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although initially maududi was a follower of the sunni deobandi school of islam, he took a closer look at the wahhabis. in 1922, he wrote a booklet titled taalib-e-siri-maloom-e-khatam, describing the wahhabi thought and their discipline. he also criticized the practice of mental reservation. he took a closer look at the hanbali school of sunni islam and criticized the ulema for ignoring the scholars of the past like ibn taymiyyah and amina. in 1928, he met the leaders of the jamaat-i-islami, sayyid a. a. qadri and syed muhammad akram shah kashmiri, and they discussed the principles of islam, the superiority of sunnis over shia and their joint opposition to the secularism being practiced in the country. the conversation was recorded by maududi who was keen to pursue the possibilities of bringing the two parties together. however, the jamaat quickly became the largest party in the legislative assembly. maududi was elected as the representative of lahore. in this position, he soon became a leader of the newly formed government, which led to resigning of the political heads of the government as he sensed that pakistan was becoming established as a wahhabi state rather than a true islamic state. he criticized the governmental policy, which he wrote, "you feel, they are evil. the reason for our fear is that our present rulers use what they call policy. it is policy that is synonymous with legislating." he also criticized the policy of the government that time, which was to make islam the basis of all legislation. he wrote, "if our current policy endures, and you expect islam to be the basis of the government, one can imagine what kind of a ruler this country will enjoy in the future. in the end, islam is the very basis of the government."

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maududi became an important intellectual leader of pakistan, playing a major role in formulating the islamic philosophy of pakistan. initially, maududi became a political activist for the muslim league, but was disillusioned by the rise of secularism and liberalism in the new pakistan. he rejected the approach of the league to grow through vote-catching and the use of muscle to achieve power. rather, he believed that islam was the best means to create a new pakistan and argued that the muslims needed a separate homeland to realize their religious and cultural rights. maududi's views were radical for the muslim league, which was founded by leader muhammad ali jinnah who was committed to secularism in the state. the league used the slogan "pakistan" (land of the pure) in the language of the people, not muslim. they offered pakistan as a place where muslims could live in freedom and the country would be based on the sharia islamic law. maududi argued that islam itself was the only effective means to achieve this goal. soon, however, his admirers in india also came to realize that maulana was quietly plotting a revolution and handed him over for trial in india. in the meanwhile, in a period of four years (1964-1968) of imprisonment in india, he had meticulously prepared a carefully-revised version of his views as the islamic concept of state and a general text on political islam, both of which have been republished as the islamic concept of state (maududi:1999). early in his imprisonment he became intimate with eminent jurists like nawab zahid ullah khan and the late syed noor ul hasan. he diligently studied the various forms of juristic thought and later translated and commented upon several religious and legal classics. maududi thus developed a new and thought-provoking concept of human rights and even of a political theory.

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