

Genesial Conflict and Factionalization: Jama‘at-i-Islami Pakistan 1941-1957

Muhammad Shafique

Professor,
Department of History and Civilization Studies,
Bahauddin Zakariya university, Multan

Hamida Fatima

Associate Professor,
Government College for Women, Khanewal
PhD Research Scholar,
Department of History and Civilization Studies,
Bahauddin Zakariya university, Multan

Abstract

The Islamic ideology was the basic force for the founding of Jama‘at-i-Islami because the leaders who formed the Jama‘at wanted to establish an Islamic society in India which would be based on the universal ideology of Islam. Jama‘at-i-Islami was a pure religious organization and wanted to form a pure Islamic society. Its main objective was not to establish a separate Islamic state. That is why the functionaries of the Jama‘at did not like the stance of Quaid-e-Azam and Muslim League for the establishment of Pakistan at all, but after the establishment of Pakistan, the Jama‘at stepped into the field of politics to identify Pakistan as an Islamic country. The party began to take an interest in political affairs for the formation of government, so that a pure Islamic society could be formed. The party's religious identity was based primarily on Maulana Maududi's religious approach who was the founder of Jama'at-i-Islami. From its emergence as Islamic party, the party had to face internal disturbances for various reasons. These disputes eventually led to a split in the party. The purpose of my research paper is to examine the nature of all the conflicts created in Jama‘at-i-Islami from its beginning to the resignation of Maulana Maududi that have led to the disintegration of the party. It will also be analyzed that to which extent Maulana Maududi played his role as Amir Jama‘at in the creation and elimination of conflicts. It is important to search and to analyze that to which extent these

intra party conflicts affected the stability and recognition of Jama'at-i-Islami as religio-political party

Keywords: Islamic Ideology, religio-political party, conflicts, faction formation

Introduction

Jama'at-i-Islami is a religio-political party which was formed with the basic aim to bring revolution in the society to make it righteous and pious society. Maulana Abul Ala'a Maududi, the founder of Jama'at-i-Islami, was the editor of the "Tarjman al Quran". He wanted to make Indian Muslim society a righteous society¹. He wrote many books on Islamic teachings and Islamic history in this regard and published various pamphlets and magazines. Maulana Maududi had planned to form a new party under the name of Jama'at-i-Islami after a careful review of other national and international Islamic organizations of his time, so plan of Maulana Maududi was initially consisted of two phases. The first stage of program of Maududi was to educate the people about Islamic teachings and the second phase was comprised of the strategy to implement Islamic teachings on the common people and society. At the time of formation of Jama'at-i-Islami, Maulana Maududi in his inaugural address described the clear difference between Tehreek-e-Islami (Jama'at-e-Islami) and other contemporary movements. According to Maulana Maududi, Tehreek Islami (Jama'at-i-Islami) would have no limit for its working sphere. According to him Jama'at-i-Islami would have to struggle to change the whole system of life of world². It would have to change different systems of world like ethics, politics, civilization and economy. Jama'at made its constitution to run the movement and amended it later on according to the requirement of that particular period.

The Jamaat-i-Islami formed its organizational structure in the style of other political parties. The head of Jama'at-i-Islami was called Amir. At the beginning of the formation of the Jama'at, the Amir was in charge of all affairs and for his assistance, a Majlis-e-Shura was formed, the members of which were selected by the Amir. Other important organizational posts created were i.e. Naib Amir, Qyyam, secretary Nashr-o-Asha'at. Different

departments of Jama'at were organized to run Jama'at-i-Islami properly. These all departments direct link with Amir Jama'at and were directly accountable before Amir Jama'at for their working. These departments were³

Shoba Ilmi-o-Taleemi.: This department was responsible to search about the different philosophical systems and was responsible to write books to present Islamic thought in modern scenario of scientific age. This department had also accepted responsibility to prepare such workers who could become front line player to bring revolution.

Shoba Nashr-o-Asha'at: This department was responsible to produce literature in the form of books, booklets, newspapers, and magazines and had responsibility to spread that material also.

Shoba Tanzeem-i-Jama'at: The main responsibility of this department was to work for the establishment of branches of Jama'at in different areas and then monitor the activities of these branches of Jama'at-i-Islami.

Shoba Maliat (Finance): This department had responsibility to collect and to maintain the funds which would be collected in the form of donations by wealthy members and sympathizers of Jama'at.

Shoba Dawat-o-Tabligh: This department was most important for the promotion of Jama'at's message and it was consisted of eight circles. 1) circle of colleges and modern educated people, 2) circle of Ulema and Arabic Institute, 3) circle of Sufia (a sect of Muslim devotees) and Mashaikh e Tariqat, 4) circle of political parties, 5) circle of citizen public, 6) circle of Rural people 7) circle of women, 8) circle of Non-Muslim. Each worker had to select circle of his own choice for the preaching of Jama'at's thought. If they had to face troublesome in this regard, they could be contact with Amir of local constituency or Amir Jama'at directly. Present day Jama'at-i-Islami has the basic organizational structure of initial days but have few minor amendments in organizational structure of past. These minor amendments in structure of Jama'at-i-Islami were done because

Jama'at-i-Islami had to face many intra-party conflicts which forced Jama'at to bring change in its structure and constitution occasionally. These conflicts disrupt the stability of Jama'at and lose its image as religious organization. To maintain its identity as religious and political party, Jama'at-i-Islami had to take different steps since its emergence as religious organization. The emerging conflicts among party members were of different nature. However these conflicts weakened the credibility and stability of Jama'at-i-Islami.

Initial Conflict

The first clash of ideas took place on the occasion of the election of the Amir of Jamaat-i-Islami in first meeting of unorganized party. At the time of inaugural ceremony, seventy five men gathered there to to join a new religious party which was going to do work for the reformation of Islamic society. Maulana Manzoor Ahmad Nomani, who was a well-recognized Deobandi scholar, became member of this Islamic Organization. After discussion, these all gathered persons including intellectuals, Ulema and religious leaders, agreed upon the constitution and criteria of membership of party at its the inaugural meeting but there was no consensus on the election of Amir because there was no sufficient set procedure to select or elect the guiding leader of Jama'at at that time. The people were divided into three separate groups who had their own suggestions to elect the Amir of Jama'at. Then a committee was constructed after consensus to solve this conflict. The conflict was resolved through the decision of committee⁴.

Objections on "Maulana Maududi's non-sharia Physical appearance"

Next conflict arose on the base of appearance of Maulana Maududi. Maulana⁵. Manzoor Nomani was the first member who criticized the behavior and apparent character of Maulana Maududi. According to him the beard is very important sacred symbol of pious and virtuous Muslims because it is a prophetic tradition (Sunnat-e-Nabwi), while Maulana Maududi, the leader of the Jamaat-i-Islami, which was going to become a religious reform movement, had small beard. Muslim's beard is always

taken as a notion of piety and sign of true Muslim, Nomani mentioned that Maududi's beard was not of the right length. Manzoor Nomani was focused on this issue before the formation of Jama'at but he did not find any person better than Maududi to lead the movement. He thought that irrespective of the physical appearance, Maududi was best choice to establish Islamic Jama'at for the revival of Islam in the new age. However he was much anxious about the physical appearance of Maududi and criticized it. He was so anxious about Maududi's beard that he discussed this matter with other members of Jama'at like Jafar Phulwari, Mistri Siddique. Even he discussed this matter with Amin Ahsan Islahi who was new comer in organization at that time. But according to Abdul Ghaffar Hasan, Islahi did not take Maududi's beard as much serious matter. Maulana Amin Ahsan said that he was not fanatical enough to jeopardize the future of Islam over the length of Maududi's beard.

Objection on the living style of Amir

After the formation of the party, the party headquarters was declared as Pathankot. The office bearers of the Jama'at lived here so that the work of the organization could be carried out in a better organized manner. A common residence was made for all the office bearers of the Jama'at, while a separate residence was made for the Amir of the Jamaat, where the Amir could stay with his family. Maulana Manzoor Nomani was the editor of magazine "Al-Furqan" and was working with Maulana Maududi in the establishment and stability of Jamaat-e-Islami. He sold his house in Bareilly and shifted in Pathankot, so that he could work for the stability of the party as much as possible. But he disturbed due to lack of separate accommodation arrangements in Pathankot. He questioned that in the time of the Rightly Guided Caliphate, the way of life of the Caliph was like that of the common people, while the Jamaat claimed that it would work for the revival of Islam and there was deliberately established an apparent discrimination between living style of Amir jma'at and other functionaries of Jma'at-i-Islami. Maulana Manzoor Ahmad Nomani and other members thought that these members and Maulana Nomani had forced to live Spartan lives while Maududi was given a servant and other amenities which were not available

to others⁶. According to Maulana Nomani, there was a great difference between Maulana Maududi's claim to enforce Islam on society according to Islamic teachings and his own life style as Amir Jama'at. It was a clear contradiction in words and deeds.

Objection regarding “Pardah” affair

Maulana Nomani had access to religious knowledge, so he tried to bring every non-Shariah matter of Darul Islam Pathankot under the purview of Shariah. That is why Maulana Maududi appointed Maulana Nomani as the ombudsman of Darul Islam so that interrogation of all non-Shariah matters could be possible. Maulana Maududi had written a book on Islamic injunctions regarding the veil, but the first case that came to the notice of Maulana Nomani (ombudsman) was the matter of the violation of the veil in Maulana Maududi's house. Maulana Maududi appointed cook in his residence to cook food⁷. Maulana Nomani requested to Maulana Maududi to notice the problem as Maududi had discussed the Islamic conditions for Sharai Parda in his book PARDA. Being Amir Jama'at, it was his responsibility to stop such practice which was total contradiction of Islamic teaching and was against the level of piety required for the qualification of Amir. But this discussion did not bring fruitful results. Maulana Nomani felt that it was a basic need to obey the Islamic teachings before joining Jama'at and this attitude of Amir Jama'at was not according to basic conditions to get the membership of Jama'at. It was total deviation from the Islamic teachings also. This attitude of Maududi depressed Manzoor Nomani and increased his disappointment from Maududi. He confused at this situation that what he should do. Should he left Jama'at or not. He discussed this matter with other members of Jama'at-i-Islami. They all were already confused at this situation and could not have any ability to handle the matter. Maulana Nomani decided to go back his home for further consideration to leave Jama'at.

Conflict on Royalties of Books

In Pathankot, conflicts between Maulana Manzoor and Maududi were aggravated on the issue of special privileges given to Maududi. He challenged the authority of Maududi regarding

control on the royalties of the Tarjuman and his book Risalah-i-Diniyat (Treatise on religion, 1932)⁸. Maulana Manzoor Nomani demanded that the royalties of publications should be given to Jama'at for the benefits of members of Jama'at. While Maududi thought that he had rights over these royalties, he responded that both the journal 'Tarjuman' and book 'Risalah-i-Diniyat' had been his personal undertakings long before the formation of Jama'at. The party members argued that Maududi had no propriety rights over his scholarship. This issue raised a question on the authority and person of the Amir which was not addressed before the creation of situation.

Conflict regarding Obedience of Amir

When Jama'at was organized and its Amir was elected, then the powers of Amir were not clearly identified. Only the basic characteristics for the membership of Jama'at were mentioned. The qualities of Amir were determined through constitution of Jama'at. The powers of Amir were not mention clearly in constitution of Jama'at-i-Islami. These powers were limitless extending in each department of Jama'at from higher to lower level. Amir was last authority to resolve the issues by handling and deciding all matters of Jama'a. He was manager, administrator, and judge. In case of Pir and Mureed system, mureed shows full obedience for his Pir and Jama'at had no concept of Pir and Mureed. All individuals were of equal status in case of Jama'at-i-Islami but Maulana Maududi as Amir, started to perform his duties as a spiritual as well as political leader of an ideological Jama'at and demanded complete obedience from the members of Jama'at. He did not get complete obedience from his party members especially from those who saw themselves equal or superior to Maududi in different aspects especially in religious knowledge. Maulana Maududi was taken by them as manager only to run the organization. There was no apparent clash on this matter but Maulana Maududi during his speeches on many occasions showed his feelings regarding full obedience of Amir to run the Jama'at in proper way. After exclusion of Maulana Manzoor Nomani who was taken equal to Maududi, Maulana Islahi was taken as second to Maulana Maududi. In the absence of Maududi he presided the meeting of

Majlis-i-Shura many times. He was well known scholar and was sympathizer of Maulana Maududi and Jama'at-i-Islami.

Conflict regarding Powers of Amir

In the second phase of Jama'at-i-Islami (1947-1957), the power of Amir was also a disputed issue which could not express on open forum. Maulana Maududi and Amin Ahsan Islahi, both personalities were well-wisher of each other but after the Machhi Goth incident, transfer of opinion through letters between both leaders of Jama'at-i-Islami showed the intensity of issue of power of Amir. Maulana Maududi and Maulana Islahi had different thought about the power of Amir. Maulana Maududi throughout the period i.e. 1941-1957, wanted to have limitless powers of Amir. According to him powers of Amir should be more than Majlis-i-Shura and Majlis-i-Shura should have status only to advise Amir. It would be the authority of the Amir that he might be accepted or reject the advice of Majlis-i-Shura. On the other hand, according to Maulana Islahi, in discipline of Islamic party, Amir should abide by the decisions of Majlis-i-Shura. This issue was resolved to some extent in this manner that when there was any conflict between Amir and Majlis-i-Shura, then dispute would be resolve through voting of common members of Jama'at. If they would support Amir, then Shura would be dismissed and new Shura would be formed. On other hand if the members cast their votes in favor of decision of Majlis-i-Shura, then Amir would be dismissed and new Amir would be elected⁹.

Internal problems of Jama'at regarding Discipline and Ethics of Jama'at during 1942-1947

During early years, Jama'at stressed on the dissemination of its message in all school of thoughts of Muslims throughout Indian subcontinent. Some people understood the ideas of new born religious party and they wished to serve their religion on the platform of Jama'at-i-Islami. According to Maulana Maududi, Jama'at's expansion started slowly but its membership reached at seven hundred within year. However Jama'at's message was reached to one lac people after only two years. Jama'at had to face different internal problems during this period. One of the

main problems was the less understanding of message of Jama'at. In beginning, there was no clear difference among different cults. As time passed, people noted difference between their past maslak and Jama'at's maslak. So when they became able to recognize these differences, then they violated the Jama'at's discipline¹⁰. They forgot the aim and objective of the Jama'at and in the end left Jama'at.

Detachment of members due to different reasons

During 1941-43, Jama'at propagated its message through "Tarjuman" and "Alfurqan". Its message reached throughout the whole India except beyond areas. Its membership reached to more than seven hundred men. During 1943-47, Jama'at had been faced internal problems due to its expansion. These problems were usually created due to discipline, ethics and ideological problems. This period was very alarming to Jama'at's survival. The Jama'at was going to eliminate during this period because Mian Tufail, the Secretary General of Jama'at-i-Islami reported that during 1944, more than three hundred men were expelled from the Jama'at. (Syed Vali Reza Nasr,). This strength was more than fifty percent of the actual membership of Jama'at. It was another fact that persons who joined Jama'at were belonged to different masaliks. Whenever they considered and understood that the aims and objectives of Jama'at were contradictory from their ideology, they left Jama't. At that time Jama'at set down new criteria for its memberships. At first stage, those persons who were interested to join Jama't would work as sympathizer of Jam'at. It would be the authority of Amir to permit them to join or allow them to leave the party. Mian Tufail, the Secretary General of Jama'at, presented his report in annual convention of Jama'at which was held on April 1947 in Tonk. He reported that during 1946-1947, eighty five members left Jama'at due to different reasons. Forty four persons were belonged to Anjuman Asha'at-ul-Quran-wa-alsunnah Bahawalpur. This Jama'at was attached with Jama'at-e-Islami on non-formal way. When Jama'at-i-Islami expressed its desire to join completely, the members of Jama'at Asha'at-ul-Quran detached from Jama'at-i-Islami . Thirty one persons were detached because they were not taking interest in Jama'at'

activities. Two members were expelled because they disobeyed the policy of Jama'at by taking part in the election. Among eighty five members who left Jama'at, one member was that who had difference of opinion with the ideology of Jama'at. During 1949, 101 members of Jama'at were detached from Jama'at due to different reasons. Among them, 39 members were separated from Jama'at on their request. They were of least abilities and low discipline fixed for Jama'at's membership. Forty five members were detached due to low moral qualities on their own request. Six members disconnected their affiliation with Jama'at due to difference of opinion regarding policy and maslik of Jama'at . During meeting of Majlis-i-Shura held on 29-30 August 1953, resignation case of Maulana Sadr ud din Rafai was discussed. Maulana Rafai was arrested by government. He wrote a letter to home secretary that he was not member of Jama'at since March 26, 1953. Majlis-i-Shura expelled him from Jama'at .Safdar Hasan Siddique Nazim, presented his report before Majli-i-Shura in a meeting held in November-December 1956. In his report, he informed that membership of Jama'at exceeded to 1200. During June 21, 1955 to November 30, 1956, fifty seven members left Jama'at due to different reasons and eight members were expelled from Jama'at.

Internal conflicts in Jama'at-i-Islami during 1950s

Due to involvement in politics, the administration of Jama'at-i-Islami lost its grip on the organizational matters which created conflicts among members of Jama'at regarding different issues i.e. ethical, financial, social and political issues etc.

Financial Issues like Blunders in Accounts of Jama'at-i-Islami Lahore Branch

Finanancial conflicts were arisen in Jama'at-i-Islami Lahore branch due to the blunders in accounts Malik Saeed Ahmad was appointed Amir Lahore Jama'at-i-Islami. He submitted accounts report before Majlis-i-Shura of Jama'at-i-Islami. There were mistakes in accounts. It was decided that General Secretary (Qayyam) Jama'at Safdar Hasan Siddique was responsible of these faults and he was accountable to pay back the money after audit report if there was some lack of money in accounts¹¹.

Conflicts among Members of Jama'at-i-Islami in Different Areas

After the establishment of Jama'at, different issues created conflicts among members of Jama'at. The nature of these conflicts was different in different cases. When Jama'at participated in the election activities in Punjab and Bahawalpur, its members showed typical political attitude rather than religious. In meeting of Majlis-i-Shura which was held on October 09-12, it was decided and directed to Amir Jama'at of respective constituencies of Jama'at to resolve the problem. It was warned also that if these problems could not resolve within six months, then central secretariat should be informed because it would be the responsibility of the center to resolve the conflict¹².

Issue of Accounts of Newspaper "Tasneem"

This issue was created between two highly ranked members of Jama'at¹³. First was Malik Saeed who was an enthusiastic member of Jama'at. He performed his duty in Jama'at as Amir of Rawalpindi constituency of Jama'at-i-Islami. He was elected member of Majli-i-Shura from Rawalpindi in November 1950 (rudad part six p.145). He had been given many times responsibilities to conduct intra party election for Amir Jama'at. When new set up of Jama'at was established in Punjab in 1953, he was elected as Amir Jama'at-i-Islami, Punjab province. He was elected for many committees for different affairs. He objected on the accounts of newspaper "Tasneem". In 1956, a meeting of Majlis-i-Shura was conducted on January 3-9, in which a this objection was put up in front of Majlis-i-Shura. In this meeting, Malik Saeed objected on the accounts of "Tasneem" during period of Malik Nasrullah which was extending from April to August 1954. He blamed Malik Nasrullah for ethical misconduct and financial embezzlement. He also resigned from Jama'at but Majli-i-Shura did not accept his resignation. On other hand, Malik Nasrullah Khan Aziz was also a senior member of Jama'at, felt insult at that occasion. He was the owner of newspaper "Tasnem".He started to publish it after getting declaration in August 1948 but soon Punjab

government banned it. After lifting of ban, Jama'at purchased this newspaper with all its dues and liabilities and published it under its ownership. Punjab government again banned its publication. After removal of ban, Majlis-i-Shura of Jama'at decided that Jama'at would not publish that newspaper. Malik Nasrullah then started its publication in 1952. There was no clear decision about the ownership of newspaper. Jama'at-i-Islami was remained responsible for all the liabilities of newspaper Tasneem. Malik Nasrullah Khan Aziz published this newspaper till March 18, 1953. Martial Law authorities and then Punjab government banned its publication. After completion of its ban period, Malik Zafarullah Khan who was son of Malik Nasrullah Aziz, again started to publish it after ten months ban in April 1954. He had no money to publish it. Malik Nasrullah was in prison. Malik Zafarullah had no experience of such publication work but he tried to publish it so that Jama'at's activities could be shown to public and got loss due to paper quota shortage. Jama'at considered it a sacrifice for the cause of Jama'at and gave five thousand to Malik Nasrullah to overcome the loss. In August 1954, Malik Nasrullah demanded permission to publish newspaper in the form of midweekly (seh roza) or daily newspaper with four pages. Amir Jama'at suggested to handover this newspaper to Adara Ma'araf-e-Islami Karachi. Amir Jama'at informed Majlis-i-Shura that Jama'at had taken the liability of arrears of newspaper which were fourteen thousand rupees for year 1954 and three thousand five hundred rupees for years before 1954. When Maulana Maududi was released from prison, general meeting of Jama'at-i-Islami was held in Karachi. Different issues including issue of newspaper "Tasneem" were discussed. In meeting of Majlis-i-Shura held on 14-18 November 1955, Maulana Maududi was disturbed at this situation. Majlis-i-Shura formed a committee to resolve all conflicts which were arisen among members of Jama'at including Malik Saeed's allegation against other high ranked member, Malik Nasrullah. This committee was comprised of eight members including Malik Saeed. Due to the objection on membership of Malik Saeed, this committee did not work properly. Objection of Malik Saeed for the financial fraud was not removed. He demanded to form a committee to investigate the blames. Malik's allegation raised the question on the respect of Jama'at's organizational

structure. Maududi was disturbed at this situation. Maududi announced the formation of investigation Committee to analyse and solve the problem. Committee was consisted of two members, 1) Chaudhary Ali Ahmad Khan and 2) Sheikh Faqir Husain. After death of Ali Ahmad Khan, Syed Siddiq ul Hasan was appointed member investigation committee. Committee after investigation submitted its findings in meeting of Majlis-i-Shura held on November 25, to December 09, 1956. Majlis-i-Shura heard all the findings. Malik Nasrullah presented his own point of view regarding the publication of newspaper "Tasneem". Majlis-i-Shura considered all the facts and findings of committee and Malik Nasrullah' point of view and decided that all charges on Malik Nasrullah were not proved. Malik Nasrullah was an honest person. It was very sad that high ranked leaders leveled charges on their fellows. This practice should be discouraged and such kind of blames should be interrogated. After this decision of Majli-i-Shura of Jama'at, Malik Saeed called a press conference and presented his resignation from the basic membership of Jama'at(rudad Majlis p.208). The resignation of Malik Saeed was an expression of high ranked leader about the justice of party because this decision of Majlis-i-Shura was indirectly also a blame on the character of Malik Saeed to save the fame of malik Nasrullah.

Conflicts regarding Constitutional Objections of Ch. Ghulam Muhammad

There was held a special meeting of Majlis-i-Shura of Jama'at on 15-18 March 1956 in Central Secretariat under the amarat of Maududi. Some objections were presented by Chaudhary Ghulam Muhammad before Majlis-e-Shura¹⁴ like the persons, who were not the members of Majli-i-Shura of Jams'at, were not eligible to attend the meetings according to the article 30 of constitution of Jama'at. The attendance of non Shura members in the meetings of Majlis-i-Shura could not be made a practice, Non Shura member were not eligible to preside the meeting of Majlis-i-Shura. It was contrary to constitution of Jama'at. Clarifications regarding objections were given that Amir Jama'at temporarily appointed officiating Amir in his absence when he was on the visit of East Pakistan. One objection put before Majli-

i-Shura was about the membership of Fazal-e-Haq who was belonging from Azad Kashmir. This objection was based on fake information.

Conflicts regarding the Policy and Strategy of Jama'at

Jama'at-i-Islami had set its policy at the time of its establishment in 1941 that Jama'at would bring revolution in the society to make it a pious and righteous society through invitation and preaching of message of Islam but brought changes in its policy and strategy after establishment of Pakistan by involving in political affairs like other pure political parties. The changed political scenario of Pakistan after the death of Prime Minister Liaqat Ali Khan and unconstitutional decisions regarding nomination of Malik Ghulam Muhammad as new Governor General and Khawaja Nazim ud din as new Prime Minister provided opportunity to Jama'at-i-Islami to involve completely in politics as a political party. Maulana Maududi announced the changed Policy and strategy of Jama'at¹⁵ that Jama'at would bring revolution in society through controlling the educational system after getting government. In this way Jama'at shifted its religious status into political status. The change in policy and strategy of Jama'at brought discontentment among sympathizers, workers and members. Members of Majli-i-Shura started to discuss the policy and strategy of Jama'at.

On the issue of changed policy and strategy of Jama'at, shura members were divided in two groups. One group was consisted of Hakim Abdur Rahim Ashraf, Shaikh Sultan Ahmad and Abdul Ghaffar Hasan. According to this group Jama'at-e-Islami had adopted the wrong direction by entering in electoral politics. The change in the procedure of working of party in 1947 was wrong while according to the other group, the party was moving in the right direction, so the party should stick to the same procedure. This group was consisted of Naeem Siddiqui and Azam Khan etc. After a long discussion¹⁶ a resolution was passed by members of Majlis-e Shura that Jama'at was not deviate from its basic policy. It was expressed that although the way Jama'at was adopted might be right or wrong, yet Jama'at's strategy which it adopted in 1951, was accurate and it would be

maintained. In this resolution, it was suggested to Jama'at that Jama'at should avoid adopting new policy to enter in the governmental system. Further Jama'at should not participate in any electoral activities in future. It was also decided that Quran and Sunnah would be the main sources to run the policy of Jama'at and after these sources, constitution of Jama'at and decisions issued by different constitutional institutes of Jama'at i.e. Amarat, Majlis-i-Shura and common convention of members of Jama'at would be valued for precedents. Literature of Jama'at would not be used as constitutional precedents. However it would be used as tool for propagation of message of Jama'at. Majlis-i-Shura after acceptance of above resolution, also directed that Jama'at would not participate in elections of any kind e.g. elections of Local Bodies, District Board, Municipal committees and Corporations. During this meeting of Majlis-i-Shura, a new committee was formed to investigate the real causes of matters. This committee was comprised of following persons, 1) Amir Jama'at Maulana Maududi. 2) Maulana Amin Ahsan Islahi 3) Chaudhari Ghulam Muhammad and 4) Naeem Siddique.

Lahore Secretariate of Jama'at-i-Islami

Lahore administration did not like the approval of that resolution. Lahore Secretariat was comprised of those workers which were appointed as employee. They were pay roll employee of Jama'at. It is important to note that these employees were those persons who worked as government servant before joining Jama'at. These persons were expelled from their jobs due to their sympathies with religio-political party Jama'at-i-Islami. In this way they were involved in political activities before entering Jama'at-i-Islami. These employees were in direct supervision of Amir Jama'at having strong grip on different affairs of Jama'at. They wanted to involve in national politics. On other hand basic members of Jama'at were religious minded people and wanted to establish a holy city. So these employees did not like to reject the new strategy of Jama'at which had opened a way to enter in the politics. These employees had no proper religious education and were not well trained. They were only political activists.

The political situation of country and anarchic situation of other political parties had given them hope of victory in election. Sayyid Asa'ad Gilani, Abdul Ghafoor Ahmad and Kausar Niazi who were leaders of the young political activists, encouraged Maulana Maududi to reject the resolution which was passed unanimously by Majlis-i-Shura. Maulana Maududi was also wanted to run Jama'at-i-Islami according to new policy of Jama'at. These members argued that implementation of Shura's decision would let down the authority of Amir. According to these members the silence of Maududi would also cause mutiny in future among members of Jama'at which inturn would encourage factionalism. So it was necessary to stop future threat of party dissolution. Day by day misunderstandings were increased between religious minded initial members of Jama'at and Maulana Maududi. After twelve days passing of resolution, a special meeting of Maududi and his political activist members was conducted on the issue of participation in election of Local Bodies and District Boards on December 22, 1956. After a comprehensive discussion, this Majlis-i-Mashawrat decided that that it was a common policy of Majlis-i-Shura of Jama'at-i-Islami to be isolate from the participation in election but this order should not be implemented in those areas where members of Jama'at might be won.

Responses of Maulana Maududi about Resolution

He did not show his response immediately on the approval of resolution. He issued a circular on December 23, 1956, after attending Majlis-i-Mashawrat on December 22, 1956. He ordered all those four members of Majlis-i-Shura who were members of jaiza committee to resign from the membership of Majlis-i-Shura¹⁷. These members were Maulana Abdul Rahim, Maulana Abdul Ghaffar Hasan, Muhammad Abdul Jabbar Ghazi and Sheikh Sultan Ahmad. (rudad p.219).

These four members contacted with Maulana Amin Ahsan Islahi for Justice. He wrote a letter to Maulana Maududi in support of these four members. His letter in favor of these members aggravated Maulana Maududi because Maududi accused them of creating factionalism among Jama'at. Maulana Maududi

resigned in anger from post of Amir of Jama'at-i-Islami on January 8, 1957. Shura members requested Maulana Maududi to withdraw the decision of resignation.

Maulana Maududi accepted their request and withdrew his resignation temporarily with a condition that Jama'at would conduct Kul Pakistan Ijtma Arkan (All Pakistan Members Convention) in February 1957 after one month.

Machhi Goth Incident 1957

Kul Pakistan ijtema Arkan Jama'at-i-Islami (All Pakistan Convention of members Jama'at-i-Islami) was conducted in Machhi Goth near Sadiqabad Punjab on February 15-16, 1957. Except Maulana Abdul Jabbar Ghazi, all Shura members attended the meeting. This meeting was presided by Acting Amir Chaudhary Ghulam Muhammad. Maulana Amin Ahsan Islahi attended the meeting on special invitation. Maulana Abdul Jabbar Ghazi had resigned from his membership of Majli-i-Shura. This convention provided opportunity only to Maulana Maududi to express his point of view. After this convention, all old members like, Maulana Amin Ahsan Islahi, Maulana Abdul Ghaffar Hasan, Maulana Abdur Rahim Ashraf, Maulana Iftekhhar Ahmad Balkhi, Shaikh Sultan Ahmad, Mian Fazal Ahmad, Chaudhari Abdul Hameed and Saeed Malik detached from Jama'at. These all persons were the main stream scholars of Jama'at along with all group second leadership separated. Dr Israr Ahmad was also a member of Jma'at who left Jama'at soon after this crisis. Dr Israr Ahmad also discussed that whenever any member of Jama'at mention the wrong doings of Jama'at's workers or anybody else, it was assumed that person was involved in the demanding of Amarat for himself and it was dangerous for the Amarat of Maulana Maududi. He got result from the scenario that there was no place for religious ideology. Ideology shift from religious to politics had changed the shape of Jama'at-i-Islami.

The conflict created in Machhi Goth in 1957 was so intensive that its report was not preserve to protect Jama'at from its hazardous effects in future. In the same way the report of that meeting was missing in Jama'at's record in which the founding

member of Jama'at Maulana Amin Ahsan Islahi resigned from Basic membership of Jama'at . This meeting was held in central office of Jama'at during December 24-30, 1957.

Consequences of Macchi Goth Incident

Jama'at completely changed its ideology from religious to political. Many amendments in the policy and procedures were taken place to save Jama'at from any other incident in future. Majlis-i-Shura was granted more authority along with its expansion. Majlis-i-Amla was constructed¹⁸. The members of Majlis-i-Amla were selected by Amir from the members of Majlis-i-Shura which was given new name as Council. Jama'at-i-Islami participated in politics openly according to its new strategy and constitution.

Election Contest for President Pakistan

During Ayub era, Jama'at-Islami formed an alliance with other political parties against Ayub Khan in Presidential election. Jama'at-i-Islami's stance to participate in the alliance was a great breakthrough in the politics of Jama'at because the participation of Jama'at was an open violation of its own constitution and thought. During past years, Jama'at did not like the politics of party system especially communist parties but the alliance (COP) had communist party of Maulana Bhashani.

The second important contradictory point was that Jama'at did not favor the involvement of women in politics during past years but in the presidential contest between Fatima Jinnah and Ayub Khan, Jama'at forgot its past stance about candidature of women. Maulana Maududi in his article published in Tarjuman ul Quran August 1952 suggested that woman should not be a member of legislative council¹⁹. Readers of Tarjuman-ul-Quran and some other people objected on this suggestion that why should a woman not be member of legislative council. Maulana Maududi responded the people by giving references from Quran and Hadees in his article which was published in Tarjuman-al-Quran in September 1952 that present legislative council was not only responsible to make legislations but it also had responsibility to act as administrator of country. Council had to

perform particular duties to run State matter. It had responsibility to form ministries to look after the national affairs. It was also responsible to maintain the law and order situation of country. It had control over the economy of country and was responsible to make national economic policies. Legislative councils had responsibility to handle Peace and war in both situations. Due to all these responsibilities, legislative council acts as in-charge over State. He further wrote in this article that they were not ready to accept the right of any Muslim over the open orders of Quran and Sunnah. Rational reasoning had no value than Quran and Sunnah. Maulana Maududi by giving the reference of Quran and Sunnah stopped any advancement of any person in favor of involvement of women in politics. But in 1965, Maulana Maududu changed his strategy and accepted Fatima Jinnah's candidacy for presidential election. It was a great change in the politics of Jama'at-i-Islami and Maulana Maududi who was great opponent of creation of Pakistan and its creator Muhammad Ali Jinnah. Maulana Maududi opposed the politics of Quaid-e-Azam who believed on the two nation theory firmly. Earlier that Maulana Maududi did not like Fatima Jinnah and said about her during past days that she was not proper Muslim. His party representative forced Miss Fatima Jinnah to become the Combined Opposition candidates for the Presidential Election. Majlis-i-Shura requested to public that they struggle for the success of Fatima Jinnah as President of Pakistan. Maulana Maududi was in prison during those days. However Jama'at-i-Islami, under the guidance of Maududi, joined hand with other opposition parties to support Fatima Jinnah. Maududi's decision in favor of Fatima Jinnah was highly contradictory to his past thought regarding women's status in politics.

Resignation of Maulana Kausar Niazi

Maulana Kausar Niazi was an old member of Jama'at-i-Islami. He was owner and editor of weekly "Shahab Lahore". He was very close to Maulana Maududi. He used his newspaper to show Maulana Maududi as a charismatic personality and a true sincere leader of Pakistani nation. He played leading role in the issues created during 1950s among members of Jama'at-i-Islami. He wrote a letter to Maulana Maududi on February 12, 1965 to

inform about the internal ethical and moral shortcomings of Jama'at²⁰, so that these shortcomings could be improved. In response of his letter, Maulana Maududi ordered Maulana Kausar to resign from the membership of Jama'at. Maulana Kausar Niazi tried to bring attention of Maududi to save the face of Jama'at-i-Islami which was portrayed as hypocritical party by opponents. In his letter he mentioned that Jama'at had diverted from its basic principles. He suggested to call a kul Pakistan ijtma (All Pakistan convention of members of Jama'at) to improve the situation. Not only his suggestion was rejected by Maulana Maududi but Maududi also ordered to resign from the party.

Participation in Election 1970

Jama'at-i-Islami participated in election 1970 with full zeal and zest but could not get more seats. Maulana Wasi Mazhar Nadwi, an enthusiastic member of Jama'at blamed Maududi for all this. Maulana Maududi after two years of the election decided to resign from Amarat of Jama'at. After his retirement from Jama'at's affairs he reached at the decision that Jama'at did not get much in politics after a long time involvement. He advised the Shura to move the Jama'at away from politics but his advice was largely ignored²¹.

Factionalism in Jama't-i-Islami

Conflicts in Jama'at-i-Islami influenced the history of Jama'at very much. In the result of these conflicts many sincere fellows of Jama'at-i-Islami were detached from Jama'at and Maulana Maududi but they did not disfavor the aims and objectives of Jama'at. Many true friends like Amin Ahsan Islahi and Abdul Ghaffar Hasan were busy in their own religious works. Maulana Islahi gave attention to write books like Tazkia Nafs and Tadabbar ul Quran²². Only Dr. Israr Ahmad formed an organization named Tanzeem-i-Islami in 1967 to serve for spreading the message of Islam. Markazi Anjuman Khuddam ul Quran Lahore was established by Dr Israr Ahamad to spread the message of Quran but these organizations were different from Jama'at.

Conclusion

Jama'at-i-Islami is a religio-political party of Pakistan. It was formed with the aim to establish a pious Islamic society by changing the mind set of Muslims towards true spirit of Islam through spreading the true teaching of Islam in contemporary Muslim society. Maulana Maududi founder of Jama'at-i-Islami, presented him as only leader who could formed a society where Islam in true spirit would be imposed practically. So Jama'at-i-Islami started its religious journey to make Muslim society as a righteous society. But during this journey Jama'at shifted its way from religious organization to political party to find its destination of pious society. Jama'at had to face many intra-party conflicts during the period started from its emergence as religious party to the resignation of Maulana Maududi, founder of Jama'at-i-Islami. These conflicts were of multi-nature. The main conflict which overlapped the working of Jama;at was personality clash between party members of JI like Maulana Maududi and Maulana Manzoor Nomani during initial stage of Party establishment. Although Nomani was a staunch supporter of idea of formation of JI, yet he criticized the personal outlook and attitude of Maududi. He believed that Jama'at was nothing without Maududi but many initial clashes could be seen in Nomani-Maududi working relationship during early age of Jama'at. These clashes, on one side, affected the prompt spread of message of JI among Indian Muslims and put impact on the stability and recognition of Jama'at as sincere true Islamic reformist movement on other side. The other important intra-party conflict created in Jama't was the sole decision of Maulana Maudi to reach its destination. The decision of Maududi was about the shifting of the nature of working procedure of Jama'at from religious organization to religio-political party during 1950s. This conflict had many minor clashes among members of Jama'at and Amir Jama'at-i-Islami which were created due to use of power and authority of Amir, authority of Majlis-i-Shura, strong grip of political mind staff members of Central Headquarter of Jama;t on the religious, financial and political affairs of Jama't. These clashes directly affected the stability and recognition of Jama'at as religious party in future. The third important cause of conflicts was the personality of Maulana

Maududi who was the founder of Jama'at and thought himself the whole and sole custodian of Jama't. He thought that Jama'at was his brain child, so his control as Amir Jama'at was necessary for the stability of Jama'at. His attitude from beginning of Jama't to Macchi Goth incident 1957 was proof of his thought about Jama'at. According to Maulana Kausar Niazi, decisions of Maulana Maududi about Jama't portrayed Jama'at-i-Islami as hypocrite party which affected the expansion of vote bank for Jama'at. However it is important to note that strong grip of Maulana Maududi as Amir Jama't on party affairs had demolished the future risk of detachment of party members from Jama't-i-Islami.

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