Introduction

At the very outset it is pertinent to say that some people take the meaning of Civilization synonymous with Culture, or are mistaken to equalize the two different and poles asunder terms that have their separate status and separate meaning. To differentiate the two, at least the assessment of these two terms, we have to do justice so that the locus of the one be not violently shaken and given capital or small status to the one term at the cost of the other. The judicious approach is that each term be presented in its proper context and connotation.

Civilization is a very broader concept almost akin to the developmental and progress graph that humankind has achieved after passing through reseachive grills in scientific spheres, for it in its continued march it leaves behind pyramids of scientific literature. Civilization in itself is swelling ocean of discoveries and an all pervading universe which in its grip contains myriad cultures— in a similic way the culture can be considered as a drop of water out of this swelling ocean of civilization. If we with reference to the above lines want to be precisely conclusive, Rolls Royce a hi-fi car is civilization what ever is done in this car with reference to dress, eating, lifestyle is culture. So many cultures come to park themselves in the civilization—and civilization can generate cultures beyond the imagination of human calculus and it can not be vice-versa.

Different people (thinkers) of climax have given different meaning\interpretation to the term Civilization in their respective perspectives e.g. scientific, historical, geographical etc. Via the Scientific perspective all the race had been to unravel the secrets hitherto unknown, the quantity of
materials driven out of the bowel of the earth, weighing and measuring, space exploration, cutting the liver of stars with piercing research scalpel continued efforts till the conquer of entire globe—it can also cover star wars for defence and strategic initiative, Science parks, silicon and chip invasion., historical and geographical civilizations refer to circas and chronology, mapping and now after much evolution video and digital mapping.

Civilization—derived from Latin word of city, Civitas, we need not emphasize this derivation, but it is pertinent to say here that every great civilization has great cities, and the basic features of civilization are easier to observe in cities. Civilization is first of all cooperation men working together to satisfy their material and spiritual needs. It requires organization as soon as several people start working together there must be some sort of Social, political, or economic pattern to regulate their activity. It encourages specialization as soon as several people begin to cooperate in an organized way there are obvious advantages in dividing the work so that no one man has to do everything for himself. The character of a particular Civilization is determined by the type and degree of the organization and specialization of that Civilization. Intensive organization and specialization can provide spectacular results, and they can also create spectacular problems. There is a close connection between the dominant beliefs of the people and the kind of Civilization it creates.

The death of Classical Civilization and the barbarian migrations that accompanied it left the shores of the Mediterranean sea and an extensive hinterland behind them in a cultural chaos. The area was filled with shattered social groups and cultural wreckage bobbling about on swirls
and eddies as if a great ship has sunk in a great sea. In the next 300 years (500-800) these people and cultural debris began to integrate to form core areas of three new Civilizations. All of these were on extreme periphery of the older Classical Society. To the South East, in Arabia, appeared Islamic Civilization, to the North East, in the Northern Flat lands, appeared Orthodox Russian Civilization, and in the North West, in France, appeared western Civilization. Each of these had its distinctive outlook and organization, as all Societies do, and the relationship between the three became one of the continuing problems of next fifteen hundred years.

Western civilization presents one of the most difficult tasks for historical analysis because it is not yet finished, because we are a part of it and lack perspective, and because it presents considerable variation from our pattern of historical change. The first two of these difficulties are obvious enough. If western Civilization is still in its course, its future is not yet settled and its past is accordingly, capable of diverse interpretations. Moreover, our own involvement in it handicaps our interpretation because many of its more significant features are so familiar to us that we accept them with out statement or even recognition. The importance of these two difficulties will appear in our own analysis.

The contribution of this Western Civilization to contemporary world is that:- It is the technology, Mass media, print media, information Network, computer, telemedicine, electronic mail, electronic transfer of funds, broadcasting, increase in average span of life expectancy, economic prosperity, e-tourism, e-conferencing, e-teaching, gadget revolution, and conquest of the time and space, and other amenities that have been generously with a greater frequency been made available by the Western civilization. Tremendous changes have been made by this civilization in
sky, sea and land with the immense securities the degree of proud and graph of thanks should surge up. The fields of agriculture and industry have expanded beyond imagination, spread of revenue and mushrooming of productivity, pyramids of grains and flourishing of granaries and a continuous aggression on the hitherto unknown and unexplored mysteries continues, there is no knowledge what wonders this civilization will make possible in near future. It is the tomorrow that can say the development of tomorrow. Really the process of progress and advancement is marching very fast and not limited, sufficient financial securities plus a mountain of other allied securities come like rain and a modern man is in a safety treasure with a magic lantern to get at whatever he is desirous of demanding and he gets it in a sufficient suffusion just to pull or push upon a button and get the required thing with zero effort and zero energy loss.

Every Civilization has its own ethics and philosophy at its back which does not allow it to slide here and there and derail, similarly Western Civilization too has a definite philosophy and an ethics, Nationalism is one of the institutions which is at the back of Western Civilization.

Nationalism (Qoom parasti or Qoomi Ibadat) means an excessive love for one’s nation; a nation word is a chemistry of six words or alphabets. Nation comprises of a definite territorial boundary and this boundary in total makes up the nation, people living in this territorial arc are called nationals. The nationals possess a genuine right to love their nation as it is the sacred territory that is one’s birth place, once the love of one’s nation transcends the proper limits there emerges out a disorder and war like tendencies against other adjacent nations generate, which is followed by an array of results briefly put here:-

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a.) An animosity for no reason other than the demarcated lines of one's nation is very superior to other nation.
b) Instead of love for one's nation one obeys it and deifying of nation has been the big break down of National pride.
c) Bloody wars have been fought in the name of nations the result has been the degeneration of many nations, war means a complete termination of civilized nations.
d) One considers the limit of universe is confined to a particular patch of land as such it annihilates cosmopolitan view.
e) Worst slogan England right or wrong I am with you surfaces out, the destruction wrought by this vile slogan has generated an unending chain of wars, which gave birth to lethal weapons. Weapons are ultimately used upon the nationals e.g., the inhabitants of a nation, if war terminates the nationals for what thing the nation is then—a desert and devoid of human beings. If ideologies and institutions of a civilization are strong naturally civilization too can have strength, pillars are props of a building in the same way weak pillars can not provide strong buttress or influence line to the building of civilization.

After Nationalism, the second and third institutions of Western civilization are Communism and Secularism. Communism is the concept opposite to individualism. Since the state an organized body has the absolute right to carry in its day to day affairs—the individual has to see the total welfare and prosperity of state, as such his self interest is sacrificed for the betterment of the state, the resources belong to the state and out of these resources he can not out of his will spend out contrary to the directions and the state policy—commonness is the objective of this policy.
Secularism is a particular form of communism and it in its essence is a philosophy that is based upon a materialistic view of the word. This waters down the religion and as such denies the recognition of any religion at state level—all religions can play their role in the state but there is no state religion, practically the religion stands suspended from any active proceedings of the life and it is reduced to private affair of life, or it can be taught in the schools for simple academic discussions, basis of seminar, literary debate, decoration at wedlock function, but the force to govern the life, act as a very virile stock in trade, commanding the court and bringing it in its subservience, overseeing the markets, dispensing the global economic, political, diplomatic, defense, strategic, security, etc orders. In fact the whole movement of religion has been practically checkmated by this philosophy and it has been liberated from all active roles of life, yet it can spin at whatever velocity it can with in the four walls of the temple the other land is alien for it.

The fourth institution of the Western civilization is democracy— a concept believing in political equality of all living in a State. The political equality of an individual in a democratic set up of the Government is that all citizens of State have one vote whether it is a beggar or wealthy man, the concept of adult franchise is that one adult has one vote voting mechanism is for framing of the Government both at the state and federal level.

The people elect their representatives via a secret ballot for state and union election, state assemblies frame the rules according to which the state is run and at the Centre the people elect their own representatives, these elected representatives then make rules according to which the day to day affairs of the state are run.
According to democratic set up of the Government, the people form their governments and the representatives thus elected are answerable to people it is the popular voice that is supreme, whenever there is any clash between the elected representatives and the people the people on the next election can vote out these elected representatives and unseat these. In democracy the people vote, voting is the acid test of the representatives, their re-election, suspending the elected Government etc is upon the sweet will of the voters, the great import of the people is essence of a Democracy (as the base definition of Democracy is Government of the people , by the people and for the people ). Democracy requires an educated environment for its flourishing--- it as such is a basic requirement that there should have been a programme of educating people for Democracy, people educated for the Democracy can yield good results:-

1) Democratic Government can not degenerate in to the form of a worst dictatorship or a bad Monarchy.

2) Opportunities are created to let the Democracy evolve to higher degrees of success if it is based on educated population (population).

3) An elite class gets mandate so that the rules are made in sync with development graph. And sense of responsibility emerges out the ruled who are turned to power through an educated electorate, thus all evils stay at bay and do not come in the way of progress and conviction of the people in the democracy is sharpened and hence the progress by democracy is gained by leaps and bounds.

4) Democracy can get rid of all ridicule like, Mobocracy, votes are not weighed, it is despot in the cloak of democracy without educating people for the democracy it will fall down and its structure may not be traceable. The highly educated democracies are survivable,
otherwise democracy can be an Institute of bad monarchy and chaotic for the refined societies.

5) It is through the educated democracy the potent resources of exploitation and other evil designs are strictly curbed, dawn of a sound equilibrium in the lives of the ruler and the ruled is visible and it is the crowning benefit of the people, and all sections of the population heave a sigh of relief.

6) Thus educated democracy reshapes History and its references are quoted and such that type of democracy (educated democracy) is a boon to civilization and honour to human culture.

Western Civilization was criticized by many critics across the globe and parameters of criticism were different. Criticism is not to ravage on the subject with license, it is scanning an object at a sensitive level with the instrument of sharp intellectual and logical blade. This criticism against Western Civilization originated in the West thereafter the direction of this criticism reached to the third world. In South the frontiers of criticism ramified from social, economic material and mental to moral fields. Thenceforth the scholars have extended the tirade of criticism to western civilization virtually on every facet of life—economic, Social, political, educational.

Many Islamic scholars have criticized western civilization from time to time. But their criticism failed to generate effective response both in the west and elsewhere in the third world. The criticism was more emotional and less rooted in the cherished canons and principles of reason and logic.

To quote a simple example of birth control as an advocacy of social philosophy of western civilization was vehemently criticized by Muslim
scholars but without any convincing and scientific logic. Similarly a historical event like the burning of Pharaoh in water of Nile was always defended by scholars on the basis of faith and conviction but not on scientific principles or modern principles of Hydro electric generation. Or the passage given to Prophet Moses by the Nile when Moses crossed the Nile has been attributed to faith and conviction, and not to the ebb and tide of water waves. The transformation of fire into providing no injury to Prophet Abraham was an outcome of a miracle it is besides change of property of fire into some extraordinary state of affairs. Scientific definition of Islam from the Western critics was not based on emotion and faith; it was first the two radical Scholars namely Maulana Maududi and Sayyid Qutb offensively came down upon the Western Civilization with non-traditional and rational approach. But these two scholars are not known merely for their scientific defense of their argument to defend the critics from the west on the basis of science and logic. Their vehement criticism against Western Civilization which has at least convinced the Muslim intelligentsia if not the Western thinkers. In order to better understand the criticism of these scholars against Western civilization it is necessary to provide a brief summary regarding the life, work, organizational set-up and its impact on the Muslim world.

A brief reference to works of Maulana Maududi and Sayyid Qutb is quite pertinent here, so that a perspective is presented and we will proceed ahead as:-

Maulana Maududi (born in 1930-1979) one of the chief Architects and leaders to the contemporary Islamic resurgence “the most outstanding thinker and writer. He devoted his entire life to expounding the meaning and message of Islam, inviting the individuals to renew their commitment
to their Creator and to organizing a Movement to establish Islam fully. In this struggle he had to pass through all kinds of sufferings between 1945-1967, he was put behind different prisons of Pakistan, in 1963 he was also sentenced to death by a Martial Court for writing a seditious Pamphlet—a bold work under which he had given a historical decree against disbelievers of Prophet hood then this was commuted in to life imprisonment. Some outstanding contributions of Maulana are mapped out for assessing the stature of this revolutionary and genius par excellence.

a) Formation of Jamat-e- Islami in 1944, this was a highly well read, ideological, and Cadre based Organization of which he was chief (Aamir). This was simply an organization for upliftment of God’s word and subordinating all other ideologies to it.

b) An organization designed to run after the footprints of prophet-hood and obedient to Apostleship.

c) Activating the youth to read out the message of Islam to the world of Non–Muslims in a very lucid and appealing way, weaning away the youth from the clutches of all other nefarious ideologies, philosophies and wholly turning these to the code of conduct sent down by Allah the supreme, the sovereign, in form of Islam.

d) Boldly declared Islam an ideology, a Din, a constitution towards which all others have to seek guidance, spiritual heat and code of conduct.

e) All embracing insight on contemporary knowledge, deep study and vision on other than Islamic knowledge and then his being a scholar of summit has enabled him to prescribe diagnosis of the diseases.

f) Ahead of his contemporaries courage and grit of knowledge base, unique dynamism and lying ambush against all that is anti Islam.
g) Line of literature with a virile orientation the most potent weapon before which all other tongues are gagged and a logical sequenced circuit of reasoning mingled with super scientific argumentation.

h) Maulana wrote for the establishment of Islam more than one hundred books. Among these the fundamentally important are:-

1) Aljihad- Fi- Islam
2) Masla Qoomiyat
3) Khutbath
4) Shahadat-i-Haq
5) Salamati –ka- Rasta
6) Deen-i- Haq
7) Banaoo Aur Bigad
7) Tafhim-ul- Quran etc.

His Quranic translation and commentary, *Tafhim-ul-Quran* (Understanding of the Quran), begun in 1942 and completed in 1972, is one of the most widely read Quranic commentaries in Urdu today. Although written in a popular style and with a revivalist agenda, it found a place in the Classical Islamic scholarship of the Sub-Continent. In his numerous works Maududi elaborated his views on religion, society, Economy and Politics. They constitute an interpretive reading of Islam that sought to mobilize faith for the purpose of political action. His ideological perspective, one of the most prolific and systematic articulations of the revivalist position, has been influential in the unfolding of revivalism across the Muslim world. The contours of Islam's discourse with Socialism and Capitalism were first defined by him, as was much of the terminology associated with Islamic revivalism, including, Islamic revolution, Islamic State, and Islamic ideology etc.
Maududi’s reading of Islam began with a radical exegesis. His vision was chiliastic and idealistic in that it saw the battle between Islam and un-Islam (Kufr)- both the West and the Hindu culture of India—as the central force in the historical progression of Muslim societies. This struggle, argued Maududi, would culminate in an Islamic state, which would in turn initiate broad reforms in society, thereby erecting an utopian Islamic Order. With this agenda, Maududi advocated a view of Islam that mobilized the faith according to the needs of political action. He rationalized Islam in to a stringent belief system, predicated upon absolute obedience to the Will of Allah and amounting to a command structure that aimed to transform society and Politics. By reinterpreting such key concepts as Divinity (ilah), God\Lord (rabb), worship (Ibadah), and religion (Din) he recast the meaning of the Muslim faith so that social action became the logical end of religious piety, and religion itself became the vehicle of social action. Despite the radicalism of his vision and his polemic on Islamic revolution, Maududi’s approach to politics throughout his career remained irenic. He continued to believe that social change would not result from mobilizing the masses to topple the existing order, but from taking over the centers of political power and effecting wide-scale reforms from the top down. In Maududi’s conception, Islamic revolution was to unfold within the existing state structures rather than after their destruction. He disparaged the use of violence in promoting the cause of Islam and defined the ideal Islamic state as a “Theo-democracy” or a ‘democratic Caliphate”. Moreover, education rather than revolutionary action was the key stone in his approach to Islamic activism. In this regard Maududi’s position, as manifested in Jamat’s politics, stands in contrast to Ayatollah Ruhollah Khomeini’s example, it has provided Islamic revivalism with an alternate paradigm for social action that may prevail among revivalists in the years to come.
Tafhim-ul-Quran (The Meaning of the Quran) aims to fulfill the growing desire of the educated people to grasp the true spirit of the Quran and understanding the real object of its revelation. This work of the most renowned iconoclast nature, a speaking proof of Maududi’s being a most forceful, cogent and rational caller of the great movement (Islam). The most praise worthy remark and distinction of this work is it is appealing to non-Muslims at the same time and it continues to attract all those who are determined to be seekers of righteousness and dedicated researchers of great truth that has come down from Allah. Rightly said by some piercing evaluator that “antidote of Tafhim neutralizes the pernicious germs of current Civilization”.

Sayyid Qutb, the powerful resurgent voice, born in Egypt being a contemporary of Maulana Maududi was a movement in himself. He was associated with a radical movement in Egypt-----Ikhwan Ul Muslimun, an organization that wanted a root reformation in Egypt and presentation of Islam as a movement.

Sayyid Qutb was born in 1906 in Egypt, and he came of a religious background. Egypt had those days a unique importance in the Arab world being a centre of all knowledge and it could influence then the whole Muslim world. Right from the beginning Qutb had a good literary taste and had all inclination with literature and education. As his appointment of inspector of education was a good position in that time, he was sent to America to get the interaction with the western educational institutions, he deeply studied the system and fully grasped its hollowness and as such tried through out his life to expose its all defects. During his stay in America he got some time to see and study at England, Italy and Switzerland.
During his stay at America and other countries of Europe, Qutb very keenly perceived future of the west, hollowness of the western ideologies (thought) and destructive tendencies of Western materialistic civilization. He was doubly assured that it is only Islam under the shade of which betterment of humanity is possible. A brief of net gains after Qutb’s coming back from America and Europe is:-

a) An analyst who has seen with his own eyes America and Europe in close details and the destruction that had been inflicted by material civilization in America and Europe, the Muslim world has to turn towards Islam and the ideologies, thought, value system social, economic and political guidelines it had offered for a life in complete sync with material and spiritual good. Qutb listened to the call of the revolutionary organization of Ikhwan-ul-Muslimun and got associated with it.

b) Association with this organization was not an easy job or it was not a bed of roses when a big array of leaders of this organization namely Hassan ul Huzaiby and others were martyred and the organization was declared out of law. Regime of government being that of a despot Nasser of Egypt. It was quite dangerous to even name or identify to be a Muslim and being a non traditional Muslim was equal to be touching a high volt electric wire.

c) He got an Editorship of a Journal namely Ikhwan-ul-Muslimoon and it was not allowed to work for its opposition for Anglo-Egyptian Pact, thereafter fifty thousand members of Ikhwan –ul-Muslimun were put in notorious Jails of Egypt and half dozen were given a death sentence--- all this brought to fore the programme of the organized brotherhood.
d) The period of severe atrocities began and Qutb being victim of these atrocities, he too was jailed and in Jail the continuity of his writings went on it produced the remarkable commentary of the Quran *Fi zilal-ul-Quran* (In the Shade of the Quran) is more than just another commentary, yet it is not too over reaching or outlandish to be completely new interpretation. It is a serious, sincere and sober effort to understand mans’ contemporary achievements and difficulties in the light of the Quranic message, on the other hand and to vigorously explore and expand its guidance for an increasingly ‘sophisticated’ and highly perplexed human society, on the other. It is an outstanding contribution to Islamic thought and scholarship, to which students and scholars as well as contemporary Islamic Revivalist Movements all over the world owe a great deal. It will continue to educate and inspire millions more and take its place as an indispensable work of Reference for a proper understanding of 20th century Islamic thinking. Qutb was a foremost thinker of this century, he was martyred by Nasser regime in 1966. His martyrdom ushered in a new life to the movement as so many votaries of Sayyid have emerged on the surface.

Sayyid Qutb was a man of high literary taste besides being a revolutionary interpreter of the Quran. He has authored many books and left behind a literature that would continue the readers in drawing inspiration and fervor for struggle to establish the word of God and irrigate the concept that there is no Deity than Allah for which Qutb offered every drop of his blood. It is pertinent to give here a brief outline of the books that Qutb has authored:-

1) Islam and struggle of capitalism
2) Islam and International Peace
3) Islamic Lessons
4) Books and personalities
5) Configuration of Islamic society
6) America That I have Seen
7) The Role of Poet in Life.
8) Observations of Qyamat From the Quran.
9) Artistic Pictures from the Quran.
10) This is The religion.
11) The Future of this Religion.
12) Social Justice In Islam.
13) In the shade of The Quran.

Besides the above mentioned books there are many other books of Qutb that are equally a light house always guiding and providing both material as well as moral nourishment to the readers both Islamic as well as non-Islamic thought. The author has not subtracted the here-after from here and given a very beautiful synthesis of the both. The style of the author is quite literary and holds the readers always spell-bound.

"In the Shade of the Quran"—is the best book and commentary of the Quran, it is not a commentary of the Quran in usual or ordinary way—but it has the baptism of the blood and not the colour that a reader gets whenever studying it, it profusely reveals that Islam is a full fledged System of life and has got the qualities of captaincy and champions it cause very cogently so as take the believers from success to success and out abyss of darkness to glorious light.

The reader achieves so many pleasures out the commentary of the Quran authored by Qutb a very brief extract is presented:-

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The book is the fruit of the most productive years of its author's intellectual life, and at the same time, a vivid expression of the sacred battle which he fought out and which culminated in author's martyrdom.

Hard hard it is to proclaim that there in no Deity but He, and then to persevere in the way bearing mount of troubles and still then having an unflinching faith in ones objectives, and shaking away from it is a big thing not budging an inch from the stand already taken---it is determination really for a chosen lot.

It is a specific property of those whose efforts have been declared crowned with success by Divine decree their writings do influence and affect the lives of their readers in any condition or clime. A perpetual chain of punishments increases the faith of the globe shakers demonstrated rightly by Imam Qutb and every word of his commentary pierces in to the inner core of reader's heart.

Message of Allah Almighty looks fresher and as if descending at the precise moment when ever it happens that the ink is not watered ink but super red ink coming out of drops of author's blood.
Objectives Of This Thesis

The main objective of this work is to provide a summary of Maulana Maududi and Sayyid Qutb's response to western civilization, more specifically it will examine:

1. a. The overwhelming and all fascination towards material aspects of life and an utter neglect of spiritual needs aspects of life can create in humans in the guise of humans, recognize the concept of human life in terms of its two components—— material and spiritual former being completely subservient to the dictates of the latter. The dictations come from Divine rules and the pious life of holy prophets particularly Muhammad (peace be on him) and his teachings more specifically the objectives of this work are stated as under:

b. Maulana's attack on Western Civilization mainly revolves around nationalism, Communism, Secularism and Democracy. These ideologies have snatched the spirituality and reduced the human life to the mere pursuit of material needs. Spirituality instead of guiding and shaping the human life has been reduced to an issue of mere academic debate. Instead of order human life is transformed into a battlefield and Allah's land was fully gripped in disorder.

2. a. To study the impact regarding neglect of Lilahiyat and embracing of any aspect of Western Civilization is what Sayyid Qutb calls Jahiliyyah ignorance. This Jahiliyyah covers all aspects of life—whether it is losing of senses after excessive drinking or subjecting the humans to man made laws through modern Parliaments of modern civilization. Among other things, concept of Jahiliyyah, its
various forms and dimensions, its spread and its distinguishing features from the old and traditional forms of Jahiliyyah need to be summarized thoroughly.

b. To study various forms of Jahiliyyah—i.e. subjugation of humans by the humans through their own laws rather than the complete submission of man before the Divine laws revealed by Allah Almighty.

c. To study features of a Jahiliyyah Society both in theory and practice.

d.) To identify the features of various religious Communities particularly Jews, Christians and Muslims which take them to the ambit of Neo – Jahiliyyah.

e. To identify the foundations of a Civilized society from all forms of Jahiliyyah.

f. Look in to the question why Islam constituted the only civilization of mankind.

g) Maulana Maududi and Sayyid Qutb see in complete homogeneity that Islam is a way of life rather than a mere celebration of rituals, as a way of life it guides and lays down principles and procedure for all walks of life social, political, economic and international.

h) While the argument of both the scholars is the same Maulana Maududi is more cogent than Sayyid Qutb who is sometimes subdued in his argument.

3. To study the revivalistic role of Maulana Maududi and Sayyid Qutb in various Islamic Institutions e.g, Islah(reform), Taqlid(blind and irrational following) and Khilafat(Caliphate).

4.

a. To study impact and contribution of Sayyid Qutb.

b. To study impact and contribution of Maulana Maududi.
Sources Of Data

The present work is exclusively based on primary and secondary sources of data. The important books/journals are as follows;

1) The main Stream of civilization, Part one.
2) The Evolution of Civilizations An Introduction To Historical Analysis.
3) Political ideologies an introduction.
4) Issues Of Nationalism.
5) Andrain Political life and Social Change.
6) *Islami Nizami Zindagi Aur Oskay Buniyadi tasurat etc.*

However it must be mentioned here that certain sources of information like Fundamentals of Islam, A short history of The Revivalist Movement in Islam, Milestones have been published in Urdu Script. The content's thought borrowed from such books has been translated into English. Any discrepancy between the original and their translated version, if any, will merely reflect the weakness of this work rather than the scholars themselves.
Method of Analysis

The analysis of this work is primarily based on descriptive method. Since no data is used, there was no need to use any quantitative method. Various institutions of western Civilization like Nationalism, communism, secularism and Democracy have been selected for analysis. The selection of these institutions is guided by the sole consideration that they constitute a recurring theme\s in the writings of both the scholars namely Maulana Maududi and Sayyid Qutb.
Chapter Scheme

The present work is divided into 4 Chapters.

Chapter 1

Chapter 1st provides a brief summary of various concepts like Civilization, its definition, types of Civilization. It also discusses Western Civilization and some of its important institutions Nationalism, communism, Secularism and democracy.

Chapter 2

After providing a brief summary and discussion about Western Civilization and some of its (Western Civilization’s) Fundamental Institutions, this Chapter discusses two cultures— Western Culture and Islamic culture, then Jahiliyyah (Ignorance) and Qutbian Theory of Neo-Jahiliyyah.

Chapter 3

Chapter 3 discusses very briefly----- The nature of Revival, Who is Mujadid including some aspects of Islamic Revival and a need for Mujadid. Then a summary of organized Institutions of Islah (reform) Taqlid (blind following) and Khilafat (Caliphate) are discussed with special reference to Islah in legal system, social order, Political System supported by Quranic verses wherever necessary.
Chapter 4

After *Jahiliyyah*, its kinds the study (analysis) proceeds ahead in search of Islamic alternative in form of a panacea to ailing existence of Muslim *Ummah*. It is through this valued and rare system the problems faced by the Muslim World in general and the world in particular are solved. Man made Legislation an unnatural way of encroaching upon the sovereignty of Allah has generated problems and conflicts. The fundamental objective of an Islamic State is to solve the problems and resolve the conflicts. Islamic State has some essential features some of these are Islamic source, leadership of Islam, and formation of Islamic Government so the Legislation is de jure domain of Divine supremacy. Supremacy and sovereignty belong to this *Rabbani* Nizam under the command of Allah who is real legislator---- if sovereignty is placed somewhere else it is a chaos and disorder.