

# The Democratic Principles and Values in Practice in Jamaat-e-Islami Hind

- M.M. Ali

**M**aulana Syed Abul Ala Maududi, a genius thinker of the 20th century, who articulated and presented the idea of collective struggle for the education and training of people of Indian subcontinent based on the Islamic worldview and the way of life for guaranteeing a peaceful, harmonious life and society so that people can enjoy justice, prosperity and quality of life in this world and excellent reward in the next world.

Maududi was one of the thinkers of the century who had understood genuinely that Islam being the worldview and the way of life presented by Allah the Exalted, the Creator and Sustainer, the Lord of the universe, is capable to explain the truth and reality of life and the world. At a time when people had lost the true vision and purpose of life due to the emergence of modern western philosophical thought and ideologies, his thought for the best service of humanity constituted the real meaning of democracy and its meaning. He advocated that through the proper process of education, collective efforts people would be able to educate fellow human beings. According to him, proper teaching and education of people about the true Creator and purpose and vision of life constitute the form and structure the real democracy.

He argued the collective efforts for this purpose are directed by Islam. Hence, he invited to the like-minded people for the establishment of Jamaat-e-Islami. To him the Jamaat-e-Islami became the symbol of the practice of democracy and its values.

According to Maulana Maududi, it was Islam that taught people how to organise themselves in the form of society. Islam presented the principle of consultation which was later called the principle of democracy and confined it to the form of state and government. But for Maududi, the principle of consultation was not only a principle for the form of government but the principle of social

organisation, development of institutions and all non-governmental organisations. The principle of consultation or so-called democracy was understood and put into practice in its wider and comprehensive sense in the structure of Jamaat-e-Islami under the leadership of Maulana Maududi. He developed and explained several values related to democracy.

Jamaat-e-Islami, at the very outset, valued human beings in their individual capacity. They were educated, trained and turned into responsible human

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beings. Hence, the members of Jamaat-e-Islami used their vote of right or consultation with the sense of accountability before Allah and responsibility.

In Jamaat-e-Islami the culture of wealth, position, power and authority was never practised. It was not used to promote the culture of inheritance of children or blood relatives. The democratic value of human dignity and respect was applied for the betterment of people and society. The posts and positions were accorded to the most deserving and capable people who had the sense of accountability before Allah and the organisation both. It was afforded to those among others who had good knowledge of Islam, society, and organisational skills. In a traditional sense, people of *Taqwa* (fear of Allah) and love for mankind were considered the most eligible candidates for both consultation and position. In other words, the democratic principles and values of education were used for the betterment of people. The consideration of individual promotion

or self-glory or personal or organisational interests did not receive any priority.

Maulana Maududi in his lifetime allowed others to become the leaders of Jamaat-e-Islami. He retired himself from the position of leadership. After him neither his son nor any relative became leader. In India, after the Independence of the country when Jamaat-e-Islami Hind was established, Maulana Abul Lais Islahi Nadwi became leader of Jamaat. He was not his relative or family member. After Abul Lais Islahi, several of other JIH members were elected as Ameer. They all were elected based on the principle of democracy or consultation and values. All other members of Jamaat who were capable to lead the Jamaat became the leaders. The current Ameer Jamaat, Syed Sadatullah Husaini, has nothing to do with the previous leaders in terms of blood relationship. In so-called democracy for the election or selection even in other Islamic organisations, blood relationship is given top priority.

In JIH, many other healthy and useful values of democracy are put under practice. There is even today no culture of campaign of candidacy. No groupism within the Jamaat. If anyone is doing this, he is deceiving himself because Allah the Exalted knows the secrets of hearts and minds. Leadership of Jamaat is considered an *Amanah* (trust). It is not the source of post and position. The Ameer Jamaat is equally accountable before the members of Jamaat. They can question him and seek clarification on various issues. It is his responsibility to satisfy the members and members are also under obligation to obey him. Everyone in Jamaat is working to seek the pleasure of Allah the Exalted. To maintain this culture of love and

fear of Allah is the responsibility of all members and leaders of Jamaat.

JIH had a hierarchy of organisation. At all levels, basic members are consulted, and collective and societal issues are decided. All this is conducted with the sense of responsibility and accountability. The whole structure of the organisation is based on two fundamental principles which are essential principles of any democratic organisation. These are the principles of realisation and acknowledgement of the truth of the Creator Allah and wellbeing of entire community of people.

According to the worldview of truth and reality, Islam – Allah the Exalted is the Creator of the entire universe. He prescribed for them Islam as the way of life. The liberation of humanity from all sorts of interests and the obedience of false deities is the goal of the principle of democracy, social organisation and collective efforts.

Jamaat-e-Islami Hind, hence, has practically established this principle of democratic right of people for election or selection of leaders. In this sense, the liberation of people from all false deities and self-made gods constitutes the real meaning of the principle and concept of democracy in which people irrespective of race, religion, region, language, and ideologies enjoy the truth and reality of life and society by accepting and obeying their Creator Allah the Exalted. The JIH, with its democratic principles, values and structure continues its collective efforts and educate people to understand the truth and reality of their life and the world. ■

## Dr. Abdul Moiz Shams' Book 'Sehat aur Agahi' Launched

The Aligarh chapter of Anjuman Farogh Science, in collaboration with Ibn Sina Academy of Medieval Medicine & Sciences, launched Dr. Abdul Moiz Shams' new book "Sehat aur Agahi" at the Academy's Conference Hall in Aligarh on November 3.

Dr. Shams provided an overview of his book, which explores health and awareness topics. Chief Guest Dr. Shams Equbal, Director of NCPUL, Ministry of Education, praised Dr. Abdul Moiz for his valuable contributions to science through his writing.

Book reviews were presented by notable figures, including Prof. Zafar Ahsan, former Head of AMU's

Mathematics Department; Prof. Asad U Khan, Director of IQAC, AMU; and Shaheen Nazar, senior journalist.

The event was presided over by Prof. Syed Zillur Rahman, President of Ibn Sina Academy, with Dr. Shariq Aqeel, CMO at AMU, conducting the



programme. Prof. Syed Ziaur Rahman welcomed guests and participants, and the launch attracted a large gathering of teachers and students. ■