DEMOCRACY AND KHILĀFAH IN MAULANA SAYYID ABUL ALA MAUDUDI'S THOUGHT

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ABSTRACT

Nowadays the theories of government have remained a hot discussion among the political thinkers throughout the modern world. Muslim World is not an exception in discussing the political fate of the Muslims. Consequently, there is no consensus among the Muslim political thinkers on the theory of government which should be in consonance with the Islamic ideals. Democracy according to some Muslim thinkers is considered as the best form of government in the modern period because in it all citizens directly or indirectly participate in decision making processes. Moreover, Muslim thinkers are not hesitating in determining democracy as the most influential and compatible to Islamic ideals. However, to some extant democracy seems alien to the Indian Subcontinent theologian and Islamic political thinker named Maulana Sayyid Abul ala Maududi (1903-1979), who presented Khilāfah (caliphate) as the most congruent form of government in Islam instead of democracy. However, he incorporates democracy in Khilāfah but with certain limitations . The paper is a humble effort to present the ideas of Maulana Maududi regarding democracy as well as Khilāfah and his views on how democracy is different from Khilāfah; to what extant Khilāfah incorporates democracy and how Khilāfah is democratic in nature .The study will be based on Analytical research.

Key Words: - Democracy, Khilāfah, Sovereignty, Popular Sovereignty, Vicegerent.

1. INTRODUCTION

The institution which runs the affairs related to the political aspect of any system is government. It is the important and indispensable institution because each and every aspect of public life works systematically through it. The exercise of influence and control, through law and coercion, over a particular group of people, usually

formed into a state or government.[1] According to Western political thought, there are two main theories about government. According to one theory, government is a means to an end, while according to the other theory; government is an end in itself. Liberal and socialist theorists take the view that government is only a means to an end. Hegal's theory on the other hand is that government is an end in itself.[2] There are several types of governments according to the Western political theorists. The principle ones are: Monarchy, Aristocracy, Oligarchy, Tyranny and Democracy. Democracy is considered as the most acceptable form of government in the modern day world. The theory of democracy is immensely complicated, partly because of difficulties in understanding who the people are, and which acts of government are truly 'theirs' rather than those of some dominant group or interest. The first distinction to be made between direct and representative democracy is: in the first, all citizens participate in decision making, say by voting and accepting a majority verdict. In the second case, the people choose (say by voting) representatives who are then answerable to them, but at the same time directly involved, and usually without further consultation, in the practice of government.[3] The universally accepted definition of democracy given by former U.S. President Abraham Lincoln (1809-1865) is that it is the government of the people, by the people, and for the people. Larry Diamond, co-editor of the Journal of Democracy, and Leonardo Morlino, a specialist in comparative politics at the University of Florence, ascribe seven features to any system of democracy: individual freedoms and civil liberties; rule of the law; sovereignty resting upon the people; equality of all citizens before the law; vertical and horizontal accountability for government officials; transparency of the ruling systems to the demands of the citizens; and equality of opportunity for citizens.[4]

The theory of government in Islam remained a hot discussion among several Muslim political thinkers in Islamic history. Modern Muslim world also witnesses the diversity of opinions; some in favour of democracy and opposing *Khilāfah*, while as some in favour of *Khilafāh* and opposing democracy. But Maulana Sayyid Abul ala Maududi discussed both of them and reached to the conclusion that Islam having its own democratic procedure of governance under the divine guidance. Maulana Maududi (1903-1979) is the author of more than hundred books on Islam discussing its several themes like sociology, economics, morality, politics, education, women issues and others. Some of his main works are: Islamic Law and Constitution, Khilafat wa Mulukiyat (Urdu) Caliphate and Monarchy, Khutbat (Urdu), *Tafhim al Qurān* (translation and commentary of *Qurān* in Urdu language).

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[1] Roger Scruton, *The Palgrave Macmillan Dictionary of Political Thought* (New York: Palgrave Macmillan,   2007), p. 279.
[2] Idem
[3] Ibid., p. 169.
[4] Larry Diamond, *Democracy in Developing Countries* (Andamantine Press, 2008), p. 218.

2.   MAUDUDI DISCUSSING DEMOCRACY

There are several scholars of Islam who argue that democracy is not alien to Islam and accepts it wholly while as some partly deny democracy as the perfect form of government for Muslim majority state. Among them Maulana Maududi is one who while discussing democracy through his writings and speeches declared that democracy as the form of government absolutely accepted by the West in which it is generally affirmed that people are sovereign in deciding their matters related to their day to day life. According to Maulana Maududi, there are certain characteristics of democracy which after analysis seems to be in contrary to the Islamic form of government (*Khilāfah*). Some of them are:

2.1 Sovereignty of the People: According to Maududi, modern civilisation, on which revolves the whole present day organisation of the world (intellectual, moral, cultural, political, and economic) is, in reality, based on three fundamental principles which are: Secularism, Nationalism, and Democracy. Democracy (sovereignty of the people) in the West was originated in order to loosen the oppressive grip of monarchs and feudal landlords over the masses, and consequently developed an idea that no individual, family or class, has any right to force its will on millions of other peoples and use them for their own selfish ends. Ultimately developed a positive aspect, that is, the people of each country and territory are their own masters and rulers and no foreign element should interfere in the affairs of internal matters of nation state. This positive aspect later on developed into democracy, which means that every nation is entirely independent in its will and actions. There is nothing to restrict its collective desire, or in practice, the desires and aspirations of its majority. Whether it be in the sphere of morals, culture, social relations, or politics, only such principles are to be deemed right and correct as are accepted as such by the unanimous will of the nation and those principles which are voted down by the nation as wrong are avoided.[5] Maududi criticizes this on the grounds that majority is the judge in nation states, but it is not the case with the Muslim majority states, because Islam (Quran and Hadith) has the final say in such states.

Democracy in the modern civilization means the sovereignty of the people: that is to say, a collective will of a group of people in a particular territory being completely independent and free therein, the laws being subject to their wishes and not their wishes to the laws, and the sole aim and object of government consisting in, and its power of organization being used for, the fulfilment of the collective desires of the masses.[6] Maududi, while talking about the effects of democracy, he said that when we differ, and differ violently, from this new-fangled

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[5] Maulana Maududi, *Our Message* (Lahore: Islamic Publications, 4th edition 1998), p. 20.
[6] Ibid., pp. 28-29.

democracy that it puts forward the principle of unrestricted sovereignty of the masses while we consider it wrong from the viewpoint of reality and disastrous from the aspect of its consequences.[7]

2.2 Dominance of Self Interests: According to Maududi, in Western Secular Democracy, the people who constitute a state do not all of them take part either in legislation or in its administration. They have to delegate their sovereignty to their elected representatives so that the latter may make and enforce laws on their behalf. It is the fact that only those persons generally come to the top who can dupe the masses by their wealth, power and deceptive propaganda. Although these representatives come into power by the votes of the common people, they soon set themselves up as an independent authority and assume the position of overlords (ilahs). They impose their will on the people by virtue of the authority delegated to them by those over whom they rule. It is the natural weakness of man that in most of the affairs concerning his life he takes into consideration only some one aspect of reality and loses sight of other aspects. Quite often he rejects the plea of reason simply because it conflicts with his passions and desires. The people become completely enslaved by their habits and could not forgo the pleasure of self-indulgence. They delegated their own sovereignty to the evil spirit in them and set up their own desire and passions at their 'ilahs' (gods) at whose call they all went in for the repeal of the very law they had passed after having been convinced of its rationality and correctness.[8] Ultimately it seeks to prescribe that the sole object of a government is that its power be utilised for the attainment of things which people collectively desire.[9]

Maududi rejects the possibility of the presence of any kind of safeguard in a democratic constitution that can truly protect the minority. Democracy is a kind of government where majority rules regardless of the concern that whether its views are right or wrong. Democracy thus becomes a tyranny by majority. This kind of polity represents a great threat to the culture, identity and religion of the minority.[10] According to Maududi, in democracy, people make their own laws, and government undertakes to fulfil the will of the people. So, we can say that Western democracy is a kind of absolute authority which exercises its powers in a free and uncontrolled manner.[11]

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[7] Ibid., p. 36

[8] Maulana Maududi, *Islamic Law and Constitution,* trans. and ed. Khursheed Ahamd (Lahore, Islamic Publications, 1960), pp. 140-142. See also Maulana Maududi, *Islami Riyasat* (Islamic State) (Urdu) ed. and Compiled, Khursheed Ahmad (New Delhi: Farid Book Depot, 2004), pp. 129-132.

[9] Maulana Maududi, *Our Message*, op. cit., p. 29.

[10] C.J. Adams, "Mawdudi and the Islamic State" in *Voices of Resurgent Islam* ed. J.L. Esposito (Oxford: Oxford University Press, 1983), P. 103.

[11] Maulana Maududi, *Human Rights in Islam* (Lahore: Islamic Publications, 1995), p. 7.

3. MAUDUDI DISCUSSING KHILĀFAH

Islam being considered a divine religion believes that each and every thing of the universe is the creation of the Almighty Allah. It guides in each and every aspect of life whether it is social, religious, economic, political, and cultural. Regarding the political aspect of life, it provides the well defined instructions and ideals for its promotion and implementation into the Muslim *Ummah*. The institution of government is the basic institution through which Islamic political ideals are to be implemented. Government remained an end in secular political thought while as in Islamic political thought, only Allah is an end by Himself and all human institutions including government are only a means to serve an end, and such end is the pleasure of Allah.[12]

Maulana Maududi presented the political thought of Islam and its conception of government at the time when the Western thought and ideologies had marginalized the Muslim thought in the modern world. His presentation of Islam in the modern times is systematically in accordance with the situation. Maududi argued relentlessly to think within the totality of the Islamic system and recognize its relevance to the contemporary situation. Without moral values as internal to and constitutive of it, the system is bound to aberrant. Consequently, government and political office became an instrument for self-gratification and the brute exercise of power. The present malaise could be corrected only if people are mobilized and a total transformation of society is actualized. This could be done not by borrowing alien ideologies but by the very tradition that other secular ideologies consider as the opium of the masses. But in order to achieve this, Islam has to be presented into the terms of modern reality. Maududi's greatness lay in accomplishing this herculean task of explaining the real nature of the faith.[13]

The Western ideas like nationalism, capitalism, communism, secularism and democracy have gained an impetus in the transformation of the Muslim legacy into the secular models. According to Maulana Maududi, the government for the people of faith is *Khilāfah*.[14] Moreover, Maududi stated that a more apt name for the Islamic polity would be the 'Kingdom of God' which is described in English as a 'Theocracy'. But 'Islamic theocracy' is something altogether different from the theocracy of which Europe had a bitter experience wherein a priestly class sharply marked off from the rest of the population, exercises unchecked domination. Contrary to this, the theocracy built up by Islam is not ruled by any particular or religious class but by whole community of Muslims. The entire Muslim population runs the state in accordance with the Book of God and the practice of His prophet (pbuh). Maududi says, if I were permitted to coin a new term, I would describe this system of government as a

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[12] Masudal Hasan, *Reconstruction of Political Thought in Islam* (Lahore: Islamic Publications, 1988), pp. 146-147.

[13] Abdul Rashid Moten, "Islamic Thought in Contemporary Pakistan: The Legacy of Allama Maududi" in *The   Blackwell Companion to Contemporary Islamic Thought*. Ed. Ibrahim M. Abu Rabi' (USA: Blackwell   Publishing, 2006), p. 183.

[14] Maulana Maududi, *Khilafat wa Mulukiyat* (Caliphate and Monarchy) (Delhi: Markazi Maktaba Islami Publishers,   2013), p. 51.

'Theo-democracy', that is to say a divine democratic government, because under it the Muslims have been given a limited popular sovereignty under the suzerainty of God. The executive under this system of government is constituted by the general will of the Muslims who have also the right to depose it. All administrative matters and all questions about which no explicit injunction is to be found in the *Sharī'ah* are settled by the consensus of opinion among the Muslims. In this sense, Islamic polity is a democracy. It is a theocracy in the sense that where an explicit command of God or His Prophet (pbuh) already exists, no Muslim leader or legislature, or any religious scholar can form an independent judgement.[15] Maududi deduced the Islamic concept of government from the several verses of the Quran in which the word *Khalīfah* or the terms related to it are mentioned. These verses of the *Qurān* are:

> *"Behold, thy Lord said to the angels; I will create a vicegerent on earth..."*[16]
> *"O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice)."*[17]

> *"Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: ʹThey will worship Me (alone) and not associate aught with Me. ʹIf any do reject Faith after this, they are rebellious and wicked."*[18]

> *"Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice..."*[19]

From the above verses of the *Quran* it is quite evident that there are two types of vicegerencies: one is Popular Vicegerency (*Umumi Khilāfah*) and the other is Individual Vicegerent (*Khalīfah*). It becomes popular when Allah promises those persons with *Khilāfah* who are doing good deeds as *Quran* says in the above mentioned verse (*Surah Nūr* v. 55). It means that each and every Muslim is the holder of the title of *Khalīfah* (Caliph). It becomes

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[15] Maulana Maududi, *Islamic Law and Constitution*, op. cit., pp. 139-140. See also Maulana Maududi, *Islami   Riyasat* (Urdu) Ed. and Compiled by Khursheed Ahmad (New Delhi: Farid Book Depot, 2004), pp. 129-130. And   Roy Jackson, *Maulana Maududi and Political Islam Authority and the Islamic State* (Milton Park: Routledge,   2011), p. 131.

[16] Al Quran, *Baqara*, V 30. The translation used in the Quranic verses are taken from Abdullah Yusuf Ali, *The   Meaning of the Glorious Qurān: Text, Translation and Commentary*. Accessed at http://www.IslamicBulletin.org

[17] Al Quran, *S'ad*, V 26.

[18] Al Quran, *Nūr*, V 55.

[19] Al Quran, *Nisāʾ*, V 58.

individual when the believers took an oath of allegiance (*Bayʿah*) in favour of the most pious and competent person in order to run the affairs of the state and religion and to remove chaos and confusion in the society. He is accountable to Allah as well as to those who delegate their authority to him.[20] The proper institution of *Khilāfah* (caliphate) came into existence after the demise of the Prophet (peace be upon him) Maulana Maududi discusses the term *Khilāfah* (caliphate) and deduces the three meanings from it:

(a) To bear the authority delegated by Allah. The whole human race is Allah's *Khalīfah* (successor/vicegerent) on the earth in this sense. (b) To acknowledge Allah as the Supreme Sovereign and to use His delegated powers and authority in accordance with His law. In this sense only a pious and righteous believer can be a *Khalīfah* (Caliph), because he alone can discharge the responsibilities of *Khilāfah* (caliphate) truly. On the other hand, a disbeliever and sinner cannot be *Khalīfah*, he is rather a rebel against Allah, because he abuses the power and authority delegated by Allah in disobedience to Him in the land bestowed by Him. (c) The succession of one ruling nation in the land after the fall of another nation. The meaning (a) and (b) imply vicegerency while (c) implies successor ship.[21]

Maulana Maududi is of the opinion that the best and most influential form of government is *Khilāfah* which is in accordance with the ideals of Islam. Maulana Maududi clearly differentiates between Western democracy and *Khilāfah*. The philosophical foundation of Western democracy is the sovereignty of the people. In it, this type of absolute powers of legislation—of the determination of values and of the norms of behaviour, rests in the hands of the people. Law-making is their prerogative and legislation must correspond to the mood and temper of their opinion. If a particular piece of legislation is desired by the masses, however ill-conceived, it may be from religious and moral view point, steps have to be taken to place it on the statute book; if the people dislike any law and demand its abrogation, howsoever just and rightful, it might be, and it has to be expunged forthwith. This is not the case in Islam. On this count Islam has no trace of Western democracy. Islam, as already explained, altogether repudiates the philosophy of popular sovereignty and rears its polity on the foundation of the Sovereignty of God and the Vicegerency (*Khilāfah*) of man.[22] In addition to it, there are several characteristics which make *Khilāfah* the ideal system of government in Islam as compared to the Western system of government (Democracy). The chief characteristics are as:

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[20] Maulana Maududi, *Islami Riyasat*, ed. and Compiled Khursheed Ahmad (New Delhi: Farid Book Depot, 2004   pp. 502-503.

[21] Maulana Maududi, *Tafhim al Qurān* (The Meaning of the Quran) Trans. Ch. Muhammad Akbar (Lahore: Islamic   Publications, n.d), p. 396.

[22] Maulana Maududi, *Islamic Law and Constitution*, op. cit., p. 139.

3.1 Universal: It is generally believed that Islam is a universal and divine religion. The beginning of the human being takes place according to the divine norms that means he is a Muslim by birth. Allah is believed to be the Creator and Cherisher of the whole universe and His commandments have a universal application. For the guidance of the human being, He sent a large number of Prophets from time to time. The *Sharī'ah* which is bestowed to the Prophet (peace be upon him) has universal application. *Khilāfah* which was properly established just after the demise of the Prophet (peace be upon him) too had universal application in the Muslim community (*Ummah*). According to Maulana Maududi, *Khilāfah* is quite different from the modern concept of nation states, which have a national application. A state of this sort cannot evidently restrict the scope of its activities. Its approach is universal and all embracing. Its sphere of activity is coextensive with the whole of human life. It seeks to mould every aspect of life and activity in consonance with its moral norms and programme of social reform.[23] He further asserted that Islamic state comprises within its sphere all departments of life, but this all-inclusiveness and universality are based upon the universality of Divine Law which an Islamic ruler has to observe and enforce.[24]

3.2 Ideological: *Khilāfah* is an ideological in nature, because it is based on the beliefs and commands prescribed by Islam. The boundaries of the *Khilāfah* are marked by the ink of the ideology of Islam. According to Maududi, It is clear from a careful consideration of the *Qurān* and *Sunnah* [traditions of the Prophet Muhammad (pbuh)] that the state in Islam is based on an ideology and its objective is to establish that ideology. State is an instrument of reform and must act likewise. It is a dictate of this very nature of the Islamic state that such a state should be run only by those who believe in the ideology on which it is based and in the divine law which it is assigned to administer. The administrators of the Islamic State must be those whose whole life is devoted to the observance and enforcement of this law, who not only agree with its reformatory programme and fully believe in it, but thoroughly comprehend its spirit and are acquainted with its details.[25]

Maulana Maududi resembles *Khilāfah* or Islamic State with that of the communist State because of the part played by an ideology in the making of the state. The Islamic State is based on a particular ideology and it is the community which believes in the Islamic ideology that pilots it. But the treatment meted out by the Communist states to persons holding creeds and ideologies other than its own bears no comparison with the attitude of the

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[23] Ibid., p. 146.
[24] Ibid., p. 151.
[25] Ibid., pp. 146-147.

Islamic State, unlike the Communist state, Islam does not impose its social principles on others by force, nor does it confiscate their properties or unleash a reign of terror by mass executions of the people.[26]

3.3 Popular Vicegerency: Maududi deduced the terms *'Ijtimaʿī Khilāfah'*(Collective Caliphate)[27] and *'Umumi Khilafah'*(Individual Caliphate)[28] from the below mentioned verse of the Quran. According to Maududi, Popular Vicegerency means each and every individual who accepts the ideology of Islam is *Khalīfah*. As Allah says in the *Qurān*:

> *"Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: They will worship Me (alone) and not associate aught with Me. If any do reject Faith after this, they are rebellious and wicked."*[29]

In the Western form of governments, like democracy, there is the concept of popular sovereignty (*Ijtimaʿī Hakmiyah*) which is totally in contrary to the basic principle of the *Khilāfah*— which believes in the Sovereignty of Almighty Allah and vicegerency of man.[30] This characteristic of *Khilāfah* protects it from the dictatorial rule. The form of government envisaged by the *Qurān* is not a pure democracy or theocracy or constitutional theocracy or constitutional monarchy but a constitutional republic, with the *Qurān* being the basis of the constitution. There is no room for theocracy in an Islamic Republic; theocracy is considered as a form of government in which the ruler is considered to obtain guidance directly from God.[31] According to Maududi, Islam uses the term 'vicegerency' (*Khilāfah*) instead of sovereignty. Since, according to Islam, sovereignty belongs to Allah alone, anyone who holds power and rules in accordance with the laws of Allah would undoubtedly be the vicegerent of the Supreme Ruler and will not be authorised to exercise any powers other than those delegated to him. Maududi further asserted that a society in which everyone is a caliph of God and an equal participant in this caliphate, cannot tolerate any class divisions based on distinctions of birth and social position.[32]

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[26] Ibid., p. 145.

[27] Maulana Maududi, *Khilafat wa Mulukiyat*, op. cit., p. 31.

[28] Maulana Maududi, *Islamic Law and Constitution*, op. cit., p. 140.

[29] Al Quran, *Nūr*, V 55.

[30] Maulana Maududi, *Islami Riyasat*, op. cit., p. 371.

[31] Tanveer Hussain, *Principles of the Islamic Political System*, (n.p. 2013), p. 10. Available online at http://   www.quranicteachings.org

[32] Maulana Maududi, *Political Theory of Islam* (Islamabad: Daʿwah Academy International Islamic University,   1996), p. 28-29.

3.4 *Khilāfah* (caliphate) as Delegated Power: Maududi, sometimes used the word 'Trust' (*Amānah*) also for *Khilāfah*. According to him, the human being is the ruler (*Farmān rawā*) of earth, but his ruler ship (*Farmān rawa'ī*) is not absolute but delegated (*Tafwīdhī*) in nature.[33] He further asserts, whatever the powers possessed by the human being on earth are because of the Will and Grant of Allah. Man is being left by Allah on the state, that His bestowed powers (to the human beings) must be utilized in accordance with His authority. So the human being is not sovereign but the vicegerent of Real Sovereign (Allah).[34] In the Islamic polity, the term 'Vicegerency' has been adopted because the authority that vests in the society and the state is delegated by Allah and can be wielded only within the limits prescribed by Him.[35]

3.5 Democratic: In the Western terminology democracy means where the people are sovereign in the law making process. Again, it is the common notion about democracy that it is the government by the people, of the people and for the people. What is the basic difference between an ordinary (Secular) Republic and an Islamic Republic? A short answer to this question is that in any Republic, the majority cannot do any legislation against a constitution that is framed by their founding fathers based on the collective human wisdom. In an Islamic Republic, the majority cannot do any legislation against the *Qurān* revealed by the Almighty Allah or against a constitution derived from the *Qurān*. In a democracy, the majority can do any legislation whatsoever without any restrictions. In other words, in Secular Republic the power of the majority is binded by a man-made constitution derived from the collective human wisdom of its founding fathers; in an Islamic Republic, the power of the majority even is limited by the Word of Allah (The *Qurān*), or limited by a constitution derived from the *Qurān* (The Divine Book); and in a democracy the power of the majority is not limited by anything.[36] The Islamic concept of government is quite contrary to this common notion. Islamic form of government, that is *Khilāfah*, is too democratic in nature but within some limitations. Maulana Maududi discusses this aspect in a clear way as:

By the word "Vicegerency" your mind should not turn towards the Divine Right of Kings, or to Papal authority. According to the *Qurān*, the vicegerency of God is not the birth right of any individual or clan or class of people; it is the collective right of all those who accept and admit God's Absolute Sovereignty over themselves and adopt the Divine Code, conveyed through the Prophet Muhammad (pbuh), as the law above all laws and regulations.[37] *Qurān* says:

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[33] Maulana Maududi, *Islami Riyasat*, op. cit., p. 203 and p. 140.
[34] Maulana Maududi, *Khilafat wa Mulukiyat,* op. cit., p. 29.
[35] Maulana Maududi, *Islamic Law and Constitution*. op. cit., p. 258.
[36] Tanveer Hussain, *Principles of the Islamic Political System*, op. cit., p. 7.
[37] Maulana Maududi, *Islamic Law and Constitution*, op. cit., p. 219.

"Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: ̓They will worship Me (alone) and not associate aught with Me. ̓If any do reject Faith after this, they are rebellious and wicked."[38]

According to Maulana Maududi, this concept of life makes the Islamic *Khilāfah* a democracy, which in essence and fundamentals is the antithesis of the Theocratic, the Monarchical and the Papal form of government, as also of the present-day Western Secular Democracy. According to the modern Western concepts, democracy is that philosophy of political organization in which it is presumed that the people possess absolute sovereignty. On the other hand, what we Muslims call democracy is a system wherein the people enjoy only the right of *Khilāfah* or vicegerency of God, Who alone is the Real Sovereign. In Western secular democracy, the government is established or changed by the exercise of the will of the common voters. The democracy in Islamic perspective also envisages the same; but the difference lies in the fact that whereas in the Western system of democracy, state enjoys the right of absolute authority, in Islamic democracy the *Khilāfah* (Vicegerency) is bound to keep within the limits prescribed by the Divine Code.[39]

4. CONCLUSION

Maulana Maududi, after analysing this concept 'democracy is the best form of government for Muslim majority states' which was propounded by Muslim as well as non-Muslim scholars, rejected it on the basis that, it could not provide the possibility of any kind of safeguard in a democratic constitution that can truly protect the minorities. According to Maududi, democracy is a kind of government where majority rules regardless of the concern that whether its views are right or wrong. He further asserted that democracy is the form of government where people assume more power which transgresses the limits prescribed by Allah. Moreover, Maududi is of the opinion that democracy overemphasises the Sovereignty of Almighty. He further said that it becomes a tyranny by majority. This kind of polity represents a great threat to the culture, identity and religion of the minorities as well as majorities. Thus, according to him, *Khilāfah* is the most compatible and perfect form of Islamic government for Muslim majority states, which could safeguard each and every individual whether in minority or majority and which is in consonance with the Islamic ideals. Moreover, he said that democracy remains secure

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[38] Al Quran, *Nūr*, V 55
[39] Maulana Maududi, *Islamic Law and Constitution*, op. cit., pp. 218-219.

when it is incorporated in *Khilāfah* (caliphate). He further asserted that democratic nature of *Khilāfah* in Islam prevents the human beings from destruction. So Maulana Maududi's analysis of the two key political terms i.e. democracy and *Khilāfah* (caliphate) in Muslim political thought came to the conclusion that democracy is incorporated in Islamic form of government (*Khilāfah*) in a limited way.

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