

SOCIO-POLITICAL THOUGHT OF SYED ABUL ALA AL-MAUDUDI

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Abstract

One of the most prominent academics and religious revivalists of the twentieth century, Syed Abul Ala al-Maududi is regarded as a significant interpreter and advocate of Islam. He made a significant intellectual and ideological contribution and helped to articulate a number of revivalist concerns. Maududi strives for Muslims to resurrect and reclaim their former splendour. He presented reasoning in a logical manner and asserted that Muslims may only restore their former greatness by adhering to the teachings of the Quran, which he claimed is an ultimate system and comprehensive rule of conduct. As Muslims were split by the threat of territorial nationalism and the difficulty of the contemporary Western educational system, Muslims faced several challenges from non-Muslims in the twentieth century with regard to geographical nationalism. The subject of how Islam spread was also brought up by non-Muslims, who believe that Islam expanded by force and sword. Additionally, they questioned the finality of Prophet Muhammad's (SAW) prophetic status, arguing that he is not the last prophet. In order to address these issues that Muslims faced, Maulana Maududi onto the political stage and offered his worldview. This essay will give a summary of Syed Abul Ala Maududi's views on Islam as a substitute and his sociopolitical ideas, which he bases on interpretations of the Quran and other Islamic sources, in response to challenges and ideologies from the West and non-Muslims. Primary materials, such as his books and pamphlets, and secondary sources, such as research papers and records, are studied for this purpose.

Keywords: Qadianis, Quran, Islam, Maulana Maududi, Khatm-e-Nabuwat, Separa, Tanqeehat

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EARLY LIFE, EDUCATION AND CAREER

On September 25, 1903 (Rajab 3, 1321 AH), Syed Abul Ala al-Maududi was born in Aurangabad, a famous town in the Deccan, now Andhra Pradesh, India, which was then the princely kingdom of Hyderabad. Khwaja Qutb-ud-Din Maudud (527 AH), a well-known leader of the Chishti Sufi order, is the source of the Maududi family name. His forefathers are Sufis. By the end of the ninth century of the Islamic calendar (15th century of the Christian calendar), Maududi's ancestors had migrated from Afghanistan to the subcontinent. Syed Ahmad Hassan Maududi, Maududi's father, was a lawyer by trade and a devout follower was born in 1855. Maulana Maududi had his early education at home before being accepted into Madrassah Furqaniyah, a secondary school that offered both Islamic and contemporary instruction. Following his successful completion of secondary school, Maulana was enrolled in Darul Uloom Hyderabad's degree program when his father's sickness and subsequent death interrupted his studies. Maulana had acquired sufficient knowledge in Arabic, Persian, and English by the 1920s. Being a self-learner, Maududi's intellectual development was mostly the consequence of his own work as well as advice and direction from knowledgeable academics (Maududi, 2006). Following the passing of his father, Maulana resorted to journalism as a source of income. In 1920, at the age of seventeen, he was named editor of the Taj newspaper, which was published in Jabalpure, India (now Madhya Pradesh). He arrived in Delhi in late 1920 and took on the roles of editor of the periodicals Muslim (1921–1923) and Al-Jamiyat (1925–1928), which were both publications of the Muslim religious scholars' association Jamiyat-i-Ulama-i-Hind. Al-Jamiyat rose to prominence as the primary Muslim newspaper in India under Maulana Maududi's editorship. However, he quickly departed the publication because of disagreements with Jamiyat-i-Ulama-i-Hind. He began publishing his own periodical, Tarjuman-al-Quran, in 1932. It quickly gained widespread recognition and popularity and provided Muslims with instruction in all facets of life (Adams, 1983).

About 120 books and pamphlets were authored by Maulana Maududi. The writings that he is most known for include Al-Jihad fil Islam, Khutabat, Islam main Ibadat ka Tasawwur, Islami Riyasat, Masla-e-Jabr-o-Qadr, Sunnat ki Aaeeni Hesiyat, and Tanqeehat. His six-volume translation and commentary of the Holy Quran, known as "Tafhim al Quran," is his most notable and significant accomplishment. It took him over three decades to finish. His work demonstrates his extensive knowledge and understanding of the teachings of the Holy Quran, and this tafseer has had a profound and far-reaching influence on modern Islamic thought worldwide. Arabic, English, French, German, Turkish, Persian, Hindi, Tamil, Bengali, and other important languages have all had translations of his novels. In partnership with Allama Iqbal, he then founded the academic and research centre Dar-al-Islam, whose primary objective was to train scholars to produce works of exceptional quality on Islam, to start a full-fledged movement modelled after the early Caliphate, and, above all, to reconstruct Islamic thought (Ahmad & Ansar, 2000).

Maulana started taking part in politics in 1920 by getting involved in the Khilafat Movement and associating with Tehrik-i-Hijrat. In 1941 he launched a new organisation under the name of Jamaat-i-Islami and was elected as its first Ameer and retained this portfolio till 1972, when he left due to illness. The organisation was both a religious and a political movement. This organisation works for the Islamic State and system. He was the greatest critic of Congress and condemned all the schemes and programmes of Congress aimed at absorbing the Muslims of the subcontinent into a common nationhood and astraying them from the path of Islam. After the creation of Pakistan in 1947, Maulana

worked for the Islamisation of the system in Pakistan and the establishment of an Islamic order. He opposed the Qadiani movement, and in his book "Qadiani Problem", he wrote that Qadianis are not Muslims and should be treated as a minority. Maulana pushed for the formation of an Islamic rule and the Islamization of Pakistan's system following the country's founding in 1947. In his book "Qadiani Problem," he argued against the Qadiani movement and said that they should be considered a minority as they are not Muslims. The martial law authorities condemned him to death in 1953 because of his efforts, but he accepted the sentence without submitting a petition for compassion. Foreign pressure and intense public pressure led to the death penalty being altered to life in prison and then abolished. His efforts on the Qadianis' issue led to the 1973 constitution's definitive declaration of their non-Muslim status in 1974. Maulana began experiencing renal problems in April 1979, which grew worse over time. He also had heart illness at the same time. After receiving treatment in the USA and after a few surgeries, he passed away on September 22, 1979, at the age of 76, and was laid to rest at Ichra, Lahore.

CHALLENGES TO MUSLIMS AND MAULANA MAUDUDI

Maulana Maududi advocated for the reformation and renewal of Muslims and was a reformist and revivalist. Muslims and non-Muslims faced distinct obstacles, mostly related to their faith, history, and Prophet Muhammad (SAW). The history of Islam and the finality of the Prophet Muhammad (SAW) were criticised by non-Muslims. One of the difficulties Muslims have is figuring out how to react to and whether or not to embrace Western contemporary education. If not, how will Muslims approach education and what kind of structure will they have in place? As a Muslim reformist and revivalist, Maulana Maududi addressed these issues philosophically and in accordance with the Quran and Sunnah.

1. Spread of Islam through Sword/Force and Maulana Maududi:

One of the ways that non-Muslims have challenged Muslims is by claiming that Muslims have used force and swords to propagate Islam around the world and have used the point of their swords to force non-Muslims and unbelievers to adopt it. In his comprehensive response to this problem, Maulana Maududi provided a succinct explanation using the Quran of how Islam spread throughout the world via individual free will rather than coercion. According to Maulana Maududi, the Quran prohibits Muslims from using force to convert non-Muslims to Islam since it states that both compulsion and the use of a sword are forbidden in Islam.

The Quran States:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦

"There is no coercion in religion and he who rejecteth false deities and believeth in Allah hath grasped a handhold, which will never break Allah is hearer knower." (Al Baqarah: 256) The circumstances or occasion on which this verse was revealed were explained by Maulana. Prior to the advent of Islam, it was customary in Madina (Yathrib) for women to swear that if their children did not survive after birth, they would be raised as Jews. Consequently, many Madina residents who converted to Islam had Jewish offspring. When Jews were exiled from Madina in the year 6 A.H. because of their anti-Islamic actions, the mothers of these Jewish children did not want to send them go, so they promised Prophet Muhammad (SAW) that they would force their children to convert to Islam. They were forbidden by the Prophet Muhammad (SAW), who declared that "religion is not coerced." Ibn Abbas was

cited by Ibn Ishaq as stating that there was a Muslim among the Muslims of Madina who had two Christian sons. Maulana Maududi further clarified another instance that this verse revelation is related to. Their boys refused to convert to Islam and abandon their faith. Prophet Muhammad (SAW) was questioned by their Muslim father if he forced their sons to convert to Islam. Saying, "There is no coercion in religion," the Prophet Muhammad (SAW) interrupts him (Maududi, 2017).

Maulana Maududi further cited the biography of Prophet Muhammad (SAW) to argue that Muhammad (SAW) forbade other Muslims from converting non-Muslims or unbelievers to Islam and never used force in his lifetime. Despite controlling sizable gatherings of non-Muslims on many times, he never employed force or forced them to convert to Islam. When Maaz Bin Jabal (RA) and Abu Musa Ashari (RA) were dispatched to Yemen, they were expressly told to treat people with kindness and free will rather than harshly. Following his conquest of Makkah, the Prophet (SAW) freed all non-Muslims and non-believers and did not compel anybody to convert to Islam. When Muhammad (SAW) dispatched Muslims to spread Islam, they were specifically instructed to communicate the teachings of Allah Almighty to people and let their understanding and free will decide whether or not to adopt Islam (Maududi, 2017).

The essential meaning of preaching Islam and the proper way to propagate it globally are explained by Maulana Maududi. Numerous times throughout the Quran, Allah Almighty clarified that there is no force involved and that He made man free to choose whether or not to adopt faith in Him. All animals would convert to Islam and embrace his religion if Allah so desired, but he did not desire a creation with faith and obedience ingrained in its character and psychology since there is already a creation—angels—whose only responsibility is to follow Allah and embrace his faith. However, Allah desires a creature with free will.

As Allah says in the Quran:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ٩٩

"And if thy Lord willed all who are in the earth would have believed together." (Younus: 99)

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ١٠٧

"Had Allah willed, they had not been idolatrous." (Al-Anaam: 107)

Therefore, no one can use force or a sword to coerce someone into accepting faith in Allah since Allah created them with free will and the ability to choose whether or not to believe in Him. Muhammad (SAW) was therefore counselled to continue directing His creation and teaching humanity Allah's commands rather than resorting to violence in matters of religion.

As the Quran says:

وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ٤٥

"We are best aware of what they say and thou (O Muhammad) art in no wise a compeller over them. But warn by the Qur'an him who feareth my threat." (Al-Qaaf: 45)

In another verse of Quran Allah says:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ٢١ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ٢٢

"Remind them, for thou art but a remembrance, thou art not at all a warder over them."

(Al-Ghashia: 21-22)

Therefore, it is evident that Allah Almighty even prohibits Muhammad (SAW) from using force to convert non-Muslims to Islam. Instead, Muhammad is only allowed to share the word of Allah with them and lead them away from the real message of Islam, allowing them to make their own decisions regarding their faith (Maududi, 2017).

According to Maulana Maududi, the goal of Islam and the Quran is not to convert non-Muslims to Islam by force or sword, but this does not imply that the use of force or sword is completely disregarded. According to Islam and the Quran, Muslims are permitted to use force and even to declare war in some conditions. The Quran gave us the right to employ force and a sword against those who are causing conflict and suffering on the planet. However, there is no need to carry on with the fight and the use of swords and force after this conflict is over and this goal is accomplished.

The Holy Quran states:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۚ ۱۹۳

“And fight them until persecution is no more, and religion is for Allah.” (Al Baqarah: 193)

Another scenario in which use of force is permissible is when someone killed a person unjustifiably or without any justification, hence in such a case Islam enabled Muslims to use force and lifted a sword against him.

The Holy Quran states:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۚ ۳۲

“Whoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind.” (Al Maidah: 32)

It is evident that there are only two situations in which using force or a sword is permitted in Islam: first, when someone has killed another person without cause or justification, and second, when someone is actively causing conflict and unrest on the planet. In addition, the Quran makes no reference of using force, not even to convert non-Muslims to Islam is permitted. Even non-Muslims who do not try to harm Islam or who are not Muslims' opponents are prohibited from using force. Islam will defend their lives and property, and they will be secure from the Islamic sword (Maududi, 2017).

2. Challenge of Western Modern Education and Maulana Maududi:

One of those distinguished individuals who shared and demonstrated magnificent ways for millions of people to escape surveillance via their thoughts is Syed Abul Ala al-Maududi. The goals of education in a process were highly valued by Maulana Maududi. In his book "Taleemat," Maududi claimed that only cameras could conduct objective research. Humans are incapable of doing this impartial research because they have minds that are separate from their eyes and have their own goals in life. The human mind actively shapes the perceptions and experiences it gets through the senses rather than merely acting as a catalyst.

FLAWS IN CONTEMPORARY EDUCATION SYSTEM

Muslims over the world have become morally and spiritually degenerate due to centuries of monarchy, colonisation, and the dictatorial control of their own people. It is imperative that the Muslim Ummah reform its educational program in accordance with Islamic principles, meeting modern demands as well, in order to save them from this degradation. Future generations will carry the Islamic ideals forward and contribute significantly to the modern world as a result of such an educational program. Western education and Islamic culture are incompatible with one another; in fact, they are diametrically opposed. How can you expect them to develop an Islamic spirit, outlook, and character if you teach them philosophies that deny the existence of God in the universe, sciences that reject metaphysical reality and are only interested in physical reality, history, political science, economics, law, and other social sciences that are, in theory and in practice, incompatible with the spirit of Islam, and if you raise them in a culture that is foreign to them? Since conventional teaching methods do not align with contemporary educational standards,

they are no longer effective and are therefore considered outdated. Furthermore, our educational system cannot adequately reflect Islam if the aforementioned components of Islamic learning are just included into the current curriculum (Maududi, 1963).

i) Objectives of Education:

The only goal and intention of Mualana Maududi was to use Islamic education to mould the character of the next generation of Muslims in the context of the propagation of Islamic philosophy and culture.

ii) Curriculum:

The goal of Maulana Maududi's education is to train children with an Islamic mentality. Maududi believed that all educationalist curricula needed to undergo a revolution in order to achieve this goal. According to him, young Muslims do not grow up to be stewards of Islamic traditions and values if the curriculum is not organised in an Islamic manner. Maududi divided the curriculum into the following groups in an effort to satisfy the needs of the contemporary world:

a. Elementary Education:

Eight years of elementary school achieves a fundamental position in the cause of mankind. All of those disciplines ought to be taught in today's elementary schools, according to Maududi. According to his ideas, we should benefit from both current and upcoming research in primary education. However, the Islamic component of the curriculum is overwhelmingly present in this trial. According to Maududi, elementary school curricula should include themes that help kids understand cosmographic facts and how they might live happy, moral lives. Maududi added two Persian books, "Gulistan" and "Bulistan," for the entire purpose of primary education. These books helped pupils learn how to write appropriate Urdu and express themselves in Urdu both in writing and speech. Urdu and English should be taught together so that students can comprehend Quranic instruction. They will also learn from and interpret literature. The program should incorporate mathematical mind training for kids. The elementary school curriculum must cover a variety of disciplines, with the exception of geography, history, Islamic principles, medicine, chemistry, and health-related topics. Maulana Maududi sought to provide pupils with both practical and educational instruction. For this reason, Maududi thought it was crucial to incorporate gymnastics, swimming, gun handling, horseback riding, first aid, trade, epistolary writing exercises, and ladies' housekeeping into an elementary school curriculum.

b. Secondary Education:

Two years were set aside for secondary education by Syed Abul Ala al-Maududi, and Maulana Maududi approved the curriculum, which included the following essential elements:

Since Arabic is used for many aspects of Islam, it should be taught as a significant language in secondary school. The history of Islam, the Quran, and the Hadith (sayings of the Prophet) are all in Arabic, and without Arabic, no human being could truly comprehend the essence of Islam. The Quran Majeed must be the second topic taught in secondary school. One must be able to recite at least two Separa (Quranic chapters) with full comprehension in order to pass the matriculation exam. Islamic moral principles ought to be taught in secondary schools alongside Islamic doctrine. Both local history and Islamic history must be taught in secondary schools. To help children understand that Islam is a timeless movement, the history of prophets should be taught in schools. A series of practical training sessions have to begin at the secondary level as well. No kid in high

school should be absent from prayer on a regular basis. A new generation crosses the threshold from infancy to maturity during the secondary school stage, therefore we should work to develop lasting character in our kids and let them realise that their accomplishments align with your knowledge. Maududi includes one book on common sense, philosophy, and conversation knowledge at the secondary level. Philosophy, medicine, psychology, and chemistry should all be taught in secondary schools, according to Maududi (Maududi, 2018).

c. Higher Education:

Higher education should last four years, according to Maulana Maududi's proposal. Maududi used two approaches to address students' personalities at this level in accordance with Islamic teaching. According to him, all pupils, male and female, are taught the same curriculum. Either a particular curriculum should be provided to pupils in every academic department, or they received their education in any educational department. The Quran Majeed should be taught in a way that makes pupils aware of the lessons found in the Quran as part of the general curriculum. At this level, a brief encyclopaedia of Hadith and Arabic should also be provided. It is necessary to incorporate fundamental Islamic principles and beliefs within the general curriculum. In view of Islamic beliefs, a unique curriculum ought to be presented in each subject area. Law, Islamic studies, and economics ought to be included (Maududi, 2018).

d. Specialised Education:

According to Syed Abul Ala al-Maududi, specialised education is defined as instruction intended to result in success in any academic field. He believed that additional fine and technical arts had also been organised as speciality instruction. In this way, the Quran, Hadith, theology, and Islamic technology will now also be supervised in specialist education, ensuring that we create interpreters, attorneys, and Din scholars at a renowned level. A recent graduate need to be admitted to this kind of schooling. Accordingly, all of the greatest positions should be available for people who will be known as educated religious folks in the future (Maududi, 2018).

e. Educational Policy:

Syed Abul Ala al-Mauddi offered a few regenerative ideas for contemporary student education policies. He offered a plan for a Muslim university, which is basically required to completely eradicate "European" ideas. It is our responsibility to control these Europeans' inclination in our younger generations if we do not want to destroy our national culture with our hands. This Muslim institution's circumstances, including attire, athletics, and behaviour, are mostly dictated by Western culture and society.

f. Medium of Instruction:

The protected speech and English as a subject matter should be the medium of education for both boys and girls, according to Maulana Maududi, rather than being honoured as in the circumstances of special schools and universities. He acknowledges the necessity and significance of the English language for current themes (Maududi, 1963).

g. Women Education:

Both men and women should have equal access to education, according to Maulana Maududi. He believes that no country can advance if its women remain ignorant and abandoned. In contrast to humanism and housekeeping, women's education is specifically meant to be kept in mind, with the exception of their inherent responsibilities in agriculture, form, workshops, and offices. Women should have distinct areas of expertise

than males. They have to be given divided public responsibilities based on their physical and mental capacities as well as the pertinent surroundings.

h. Mix Education:

Mixed education is very important to Maulana Maududi. Every possible opportunity for advancement and every human right should be granted to both men and women. In social situations, women are not permitted to roam freely or associate with males. Islam grants her respect as a woman and defends her rights. According to Maulana, women are permitted to leave their homes when necessary. Maududi believed that the biggest weakness of the human race was its sex nature. He opposed co-education and suggested that females learn the same topics as boys (Maududi, 2003).

3. Tribulation of Finality of Prophethood and Maulana Maududi:

The most hazardous of the problems and sufferings facing Islam in the modern world is the false claim of prophethood. This is a result of the disarray among the Muslim Ummah as well as the widespread ignorance and conceit of Muslims towards Islam. Following the passing of Prophet Muhammad (SAW), it would be difficult for anybody to falsely claim prophethood if they were sufficiently informed about Islam, their faith, and the finality of prophethood. Maulana Maududi stepped forth and gave a detailed and comprehensive response to this threat and challenge of bogus claims of prophethood. In his diary, "Khatm-e-Nabuwat (The Finality of Prophethood)," he discussed this matter.

i) The Verdict of the Text of the Holy Quran:

According to Maulana Maududi, prophethood terminates with the Holy Prophet Hazrat Muhammad (SAW), who is Allah's final prophet. He cited the passage from the Quran that declared Hazrat Muhammad (SAW) to be Allah's Rasool and last prophet.

The Quran says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ٤٠

'O people! Muhammad has no sons among ye men, but verily, he is the Apostle of God and the last of the line of Prophets. And God is aware of everything.' (Surah Al Ahzab: 40)

To all the unbelievers and hypocrites who objected to the union of Holy Prophet Hazrat Muhammad (SAW) and Hazrat Zainab (RA), this verse was revealed. They said that Zainab (RA) became the daughter-in-law of the Prophet (SAW) because she was the wife of an adopted son of Hazrat Muhammad (SAW), and that the Prophet (SAW) made his daughter-in-law his wife following his divorce from Hazrat Zaid (RA). This scripture made it abundantly evident that the marriage had divine approval and was intended to establish a legal precedent for Muslim men to wed their adopted sons' wives following their spouses' divorces. The fact that this verse also states unequivocally that "Muhammad had no sons among ye men" makes it abundantly evident that the man whose divorced wife the prophet married was not his biological son; as a result, the conduct did not indicate a breach of it. This passage on Khatim Al-Nabbiyeen is also emphasised by Allah Almighty. "And he is the last in the line of prophets," which implies that Muhammad (SAW) would never be succeeded by a messenger or even a prophet tasked with enacting social or legal changes that may have been overlooked or ignored (God forbid) during his lifetime. It was necessary for Prophet Muhammad (SAW) to carry out the mission of eradicating this pagan tradition as Allah declared his ministry to be definitive. Since it was believed that this pagan custom would continue after Prophet Muhammad (SAW), the true reason this verse was revealed was to uproot and remove it during his lifetime. Allah knew that Muhammad (SAW) was the last in the line of Prophethood, and that the entire Ummah would follow his example. If he hadn't done so, no man with the same status as Prophet

Muhammad (SAW) would have been able to carry out the task of uprooting this pagan custom (Maududi, 1963).

ii. Hadith of the Holy Prophet (SAW) About the Finality of Prophethood:

In his explanation of the Hadiths of the Holy Prophet (SAW) about the Finality of Prophethood, Maulana Maududi makes it abundantly evident that Hazrat Muhammad (SAW) is Allah's final prophet and that no Prophet or Rasool would follow him. Here are some of the Hadiths:

According to the Holy Prophet (SAW), "prophecies led the tribe of Israel." A prophet was succeeded by another after he died. However, only caliphs will succeed me; no prophet will follow. (Bukhari, Ma-Zaqar Aan Bani-Israel, Kitab-ul-Manaqib).

The Holy Prophet (SAW) confirmed: "If a man built a building and decorated it with exquisite detail, but left an empty niche in the corner where only one brick was missing, that would explain my position in relation to the prophets who came before me." While admiring the building's splendour, some questioned why there wasn't a brick in that niche. I am the last of the prophets' line, and I am like that one missing block. (Bukhari, Khatim Al-Nabbiyeen, Kitab-ul-Munaqib).

"God has given me six favours that the previous Prophets did not have," the Holy Prophet (SAW) said. 1) I have been blessed with the ability to speak perfectly and succinctly. 2) Because of my astonishment, I was given the victory. 3) I was granted legal access to the war booty. 4) I have come to adore the entire planet, and it has also become a form of cleansing for me. To put it another way, prayer is not limited to certain locations of worship in my religion. You may give prayers anywhere in the world. Furthermore, if there is a shortage of water for bathing, it is permissible for my people to cleanse themselves with the dirt and conduct ablutions with earth (Tayammum). 5) Allah has sent me to spread His holy word throughout the entire globe. 6) "And the line of prophets has come to its final end in me." (Ibn Majah, Muslim, Tirmidhi).

"The line of Messengers and Prophets has ended," the Holy Prophet (SAW) confirmed. After me, there won't be another Prophet or Messenger. (Musnad Ahmad, Zahab-un-Nubuwa, Kitab-ul-Rouya, Tirmidhi, and Marwiat-Anas bin Malik).

"I am Muhammad, I am Ahmad, I am the effacer, and infidelity shall be erased through me; I am the assembler," the Holy Prophet (SAW) said. After my time, everyone will gather on Doomsday (Doom is the sole successor, in other words). Furthermore, I am the last in that no prophet will come after me. (Tirmidhi, Kitab-ul-Adab, Asmaun-Nabi; Bukhari and Muslim, Kitab-ul-Fada'il, Asmaun-Nabi).

"I am the last in the line of Prophets, and you are the last community of believers," the Prophet of God said. "God Almighty sent no apostle to the world who did not warn his people about the appearances of Dajjal (Anti-Christ, but Dajjal did not appear in their time)." Thus, it is certain that Dajjal will emerge from among you. (Dajjal, Kitabul-fitan, and Ibn Majah).

"I heard Abdullah bin Amr Ibn-As recount that one day the Holy Prophet (SAW) came out of his house and joined our company," stated Abdur Rehman Bin Jubair. We got the feeling from his demeanour that he was leaving us. "I am Muhammad, the uneducated prophet of Allah," he declared, saying it three times. Then he confirmed that no prophet will follow me. (Marwiat Abdullah Bin Amr Ibn-As, Masnud Ahmad).

"And there will arise thirty fraudsters in my Ummah, and each of them will proclaim to the world that he is a prophet, but I am the last in the line of the Prophets of God, and no

prophet will come after me," according to Sawban (RA), the Holy Prophet (SAW) said. (Kitab-ul-Fitan, Abu Dawud).

God's prophet declared, "There will be no other community of followers of any new prophet because no prophet will follow me." (Baihaqi, Tabarani, Kitab-ul-Rouya).

The stories and hadiths mentioned above make it abundantly evident that Muhammad (SAW) is the final prophet and Rasool of Allah; no prophet would come after him, and the prophetic line had stopped with him; anybody claiming to be a prophet or God's messenger would be dishonest and deceitful (Maududi, 1963).

iii. The Consensus of the Companions of the Holy Prophet (SAW):

The Holy Prophet's (SAW) companions unanimously agreed that Hazrat Muhammad (SAW) was Allah's final prophet and Rasool, following the Quran and Sunnah. Following the passing of the Holy Prophet (SAW), they fought a fight against those who falsely claimed prophetic status. The most well-known instance was Musailama Qazzab, who asserts prophetic status. He did not dispute Muhammad's (SAW) prophetic status, but he believed that God had chosen him to be Muhammad's (SAW) co-partner in order to carry out and share his mission.

Since Musailama Qazzab was educated in the Quran and believed that Muhammad (SAW) himself had designated him as a co-partner in prophethood, certain Muslim tribes, such as Banu Hunaifa, had really accepted his claim to prophethood. Despite all of these justifications, he was deemed a renegade and expelled from Islamic society, and Musailama Qazzab and the Banu Hunaifa tribe became the targets of battle. The struggle against Musailama Qazzab was led by Hazrat Abu Bakr Siddique (RA), who was Khalifa at the time.

There is no better illustration of the companions' agreement than this incident, which amply demonstrates that Musailama Qazzab was opposed by the Prophet's (SAW) companions on the grounds that he had falsely claimed prophetic status because Muhammad (SAW) was the last Prophet in the line (Maududi, 1963).

iv. The Consensus of Ulema of the Ummah on Finality of Prophethood:

The Ulema's agreement that Muhammad's (SAW) prophethood is ultimate and the most genuine source of Islam after the Quran, Sunnah, and Prophet Muhammad's (SAW) companions is then explained by Maulana Maududi. The belief that Prophet Muhammad (SAW) cannot be followed by another prophet is shared by ulema from all eras in every Islamic nation worldwide. They all share the conviction that anyone who professes to be a prophet after Muhammad (SAW) and who believes in such a claim is an apostate and will be expelled from the Islamic society.

Maulana Maududi then goes on to discuss some of the Ulema's arguments in support of the aforementioned proclamation;

"Let me show you the proofs of my prophethood," said a man who claimed prophetic status during the time of Imam Abu Hanifa (80–150 A.H.). The great Imam then forewarned the populace: The Prophet of God (PBUH) has stated clearly that "no prophet will come after me," thus anybody who asks this guy for the credentials of Prophethood Hall is a renegade. (Ibn Ahmad al-Makki, Manaqib al-Imam-i-Azam Abi Hanifa, Vol. I, p. 161, published in Hyderabad, 1321 A.H.)

The line "walakin Rasul Allahi wa Khatam-ul Nabiyyin" is interpreted by Allama Ibn Jarir Tabari (222–310 A.H.) as follows: "He has closed and sealed the Prophethood, and the door of Prophethood shall not be open for anyone till the end of the world." (See Ibn-i-Jarir's Commentary, Vol. 22, p. 12).

The death of the Holy Prophet (SAW) undoubtedly marked the end of the series of Divine revelations, according to Allama Ibn Hazm Andulasi (384-456). The fact that only a prophet may receive revelations from God and that God has confirmed Muhammad's status as God's Messenger and that He has sealed the office of prophethood serve as evidence of this. (Page 26 of Al-Mohallah, Vol. 1)

Mohy-us-Sunnah in his commentary Ma'alam-al-Tanzil, Baghawi states: "God ended the line of Prophets with him. He is therefore the last prophet. In this passage, Ibn Abbas states that God has said that no prophet would follow the Prophet Muhammad (SAW). (Page 158, Volume 3)

"If you ask how Muhammad can be the last of the Prophets when Hazrat Isa (AS) will appear towards the end of the world," says Allama Zamakhshari (467 A.H.-538 A.H.) in his commentary Kashshaaf. I will respond that Muhammad's (SAW) prophetic status is final, meaning that no one else will be given prophetic status after him. Before Muhammad (SAW), prophethood was bestowed to a number of people, including Hazrat Isa (AS). Additionally, as a member of the Muslim community, Hazrat Isa would appear as a disciple of Muhammad (SAW) and perform prayers with his face towards the Islamic Qiblah. (Page 215, Vol. 2)

"And similarly, whoever says that a prophet shall come after Muhammad (SAW), such a man will be an infidel, and there is no difference upon it even between two persons," writes Allama Shahrastani in his well-known work, Almilal wan Nahal. (Page 249, Volume 3).

In his commentary Anwar-ul-Tanzil, Allama Baidawi (d. A.H. 685) states that Muhammad (SAW) is the final prophet. He is the one whose arrival has cemented the position of prophet, or the one in whom the prophetic line terminates. Since Hazrat Isa (RA) would manifest as a follower of Muhammad's Shariah, her emergence after Muhammad (SAW) does not undermine Muhammad's prophetic status as final. (Page 164, Volume 4).

"To lay a claim to Prophethood after the ministry of our Prophet Muhammad (SAW) is a sheer infidelity by the consensus of Ummah," argues Mulla Ali Qari (d. A.H. 1016) in his commentary Fiqh Akbar. (page 202).

It is evident from the aforementioned Ulema explanations that they all concur that Muhammad (SAW) is the final Prophet of Allah, that prophethood stops with him, and that no Prophet will follow him until Doomsday (Maududi, 1963).

New Prophethood Will Be A Curse Rather Than Blessing For Ummah:

Maulana Maududi goes on to explain that if a new prophet is sent to the people, it will be a curse rather than a benefit because it will cause people to doubt their faith. His followers will form a single Ummah, while his disbelievers would inevitably form distinct groups. Their views would then diverge as well since one group will adhere to the teachings of the new prophet while the other will completely reject them. This will produce disarray within the community and ultimately lead to the destruction and confusion of the global system. Unless individuals on one side choose to give up their faith, these two groups will never be able to unite.

Furthermore, there are two distinct sources from which these two groups get their law and guidance. One faction adheres to the law that comes from the Prophet's Sunnah and divine message, while the other group stands adamantly against the notion that the Prophet is the lawgiver. This makes it impossible for these two groups to coexist in a single, coherent community. A guy who considers the aforementioned facts would see that the

Finality of Prophethood is a significant favour from Allah for the Muslims. The Ummah has been able to establish a lasting, global brotherhood as a result of this (Maududi, 1963).

4. Maulana Maududi and Geographical Nationalism:

Maulana Maududi criticises the development of nationalism. As he sees it, nationalism began as a movement against the universal oppression of Caesar and the Pope with the goal of granting different nationalities full control over their own political and other affairs and releasing them from the spiritual or political authority of universal character. The influence of secularism caused nationalism to be "placed on the throne of God who had already been ejected from this position." Maududi is aware that it started out as a fight for national liberty. He supports the notion of national liberty. He is aware that nationalism changed from this point to its current state. He is concerned about the current state of nationalism. There are two primary ramifications of nationalism. First of all, it elevated national interest and aspirations to the pinnacle of morality and worth. This perspective has detrimental effects on the interests of the country as it reinterprets what it means to be good and bad and encompasses everything. Accordingly, evil may be justice, rights, truth, and responsibilities when they are detrimental to the national interest, while virtue can be oppression and disloyalty as long as they serve the national interest (Maududi, 1941).

Second, it led to the linguistic and racial divide of humanity. As a result, fictitious geographic borders have been drawn. The stronger ties that existed between people have all been shattered by nationalism. Maududi disputes the idea that racial and regional variables influence Muslims' loyalty. In addition to causing a materialistic outlook on life and territorial and racial consciousness, which runs counter to humanity's humanising spirit, these ideas are thought to undermine human unity and restrict the cosmopolitan outlook that Islam initially promotes. Maududi's concept of Islamic polity, the Ummah, is in opposition to nationalism. The community of Muslims who have submitted to God's will is known as the Ummah, and it transcends all national and geographic borders. Regardless of where they are from or where they live in the globe, Muslims who believe in Allah's unity and in Hazrat Muhammad (SAW) should form a single Ummah. It differs from the other method of classifying people according to their race, colour, and area. Maulana Maududi desired the eradication of all nationalistic elements from his Islamic state. He viewed Islam as the antithesis of nationalism and all of its connotations. He viewed the Islamic state structure as a non-national state as a result (Maududi, 1938).

CONCLUSION

The reformation of Muslims was the goal of revivalist and reformist Maulana Maududi. The foundation of Maulana Maududi's worldview is Islam. Islam is viewed as an all-encompassing way of life that encompasses every aspect of human cognition and behaviour, rather than as a religion. Islam, according to Maududi, is a "well-ordered system, a consistent whole" that has solutions for every issue. Muslims and non-Muslims had distinct difficulties, primarily in relation to their faith, history, and prophetic status. Western contemporary education and the finality of Prophet Muhammad (SAW) were questioned by non-Muslims. They also questioned the use of the sword to propagate Islam. Maulana Maududi then emphasised that the Quran prohibits Muslims from using force to convert non-Muslims to Islam because it states that compulsion and the use of the sword are forbidden in Islam. The purpose and goal of education in a process were highly valued by Maulana Maududi. Maulana Maududi offered a few educational plans aimed at reviving the Muslim community. He offered a plan for a Muslim university, which is basically required to completely eradicate "European" ideas. The goal of Maulana Maududi's

education is to train children with an Islamic mindset. Maulana Maududi introduced a new curriculum for the Muslim school system. According to Maulana Maududi, prophethood terminates with the Holy Prophet Hazrat Muhammad (SAW), who is Allah's final prophet. He took the initiative to address the problem of bogus prophetic claims. Maulana Maududi opposed nationalism as it is understood in the West. The contemporary notion of nationalism has engendered hostility and resentment not only among nations but also against one another. A world state where racial and national biases are destroyed and all people are integrated into a cultural and political framework with equal rights and opportunities for everyone is one of Islam's ultimate goals, he said.

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