Conclusion

Maulana Maududi's time being full of effects left by British occupation. It was a time when British people have opened out the schools and centres for generation of Christian Missionaries. Arrangement for schooling the intelligent Muslim students after colouring them in Missionary Schools and thereafter they were sent to advanced centres of America so that they get Christianized and become tools in the English hands. This all was being done to keep away the Muslims from the Islam.

There were some Movements like Sunusi Movement, Sufi Movement but sectarian strifes have parcelised and fragmented the Muslims in separate cocoons. Reform movements like Ahli Hadis and Dar Ul uloom. The thrust of the British was to generate a crop of fully Anglicized Muslims. This was done via sending the Muslims to reputed learning centres of America. This became a very potent weapon of spreading colour and influence of Western thought. This was a plan of the British conspiracy to have youth educated in names of the Muslims but their thought was quite non Muslim and UnIslamic.

Two Political and Parliamentary commissions were constituted by the British people its objective was to create a confusion among the Muslims so that their trade and commerce interests are accomplished, their shifting alliances among themselves too was aimed to put a big confusion in the body politic of the simple Muslims. It was their declared policy so long as the Quran is with the Muslims they are in our way. Split them, get out the spirit of the Quran out of their souls and sow the seeds of nationalism- Arab and Non Arab, throw away the Cloak of Khilafat from their system of the Government, they will get fragmented and pieced down.

Egypt too was under the British and western occupation this foreign occupation had produced alien effects among the Muslims. During the occupation there were three great forces—Christian, Pope and Missionary. This gave birth to three thoughts in the Muslims. One thought was Islam will
not help in the presence of tremendous scientific developments. The second thought was that so long as science evolves, the light of Islam will automatically get crystallized, so take the good things out of science. The third thought was to negate totally Islam. The people who embraced the second thought were Jamal u din Afghani, Sheikh Abduhu, alburudi, and Rahid Raza products of a reputed centre of learning jamia Azhar. Then came the Imam Hassan Ul Bana whose disciple was Sayyid Qutb.

These were the circumstances in sub-continent and in Arab world (Egypt) when the two great radical scholars appeared on the horizon of Muslim World. Both the scholars had a grit of knowledge both occidental and oriental and had a best comprehension of unbelieving (kufur) world and of Islam. They had understood Islam and Un-Islam on intellectual, logical and observational lines. They very well knew wars are of two kinds—one is clear battle field and the other is ideological war front. In the former front it is obvious that one has to fight in a demarcated field the latter is unlimited, it needs ample stock of knowledge so the delicate borders are defended these are ideological borders. Keeping in these ideological fronts these two revivalist scholars played fiercely with the objective of propagating the Quran to be everlasting constitution of Allah for reform the morally, legally, politically and spiritually degenerated humanity. They as such advocated through out their life Islam a full fledged system of life given by Allah Almighty so that the wrongs committed by different Isms are thrown away and the land filled by the frequent corruption by other isms is cleaned.

In The Shade of the Quran and The Meaning of the Quran two learned commentaries of the Quran have provided a firm and untraditional interpretation to this eternal book which is a constitution and a statute book oft referable in a conscious living Ummat. Some brief unique features are:-

Ever since the revelation of the Quran some fifteen hundred years ago, the Quran has been a book of guidance, a constitution, for daily affairs and a rich source of social dynamism, for the millions of people who believe it to
be the immutable word of God. Qutb has unreaveled the Quran's meanings and interpreted its message with in the contemporary perspective. It is more than just another commentary, yet it is not too over reaching, or alien (outlandish) to be completely a new interpretation. But it is a serious, sincere and a sober effort to understand man's contemporary achievements and difficulties in the light of Quranic message. On the one hand, to vigorously explore and expand its guidance for an increasingly sophisticated and highly perplexed human society, on the other. This work has been widely recognized as an outstanding contribution to the Islamic thought and scholarship, to which students and scholars as well as contemporary Islamic revivalist movements all over the world owe a great deal. The literary grandeur, rational and logical circuit—immeasurable conviction in Allah's supreme legislative, political authority, designing and devising rules--serves as a work of reference all over the world to the seekers and supporters of the agenda of No Deity but He. Any reader of the Quran with this background concludes to end his life for very noble ends, a far superior civilization than that of the western de spiritualized and anti-God democratic, Secularized and communistic civilization.

The Meaning Of The Quran---this project of simple styled reference book has been before the reading public for more than four decades and it had elicited unqualified and universal praise because of the freshness of its approach and its clearness and force. It can be safely asserted that work has contributed more towards understanding the Quran than any thing else in our times. For this it has applied the Quranic principles to the solution of the problems of modern age and demonstrated in a wonderful way how up to date the Quran is and how surely it marches with the times. The charismatic interpretation and fluency and the dynamic force of the Quran really is understood and it looks justified the world failed to provide any book like this----a mega book of guidance and yardstick of salvation. It is relevant to sate that it is only literature that can replace literature so Islamic
literature of this genius genre has presented Islam in form of a system, in an organizational frame work, code of life, intellectual and spiritual pearls, that can prevail upon other isms and presenting a rational solution to all human problems, resolving conflicts as this book is engineered by the supreme and sovereign power knower of all open and secrets, past, present and future.

The comparative study of these two models is crucial in the sense that in modern Islamic world, African and Asian peninsula these two models have exerted the clandestine impact on all the activities of Muslim revivalist and resurgent movements.

Seen in a different perspective the subtle impact of Maududi can be felt on ostensibly pacifists Maulana Wahid-ud-din Khan and Maulana Abul Hassan Ali Nadvi on the one hand and the assertive missionaries like Dr Israr and Dr Zakir Naik on the other.

Because there was only one model of Islamic activism in the early forties in the Asian continent and almost all luminaries of Dawah work were associated with Maududi in their different capacities.

*Jamat-e-Islami* was a paradigmal organization which attracted all the revolutionary minded scholars and masses and is doing the same till date some times with less and some times more vigour.

Same is the case of Sayyid Qutb in the Arab world, he has been the single influence on all the revivalist movements and has exerted his influence to other parts of the world and western frontiers.

Western Civilization like other Civilizations is based on ideologies and Institutions main among these are Nationalism, communism, secularism and Democracy. In civilization that is planked upon these ideologies we call these are nationalistic, communistic, secularistic and democratic civilizations. Such type of Civilization is based on the Earthly, man made, artificial, and unnatural laws. Laws thus framed with out divine and guidance from the one who has created this universe and all that is in it are prone to be full of flaws and fatal for the mankind. It is obvious that the Creator is the
best law giver; such laws are natural and will never collide with the nature of the man.

Seen through the prism of the works, efforts of these two radical, resurgent scholars as already mentioned in the preceding chapter throughout their career by re-interpreting the Quran in a way it seems that it descends in this time and it addresses the problems and provides the remedy to all diseases moral, spiritual, civilizational, terminating the differences of nationality, makes the whole universe one big family, teaches the lesson of humanity, economic leveling not equality etc. we extract these inferences:

Western Civilization has to integrate itself with spirituality--- dive deep into religion and integrate religion with every day affairs of life not to skip it away or totally suspend it from the active ambit of the life.

Seek the scales for solution of every day problem of life from divine and revealed sources the best found in the teachings of the prophets and in the teachings of last prophet of Allah (may rain of peace and blessings of Allah be on him)

Humanity has tested all ideologies and it is the corollary of these tests that present now we have to revert to the singular untested ideology that is from the One that has created the man and is fully aware of his problems before the humanity sees with its own physical eyes the down fall of artificial Civilization.