emirate and the state of Islam come into the hands of the whole world system of civilization.^{xvii}

The role of the individual in staying in the religion:

For the implementation of Iqamat-e-Din, some individual actions are required from each individual of the Muslim Ummah, which are as follows:

- Build his personality, be mature and balanced in his thinking, be able to earn a living and have a lawful profession, have good faith, morals and deeds, like to stay away from hypocrisy and appreciate time.
- He should form a Muslim family in his society. He should persuade them to abide by Islamic rules, values and etiquette in all aspects of family life. He should reform and train his children and other subordinates and Islamic principles. And urge them to nurture the basics.
- He should play his role in the betterment of the society, encourage the people in the society to invite goodness, inculcate goodness and compete with each other in good deeds.
- He should liberate his homeland from every foreign non-Islamic power in his society. He should make every effort to eliminate the conspiratorial gangs.
- He should reform the government until it becomes an Islamic government. He should oppose every action of the government which tries to violate Islamic values.
- He should play his role in restoring the international status of the Muslim Ummah.
- In order to pave the way for the establishment of the religion, he should perform the duty of guidance and teacher of the whole world and he should spread the Islamic call in every corner of the earth in such a way that the name of polytheism does not remain. Everywhere the scene of obedience to God began to appear.

Differences between Din and sharia:

According to Maulana Maududi, religion is a "whole" while Shari'ah is a "part" of this whole. Therefore, in Tafheem-ul-Quran, Volume IV, he writes:

The literal meaning of Shari'ah is to make way, and the term refers to setting the method, rules and regulations. In the Arabic language, in terms of this terminological meaning, the word shari'ah is considered to mean legislation, the word shari'ah and shari'ah, and the word shari'ah is considered to mean clear law. While the word religion has been translated by Imam Shah Waliullah from the constitution. Victory. ^{xxviii}

In this sense, the meaning of religion is the constitution, while the Shari'ah is the law made in accordance with this constitution. Living according to the constitution and the law is in fact the abode of religion.

The purpose of the revelation of the prophets:

Maulana Maududi, while interpreting verse no. 3 of Surah Shura, has explained the purpose of the resurrection of the children in a very comprehensive manner. Which is summarized as follows:

" اقيمواالدين " means to establish or maintain a religion. The Prophets (peace and blessings of Allaah be upon them) were in charge of both of them. Their first duty is to establish religion in the region where it is not established. The second duty is to maintain the religion where it has been established or is already established.

When the word "establishment" is used for a material or physical object, it means to lift a seated person, for example, to lift a person or an animal. Or erecting a lying object, or collecting

and scattering scattered parts of an object, such as erecting a building on vacant land. When the word iqamah is used for immaterial and spiritual things, it means to implement, to practice and to practice.^{xix}

The rules for the collection and distribution of Zakat in the Qur'an al-Hakim are based on the idea of a government that is responsible for collecting Zakat according to a set rule and distributing it to deserving people. Similarly, the abolition of usury and the declaration of war against usury. This can only be done if Muslims control the political and economic system. The command to take revenge on the killer, the order to cut off the hand for stealing, the order to issue a limit on adultery and slander, etc., indicate that the religion of Islam wants to dominate. And denies living under the government of disbelief.^{xx}

The Holy Prophet subjugated the whole of Arabia with both preaching and the sword. Established a complete system of government with a detailed Shariah. If this whole act of yours is not considered as an interpretation of the command of Iqamat-e-Din which has been given to you, including all the prophets, in verse 1 of Surah Shura (" اقيمواالدين ") Can be meaningful

- Either the Prophet (peace and blessings of Allah be upon him) should be accused that his duty was merely to invite faith and morality, but he exceeded this duty and established a government by his own will and made a detailed law. -
- Or Allah Almighty should be accused of deviating from his own word after announcing the above mentioned in Surah Ash-Shura. And he not only took from his last son a deed which was very different from the "Iqamat-e-Din" declared in that Surah. On completion of this deed, he also made another proclamation against his proclamation that

• الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ^{xxi}

”Today I have completed your religion for you.“

According to Maulana Maududi, it is necessary to establish a translation, but maintaining the understanding of the Qur'an has also recognized the scope of this translation. Establishing a religion or sticking to a religion means both following religion in all areas of life. Javed Sahib also admits this and he has counted all the rules like law and sharia and jihad and fighting in the sense of sticking to the religion, but at the same time he says that (اقيموا) means only that part of the religion. The part is limited to action, which belongs to our caste, and to do or strive to enforce matters which do not belong to us is not included in the meaning of aqem. This view is stated by the commentators. Different from demand.

Belief in monotheism and abiding in religion

Maulana Maududi, while interpreting verse no. 1 of Surah Zumar, has stated two consequences of following the doctrine of Tawhid, which are summarized as follows.

- If a person decides to live as an individual servant of God alone and the environment around him comes down against him, then his troubles will increase. But if he has sincerely embraced monotheism, he will find peace and contentment in his heart. Let him do whatever he wants, against the divine commandments. He will not fulfill any demand of family, community, nation, government, religious class and economic system which is

against the law of Allah Almighty. As a result, he may suffer a lot, but his heart will be completely satisfied that I am worshipping the God I believe in. No one has the right to force me to worship him except to worship him. No power in the world can take away the contentment and peace of mind of such a person. Even if he had to go to the gallows in return, he would gladly go up.

- The whole society should be established on the basis of Tawhid and in it morality, civilization, civilization, education, religion, law, customs, politics and economy, for the sake of every sphere of life, those principles of belief should be accepted and put into practice. Which Allah has given through His Book and His Messenger. Maulana Maududi then writes:

“The call of Islam is for every individual, even if the other of the two forms is not born, in any case he (individual) should make Tawheed his religion and worship Allah while facing all dangers and difficulties. But there is no denying that the ultimate goal of Islam is to create another form. And the efforts of all the Prophets (peace and blessings of Allah be upon them) have been supported by the emergence of a Muslim Ummah which is free from the domination of disbelievers and disbelievers and follows the religion of Allah as a group. Unless one is unfamiliar with the Qur'an and Sunnah and devoid of reason, one cannot say that the aim of the efforts of the Prophets (sws) is only individual faith and obedience, and that the implementation of the true religion in the collective life is complete. That is not the purpose.”^{xxii}

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ
وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ^{xxiii}

“He hath instituted for you in religion that which He had enjoined upon Nuh, and which We have revealed Unto thee, and which We had enjoined upon Ibrahim and Musa and Isa, saying: establish the religion, and be not divided therein. Grievous Unto the associates is that Unto which thou call them. Allah chooses for Himself whomsoever He will and guided Unto Himself whomsoever turned in penitence.”

According to Maulana Maududi, when the word qayam is used for a material or physical thing, it means to lift a sitting person, for example, to lift a human being or an animal. Or you have to stand up a lying object, like a bamboo or a pillar. Or the scattered parts of something have to be assembled and raised, such as building on a vacant lot, but for things that are not material but spiritual, when the word construction is used, it means It is not just a matter of preaching something, but of earning it, implementing it, making it customary and putting it into practice. There is no doubt that da'wah and preaching is an essential initial stage of this work without which the second stage cannot take place. But every sane person can see for himself that in this ruling, da'wah and preaching have not been given the status of purpose, but the establishment and maintenance of religion has been declared as the purpose. Da'wah and preaching is certainly the means of achieving this goal, but it is not the goal itself, let alone the goal of the mission of the prophets.^{xxiv}

Maulana Waheed-ud-Din Khan writes in his commentary on the above verse:

“The translation of this verse is "Establish religion". This translation is not wrong but it creates misunderstanding. Make religion prevail and enforce it. From your caste to the world, spread it in all spheres of life. However, " اقيمواالدين " does not mean this at all, but it means stick to the religion”^{xxv}

All the scholars and commentators in this verse refer to the religion as the real religion or the basic teachings of the religion and not the total religion. According to them, the establishment of religion does not mean establishing the entire Shariah system over the people. It is necessary to adopt the way that is required from every person and in every situation. And after fully incorporating it in one's life, one becomes a Muslim in the sight of God.^{xxvi}

While Pir Karam Shah Al-Azhari writes in the commentary of the above verse:

“هو اقامة الدين“ Aqem is news and yes is omitted. From this it became clear that all the prophets were commanded to establish this religion, to apply it in the practical lives of the people so that the deeds of the people may be the same religion. It was not only the duty of the Prophets to give a verbal invitation and to explain the merits of this invitation, but it was their duty to apply it where it is not prevalent and where it is prevalent. Arrangements should be made there to keep this tradition alive ... and the Ummah Muhammadiyah was commanded by Allah not to confuse their community by following their views and beliefs and to divide one Ummah into several sects. Don't disgrace me by dividing me, because if they sacrifice their unity and solidarity for sectarianism, then they will not be able to fulfill their duty of abiding by religion.^{xxvii}

Evidence of Truth :

Maulana Maududi writes in his book *Shahadat-e-Haq* with reference to those who become obstacles in the way of the duty of abiding by religion:

“Martyrdom means that if every Muslim gives true testimony to Islam through his words and deeds, the dark clouds of fear, sorrow, humiliation, slavery and subjugation will dissipate and collectively the whole nation will be in their homes, families. And in society, in academia, in literature and journalism, in your business and in economic affairs, in your associations and national institutions, and as a whole, establish your national policy in practice. Otherwise, the claim of devotion to God, but true devotion to every Imam, If the source of misguidance, Satan and Taghut is being used, then neither the world nor the Hereafter can be right. For such people, it is better than hypocrisy to take off the label of Islam and adopt disbelief so that their world is like America, Russia and Britain. Let it be.”^{xxviii}

Maulana Muhammad Yusuf Ludhianvi criticizes Maulana Maududi's concept of religion. According to him, Maududi has turned Islam into a mere political movement and has turned it around in all spheres of religion, which gives the impression that beliefs, worship, social ethics. And all these matters are only manifestations of the political system of Islam which is the soul of Islam and are the means of training to attain this soul. According to Maulana Maududi:

“All the emphasis is on Nawafil. They are chanting slogans of truth. When they recite the Qur'an, they recite the Hadith for the sake of reward. The sermon of Sira-un-Nabi and Aswa-e-Sahaba is for storytelling. The teachings of virtue and prohibition of evil and jihad for the sake of Allah are not found in the Qur'an and Sunnah and in the Sira and the Sahabah of the Companions. I do not need scholars to know my religion. And to put it bluntly, one of the truths is that fasting, prayer, Hajj and Zakat, and remembrance and glorification are the exercises that prepare man for the establishment of this great act of worship (Divine Government).”^{xxxix}

Establishment of Divine Government:

The purpose of the establishment of Jamaat-e-Islami is stated in the beginning of the constitution of Jamaat-e-Islami as follows:

“Iqamat-e-Din means the government of God or the implementation of the Islamic system and striving for the pleasure of Allah and salvation in the Hereafter.”^{xxx}

According to Maulana Abu Al-Hassan Nadwi, Jamaat-e-Islami has equated the Divine Government with Iqamat-e-Din:

"Jamaat-e-Islami has only the slogan of the establishment of the government and the acquisition of power and is not sincere in it, while the divine government is a part of the abode of religion and not the abode of total religion.”^{xxxi}

Iqamat-e-Din and the Universal Revolution:

According to Maulana Maududi, any system that is being considered as an alternative to God's system and is being implemented is worthy of being replaced by an Islamic system and tried because Islam is universal. It is capable of revolution and reform in every intellectual and practical work of morality, politics, civilization, economy and human society, about which Maulana Maududi says:

"The aim of Jamaat-e-Islami is to change the whole system of life, to change the morals, politics, civilization, economy and society of the world. We have to change the system of life in the world which is based on rebellion against God and obey God." Want to establish.”^{xxxii}

To say that the believer's goal is divine pleasure and that the struggle for the establishment of religion is a requirement of religion .There can be no goal. ”There is only a difference between words and style. The motto of the party which has been copied. In it, the attainment of divine pleasure and the welfare of the Hereafter has been called the real stimulus And collectively for the purpose for which the struggle is required .It has been called a mission .This means that the real motivation and ultimate goal is the pleasure of God. But gaining Allah's pleasure depends on a special kind of struggle. The goal of this struggle should be the abode of religion. This is not limited to the constitution of the party. Now, if you make the attainment of divine

pleasure your goal. And it is better to say that Iqamat-e-Din needs it or requires it. Iqamat-e-Din remains a duty even in this case.

Conclusion :

- Iqamat-e-Din, an enlightened tradition of Islamic history And the belief in the end of prophecy is a natural consequence and a requirement for the completion of the religion of Islam.
- According to Maulana Maududi, the purpose of the revelation of the prophets is to establish the religion And domination of religion is possible through preaching the religion and the prophets continued to adopt the same style.
- According to Maulana Maududi, Jamaat-e-Islami is a global revolutionary movement for the establishment of a divine government.
- According to Maulana Maududi, Iqamat-e-Din does not only mean the implementation of Islamic rules at the state level. Rather, it is necessary to follow Islam throughout life. This includes the individual, collective and state of the slave.
- The goal of Iqamat-e-Din will be achieved only when Da'wah-e-Din and public opinion are trained in a peaceful manner

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