

## Understanding Syed Abul Aa'la Maudoodi's Educational Thoughts

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### Abstract

*The paper presents an overview of Syed Abul Aa'la Maudoodi's philosophical thoughts and its applications to educational process. Syed Abul Aa'la Maudoodi was a great thinker of Islam and a famous religious of the world. He gave logics in a philosophical style and proved that Islam is an absolute system of life. In his tafsir (Quranic interpretation) Tafhim'ul Quran he introduce the four interrelated concepts. He believed essential to understand Quran: Ilah (divine), Rab (Lord), Ibadah (worship) and Din (religion). Fundamental philosophical thoughts rooted in Islam that (i) ultimate reality is Allah (swt); (ii) ultimate source of knowledge is revelation (wahi); (iii) every person is a vicegerent of Allah (swt) and he is responsible for his responsibilities in front of Allah (swt). As the paper aimed to provide only some glimpse of Maudoodi's educational thought in an outline form it warrants a comprehensive and obtained study on the reconstruction of educational thoughts in the context of Maudoodi's philosophy.*

**Keywords:** Philosophy; Education; Educational Process; Educational policy.

### Introduction

Syed Abul Aa'la Maudoodi was a great scholar of subcontinent. He was born on September 25, 1903 in Aurangabad, Dakkan. He was a *Sunni* Pakistani Islamic reformist or Islamic thinker, politician, journalist and a political philosopher.<sup>1</sup> Maudoodi's life and thought can be seen as something that has been repeated across the Islamic world to the present day hence the name continues to echo loudly. Maudoodi was registered in the local *Darul' Ulum*: these are seminars or more accurately, 'houses of knowledge' which be likely to offer more higher studies than *madrasas*, but in cases would have imparted a more conventional

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Islamic curriculum than that provided by more 'westernized' *Madrasa Fauqaniyah* in Aurangabad.<sup>2</sup>

Maudoodi was one of the first Islamic philosophers to develop an organized political comprehension of Islam and a plan for social action to choose his vision. Maudoodi saw Islam as processing its own '-ism'; Islam is Islamism. It is completely independent alternative to other systems that existed. This concept of intellectual independent derives other to some extent from Maudoodi's readings of Allama Dr. Muhammad Iqbal and his concept of *Khudi* (selfhood), which Maudoodi interpretation as Islamic self-assertion against alien '-ism'. Maudoodi tried to view Islam as a self-regulating philosophy, completely independent on faith system or cultures. His starting point is with the *Qur'an* and he also argued that *Qur'an* makes clear that Muslims should strive to create an Islamic state.<sup>3</sup>

In academic department Maudoodi was not an unknown person he read religion and religion appurtenance. From childhood Maudoodi had a habit of thinking. Division of method of accepted wisdom of Maudoodi was that he revealed every entity complexity, every rhyme and every *hadees* by placing them in a combined manner. He translated *Qur'an* named *Tafheem ul Qur'an* which is one of the most classical interpretations of the world.<sup>4</sup>

### **Philosophical Concepts of Syed Abul A'ala Maudoodi**

Syed Abul Aa'la Maudoodi is one of those dignitary personalities who shared and showed glorious paths to millions of human beings extricate from observation through their thinking. Religious Philosophers in their philosophical concepts give reflection of Islam prominently and Maudoodi was well aware of educational requirements of Muslims. Philosophical concepts of Syed Abul Aa'la Maudoodi are presented below in an outline form.

#### *Ontological Concept*

- The absolute reality is Allah (*swt*) who is the Creator of the whole universe. He is the sovereign and Lord of the universe.<sup>5</sup>
- Allah (*swt*) created this universe and He has the authority and powers to run this world.<sup>6</sup>
- There is no partner of Allah (*swt*). He alone takes the charge to manage all the issues of this universe.<sup>7</sup>
- Man is the best creation of Allah (*swt*). He has been entrusted with the vicegerent of Allah (*swt*).<sup>8</sup>

- Man is free to make choices and that he is responsible and accountable before Allah (*swt*).<sup>9</sup>
- According to Syed Abul Aa'la Maudoodi this system of universe does not move automatically but is running through a Supreme power who is Allah (*swt*).<sup>10</sup>

### *Epistemological Concept*

Before explaining the educational thoughts of any person it is necessary to know about what are the sources of knowledge in term of philosophical education. Different philosophers gave importance to different aspects of sources of knowledge which later declared as a source of knowledge through observation. In philosophy of education, knowledge has various definitions. According to Western thinkers, man has relation with universe instead of Allah (*swt*). As education is a contribution so that's why knowledge is a name of thing through which relation build with Allah (*swt*).

- Syed Abul Aa'la Maudoodi believed that the absolute source of knowledge is the recognition of Allah (*swt*) and the essence of Allah (*swt*).<sup>11</sup> [Essence of Allah is known only to Allah. Man can acquire only an operational understanding of Allah.]
- Knowledge gives man superiority and pre-eminence. Because of this man gains rank of Caliphate and become "highest form of creation".<sup>12</sup>
- The most important source of knowledge is Divine revelation. Through which Allah (*swt*) gave knowledge to man through His messengers and these Messengers are commonly known to others. For human beings it is necessary to have faith on hidden knowledge for accepting messenger's messages. With this man would get right knowledge from messengers and lead his life on a right path. The book who provided this knowledge to man is called 'The Book of Allah (*swt*): *Quran*'.<sup>13</sup>
- Education is not in born innate in human. He is dependent upon other personality and He is only Allah (*swt*). So that source of knowledge is Allah (*swt*) and His messenger Hazrat Muhammad (*saw*) (P.B.U.H).<sup>14</sup>
- Human beings have all those senses from which he received knowledge. There is a clear difference between sense of human beings and sense of animals.

Animals have senses but they cannot think and deduce results through pondering.<sup>15</sup>

- There is a mind behind the sense of man who thinks and arranges the information and deduces results and vice versa man acquires knowledge inductively through teachers, books, schools and information, writing and debate, logic and reasoning.<sup>16</sup>

#### *Axiological Concepts*

Axiological views of Syed Abul Aa'la Maudoodi are ethical values and are important for doing matters of individual and social life.

- Every person attains privilege of Caliphate respectively. Every person is answerable for their responsibilities.<sup>17</sup>
- Man stays on earth keeping relation with Allah (*swt*) being revivify soul of Allah (*swt*) and being vicegerent of Him.<sup>18</sup>
- Admirable person of society is that who possessed honesty, faith, jurisdictional fraternity and love, sacrifice, obligation and sincerity, moral and ethical values are needed for humanity.<sup>19</sup>
- Ethical values are essential and secret of welfare is hidden in its evolution.<sup>20</sup>

#### Concept of Nationality

Syed Abul A'ala Maudoodi presented the concept of Islamic ideological nationality in contrast to that non Islamic nationalism. He gave explanation that the Muslims are, in fact, an ideological group of people which has its own field. Nationality of a Muslim is focus to his reliance. He is a Muslim through Islam. He is more useful for the society if he is a good Muslim and possesses the characteristics of Islam. Such a Muslim is loyally and truthfully as central as organ of Islamic body. But he is in diverse to the requisite of Islam he is not realistic, dishonest and of no use for the Muslim society. The constitution of Muslim community is purely Islamic and ideological.<sup>21</sup>

#### Concept of Leadership

The definition of actual leadership and real emendatory is that who exhibit through thinking and adopt most suitable policy reference to the time and location. Leadership is formal and official and is dependent with education. Man has a status and he officiously achieves through education. Man has insight, hearing and heart which other animals do not or some have in minor. So man is able

to become a vicegerent of Allah (*swt*) so he becomes successful from other groups and like that he would become priest of others. Leaders do not misapprehension that the knowledge learned previously is enough and it has no capacity to add something, previous results are right and has no betterment in that. This is not a right concept of leadership. An actual leader should observe new concepts and should provide new and modern education to students so that they become a true Muslim. As a member of Muslim community we are committed to establish the sovereignty of Allah (*swt*) on this earth – an obligation which also entails the assumption of the leadership of the world.<sup>22</sup>

### **Aims of Education**

Syed Abul Aa'la Maudoodi gave a great importance to aims of education in an educational process. In many people's point of view the aim of education is only to get knowledge. Maudoodi in his book '*Taleemat*' said that objective study is only done by cameras. Man cannot do this objective study. Man has a mind beyond his eyes that has his own point of view and he has an aim in his life. Man ponders on a problem and uses a strategy. Whatever he seeing and hearing acquire information he mould it in his own thinking which present inwardly in him basically. Then he establishes a system of life on the basis of his intellect and called it culture. Culture that has its own beliefs has its own philosophy of life and its own model of perfection.<sup>23</sup>

- The most overriding aim of education is recognition of Allah (*swt*).<sup>24</sup>
- Aim of education is to develop the hidden abilities and to develop innate abilities of man so that he becomes profitable for his society. And also becomes a source of prosperity and success for human life.<sup>25</sup>
- One of the aims of education is to prepare strong characters and ethical values that have right beliefs and virtues. Make individual and collective character formation so that he will pass his life according to the culture and its rules. The person who has no Islamic moral values, whatever he is anyhow he is not acceptable for us.<sup>26</sup>
- Aim of education is to create greatest citizens, so that they become a better leader who motivated his nation. The purpose of leadership is to train, assist and guide people. Every nation in the world structures its educational programme to promote its specific culture and ideology.<sup>27</sup>

- The aim of education is to acquire life livelihood. For example teaching profession. In this profession we should teach students with full honesty and provide training to them. Muslim education should, therefore, transcend the barrier between secular and spiritual/religious/sacred education.<sup>28</sup>

### **Objectives of Education**

Syed Abul Aa'la Maudoodi desired to make character of youngsters of Muslim community in the light of propaganda of Islamic cultural and Islamic philosophy through education. He determined following objectives of education:

*i). To Produce True Muslim*

It is the preliminary role of education to produce genuine and traditional Muslims. Maudoodi desired to alert men who recognized with Islamic culture and feel proud to pass their lives according to the rules of Islamic philosophy. Maudoodi hoped that he exposed deism in youngster's heart and made them virtuous.<sup>29</sup>

*ii). Development*

Lying on same side development and training of an individual personality is also an aim of education. In Maudoodi's point of view without education there is no development of creativity in individuals. Education is the only source through which qualities of individualist raise up and provide them a high position in society.<sup>30</sup>

*iii). Leadership*

According to Maudoodi the purpose of education is to prepare persons who complete their duties of Muslim community leadership. Maudoodi wanted to see leadership literacy of Muslim community through education and he thought that education is like who developed ruler capabilities in individual so that he able to proceed a nation. Education is the total of knowledge obtained. A nation take on leadership when it assigns itself unsparingly to the quest of knowledge handed down to it from past as well as present.<sup>31</sup>

*iv). Character Formation*

Formation and construction of individual character and humanity is also a purpose of education. This is not only

mean of education to educate students through exclusive books also acquainted with realities of universe. In thought of Maudoodi it is not possible to create a realistic Islamic society without moral training.<sup>32</sup>

v). *Transmission of Civilization*

Propaganda of transmission of civilization and culture in other generation is also a purpose of education. Without transmission of civilization and culture is not possible to understand our national culture. It is important to aware new generations with national values and traditions to link a close relation with nationalism so that youngsters get assistance from national values and traditions so that they determined their future goals and objectives.<sup>33</sup>

vi). *Revolution*

Maudoodi was wisher of substitution revolution in the individual life through education. He had belief on knowledge for knowledge sake instead of knowledge for practice. In this thought actual knowledge is only who decline in actions. He wanted to make intended person of Allah (*swt*) by inherent Islamic education in the mind of youngsters.<sup>34</sup>

vii). *Insight*

Maudoodi like to generate especial qualities in individual like insight, thinking, investigation, research, open-minded and rationalism. He is seeker of pleasant stability between socialism and individualism and education is responsible for establishment of this stability.<sup>35</sup>

### Levels of knowledge

A great thinker of education Syed Abul A'ala Maudoodi explained following three levels of knowledge in accordance to its importance:

i). *Hearing*

Near Syed Abul Aa'la Maudoodi the meaning of hearing is to get information from others. Particularly man learns from other books or from their investigation is category of hearing. In accordance to importance hearing is the first level of knowledge. This level gain knowledge and assistant till high stages. In short level of knowledge in hearing, human beings rely on others ideologies and

books. According to *Qur'an*, hearing is the lowest level of knowledge.<sup>36</sup>

ii). *Sight*

Sight means to collect information through observation and experiment oneself. In it human use his senses and expose realities of universe. This is that level of knowledge in which man does not rely on those realities and information which is provided by others. He himself increases information by observing environment. By mean, sight is that level of knowledge in which human gain knowledge himself by using his own mind. Concerning to importance sight is the second level.<sup>37</sup>

iii). *Heart*

In technical term, heart means thinking, insight and cognition. This is the highest level of knowledge. In this level human beings deduce results in an academic way from consequent results and information of hearing and sight and use it with the knowledge of *Qur'an*. Allah (*swt*) wants to see human in this level of knowledge. *Qur'an* also invites human being to think and rationalize. Human should know realities of universe through pondering and insight.<sup>38</sup>

### **Curriculum**

Through education Syed Abul Aa'la Maudoodi wanted to prepare youngsters who exhibit Islamic psyche. To accomplish this purpose Maudoodi felt the need of revolution substitution in all educationalist curriculums. In his thought without sorting curriculum in Islamic way, young people of Muslim community do not become guardian of Islamic values and traditions. Intending demands of modern era, Maudoodi distributed curriculum into following categories:

#### *Elementary Education*

Elementary education whose duration is eight years attain basic status in humanity cause. In Maudoodi thought all those subjects should be taught in today's primary schools. In his thought for elementary education, we should get advantages from past and future researches. But in these experimentation there is collectively dominating Islamic aspect of curriculum. Maudoodi favors to add those subjects in curriculum of elementary education from which

students' familiar about cosmographic realities and with ethical values they made their lives happy. For gaining all purpose of elementary education Maudoodi included two Persian books "Gulistaan" and "Bulistaan" with it make students able to write proper Urdu and explain their thoughts in writing and speeches style in Urdu.<sup>39</sup>

To understand *Qur'an* education, Urdu should be taught and English up to students will get knowledge from English books and benefit and translate them. For students mind training mathematics should be included in curriculum. Except this Geography, History, Islamic tenets, Medicine, Chemistry and Health related different subjects must be included in elementary education curriculum. Syed Abul A'ala Maudoodi was seeker of educational training as well as practical training of students. This is the reason that Maudoodi believed that in elementary education curriculum it is important to include gymnastics, swimming, use of pistol and sword, horse riding, first aid, trading epistolary, writing exercises and for ladies housekeeping.<sup>40</sup>

### *Secondary Education*

Syed Abul Aa'la Maudoodi fixed two years for secondary education and the curriculum for it deem by Maudoodi following are its fundamental characteristics:

- In secondary education Arabic language should taught as an important language because all elements of Islam is in Arabic. *Qur'an Hadith* (saying) and history of Islam all are in Arabic. No man understand the real soul of Islam without Arabic language and nor in him Islamic intellectual get combine correctly.<sup>41</sup>
- Second subject of secondary education must be *Qur'an Majeed*. It is necessary that one matriculation passed must recite at least two *Suparah* (chapter of *Qur'an*) with complete understanding.<sup>42</sup>
- Students should be aware of Islamic beliefs and ideologies and should tell them that what arguments we have about is and it has relation with our practical life.<sup>43</sup>
- Along with Islamic belief also Islamic moral values should be include in curriculum of secondary education. Islamic moral values should taught to students and this teachings present with historical examples and it should be learned by students that ethical system of Islam is not only on one ideology but in practical life moral system of Islam is entirely used.<sup>44</sup>

- At secondary level, Islamic History and Local History should include in curriculum. History of Prophets should include in curriculum so that students came to know about Islam is an eternal movement.<sup>45</sup>
- At secondary level, succession of practical training should also start. In high school there should be no student who is not regular in prayers. At stage of secondary education new generation cross the boundary of childhood to adulthood. We should try for enduring students to produce fastened character in them and tell them their achievement is according to your knowledge.<sup>46</sup>
- At secondary level, Maudoodi included one book of basic subject of common sense, Philosophy and dialogue knowledge. According to Maudoodi at secondary level Philosophy, Medicine, Psychology and Chemistry should include in curriculum.<sup>47</sup>

#### *Higher education*

Syed Abul Aa'la Maudoodi proposed four years duration for higher education. In this level Maudoodi concerned with personality of students Islamic education by two methods. In his point of view there is a general curriculum which is taught to all male and female students. Either they get education in any educational department. A special curriculum should also be taught to students of every academic department. In general curriculum *Qur'an Majeed* should be taught in such a pattern so that students aware of *Qur'an* education. Also short encyclopedia of *Hadees* and Arabic language should include. Basic Islamic beliefs and ideologies should add in general curriculum. Special curriculum should be taught in every subject of classes in the light of Islamic Philosophy. For example students who read philosophy should also read other philosophical principles along with Islamic philosophy, students who read History of the world along with the history of Islam and other philosophical history with its principles of Islamic philosophical history. It should include Law, Islamic Studies, and Economics.<sup>48</sup>

#### *Specialized education*

Syed Abul Aa'la Maudoodi thought that specialized education is meant by that education whose aim is to produce an achievement in any one of academic department. He thought that also others technical and Fine Arts have been arranged as a specialized education. Like that now *Qur'an Hadees*, theology and others

Islamic technologies will also oversee in specialized education so that indeed in our side at famous level we produce interpreter, lawyer and learned person of (*Deen*) reliance. For this education, graduate person should get admission in this type of education. Like this those who are free next they should be known as educated person of religion and for them all highest vacancies should be open.<sup>49</sup>

### **Educational Policy**

Syed Abul Aa'la Maudoodi presented some regenerative schemes for modern educational policy for students:

- In Muslim university it is essentially necessary to exterminate 'European' thoroughly. If we do not want to kill our national culture with our hands so it is our duty to check the inclining of these European in our new generations. The influence of western culture and society is injunction large on the situation of this Muslim institution; dress, sports, conduct, etc.<sup>50</sup>
- In university education, Arabic language should include as an essential language. It is the only actual source of Islam. Muslim educated class does not get the soul of Islam until they get access to *Qur'an* and *Hadees* independently and also do not get access insight Islam.<sup>51</sup>
- In high school education students should attain the primary information of the following subjects:
  - i). *Credendum*: In this subject no dry wordiness explanation but inculcate *Islamiyat* and adopt various essential way of describe who appeal natural intuition and intellect.<sup>52</sup>
  - ii). *Islamic Ethics*: In this subject Islamic ethics should not presented exclusively in fact collect those events from frame of mind of Hazrat Muhammad (*saw*) (P.B.U.H) and others prophets so that students should know that what are the qualities of a Muslim and how is the life of a Muslim?<sup>53</sup>
  - iii). *Jurisprudence Ordinance*: In this subject explain essential primary ordinance about the human rights and rights of Allah (*swt*) and also character formation from which every Muslim should familiar with them. We should tell students that what Islam tells a program for us about individual and collective life and how these programs formulate a moral society.<sup>54</sup>

- iv). Islamic History: This subject limit only till personality of Prophet Muhammad (saw) (P.B.U.H) and era of prophets. Students should be aware from their religion and their nationality and their perceptiveness of Islamic *Jamiyat* should born in them is the only need to study this subject.<sup>55</sup>
- v). Arabic: Arabic should be merged with the teaching of the *Qur'an*. Only primary education of Arabic literature should be taught in schools.<sup>56</sup>
- vi). Qur'an: At degree level the entire *Qur'an* should be taught as is only for that capability that students should recite *Qur'an* with smoothness.<sup>57</sup>
- vii). College Education: In college education there should be a general curriculum which taught to all students like Arabic and *Qur'an* and subject of Islamic education with modern subjects like Physics, Biology, Literature and Sociology etc.<sup>58</sup>

### Medium of Instruction

For both boys and girls Syed Abul Aa'la Maudoodi inscribes that the medium of instruction supposed to be the protect speech and English as a subject matter only, relatively than being honored like the most of the cases of exclusive schools and colleges. Syed Abul Aa'la Maudoodi does not deny the importance and need of English language for the achievement of modern subjects. In his thought it is lustful that English language is working as source of knowledge in our institutions. Maudoodi thought that no sensible nation is like that who made foreign language its source of knowledge.<sup>59</sup>

As an international language the importance of English cannot be diminished. It is similarly vital for those who desire to chase higher research in the humanities or sciences. If there is any difficulties to make our national language as a source of knowledge then try to find its solution and without any delay try to adopt national language as a source of knowledge from primary to terminal level. English language should be used as an important language in curriculum. Those who want to learn science and other modern subjects for them this language will be compulsory but English language as a source of knowledge going is extremely a wrong act.<sup>60</sup>

### Women Education

Syed Abul Aa'la Maudoodi had believed on equal education for both men and women. In his thought no nation will step forward

by keeping its women illiterate and leaving left behind. So we should prepare better and better arrangements for women education as like men education including military education.<sup>61</sup>

For women education it is especially intended to keep in mind except that her and natural responsibility agricultural form, workshop and office as compared to humanism and house holding. It is evident that Maudoodi does not envisaged equal education for both sexes. The women's specialty of doings should be different from that of man's. They should be assigned with split public tasks according to their relevant environment and psychological and physical abilities.<sup>62</sup>

### **Mix Education**

The women are only to be taught how to cook, sew and rear children. Maudoodi gives a great emphasis on mix education. Therefore women would already be disabled and discriminated against should she wish to engage in activities outside of the home not she would be given the opportunity in the first place in Maudoodi stated that they are allowed to out under necessity. But this permission is neither unconditional, nor limited. Women are not allowed to move about fully and mix with men in social gatherings. In the west a woman is not entitled to any right or honour if she will be successful in performing the role of a man. Islam protects her rights and confers dignity upon her as a woman.<sup>63</sup>

Both men and women should be equipped with all achievable chances for progression and should be allotted all their human rights. Neither should be allowed to disobey the restrictions which have been agreed for their personal gender-related postures in society.<sup>64</sup>

Concerning the political role of women, Maudoodi states in Human Rights in Islam, 'in Islam there is a well-designed division between men and women and according to that the field of politics and administration belongs to the men's specialty of accountability. The only way to live an ethical life synonymous with being a Muslim is to live in a truly Islamic state. In Maudoodi's view, 'the sex nature is the greatest weak point of the human race' and also advised girls to learn same subjects as boys, but opposes coeducation.<sup>65</sup>

### **Technical Education**

For Islamic kingdom in this period, implementation of its technical necessities it is very important to get technical education because

in this time in many countries there is a great competition of technical education. Every nation wants to become very strong in technical field so that it should not depend upon other countries and accomplish its all needs and also give support to others in their needs. At this two of the world blocks Russia and America both should try to show downward each others in the field of technical. Maudoodi also emphasized on the technical education at the early level of education. So that man can guide their countries in a well-organized way. Maudoodi also said to include swimming, use of sword and gun, boating, riding, cycling and etc. in technical education.<sup>66</sup>

### **Evaluation in Education**

Spiritual learning cannot exist as a small development marked on to a mostly material curriculum. As a substitute Maudoodi identified for what he illustrate as the 'Islamization of all public, ordinary and material sciences', refining them of their esthetic assumptions. For Muslims to practice Maudoodi provides to the point design of the regular and original arrangement of education that he recommended. Primary as well as secondary and high school would study 'Islamized', along with the accumulation of Arabic and more comprehensive information of Islamic values, instruction and observes fundamental Islamic education seeking to narrate Islam to life daily apprehension. According to Maudoodi *Qur'an* solves many issues and realities of human life that is appropriate in the time of Prophet. He emphasized on learning Western Political education and Philosophy as a subject so that students master over science subjects. Maudoodi inscribed many books for Muslims like philosophy, history, and religious speculation. Maudoodi established an academic and research center *Darul Islam* in cooperation with Allama Dr. Muhammad Iqbal ,he intended to qualified experienced scholars in Islam to generate words of outstanding quality of Islam and above all to carry out the reconstruction of Islamic thoughts.<sup>67</sup>

### **Conclusion**

The courage of identity surrender calls for devotion to somewhat superior than one's own identity. For a Muslim it is reliability to Allah (*swt*), the determination of Prophet-hood, and the Muslim *Ummah* which is greater to all other loyalties. If his loyalty to these things is undermined, he disintegrates into egotism and other vices.

Syed Abul Aa'la Maudoodi made many speeches over 1000 and also he wrote many books and pamphlets over 120. His

books have been translated into many languages and become widely read throughout the subcontinent. As he was an Islamic scholar contributed extensively for the endorsement of Islam and to create it as an absolute system of life. He also thought that Islam is a structure surrounding all field of living. His suggestions for the education are practical, suggested modern techniques of teaching which can help in character building to all areas of education. Maudoodi believed that today all problems of Muslims life can be solved through Islam in practical term. He was an icon of bravery, faithfulness, openness and effortlessness. He was a leader of the world's Muslims not the leader of the Muslims in Pakistan alone. Syed Maudoodi participate energetic part in humanizing the sensation of self-confidence and pride between the Muslims. His recommended national curriculum generated philosophical, imaginative, and accountable individuals who abstain from borrowing ideas.

The destiny of Pakistan is irretrievably allied with Islamic culture. There are two ways to defend our cultural heritage: firstly, scholars themselves must take initiatives; secondly, the administration must pioneer innovative adjustments in the educational system of the nation. Learners play a central in supporting our intellectual civilization. It is therefore, necessary to offer them with an Islamic point of reference so that they can grow to be the sheet- anchor of Pakistan. It is important to read science, philosophy, and the social science and benefit from research in these fields.

About half a century from now the late Syed Abul Aa'la Maudoodi strongly advocated the cause of an Islamic education system in his addresses and writings.

May Allah (*swt*) pardon his deficiencies, as no one apart from the Prophets is free from mistakes, and rest his soul in the Highest Place in Jannah.

## Notes and References

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- <sup>15</sup> Ibid., 232
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- <sup>25</sup> Ibid, 187-188.
- <sup>26</sup> Ibid.
- <sup>27</sup> Sayyed Muhammad Abdur Rauf, trans. *Mawdudi on Education*, op. cit., 112
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- <sup>34</sup> Maqbool Ahmad, *Ilmi Asasiaat Ilmi-ul-Taleem*, op. cit., 304
- <sup>35</sup> Ibid.
- <sup>36</sup> Ibid, 305.
- <sup>37</sup> Ibid.
- <sup>38</sup> Ibid.
- <sup>39</sup> Syed Abul Aa'la Maudoodi, *Taleemaat*, op. cit., 117-118
- <sup>40</sup> Ibid, 119-120.
- <sup>41</sup> Ibid, 113.
- <sup>42</sup> Ibid.
- <sup>43</sup> Maqbool Ahmad, *Ilmi Asasiaat Ilmi-ul-Taleem*, op. cit., 307
- <sup>44</sup> Ibid.
- <sup>45</sup> Ibid.
- <sup>46</sup> Ibid.
- <sup>47</sup> Ibid.
- <sup>48</sup> Sayyed Muhammad Abdur Rauf, trans. *Mawdudi on Education*, op. cit., 86
- <sup>49</sup> Maqbool Ahmad, *Ilmi Asasiaat Ilmi-ul-Taleem*, op. cit., 308
- <sup>50</sup> Sayyed Muhammad Abdur Rauf, trans. *Mawdudi on Education*, loc. cit., 28
- <sup>51</sup> Syed Abul Aa'la Maudoodi, *Taleemaat*, op. cit., 150
- <sup>52</sup> Ibid, 151.
- <sup>53</sup> Ibid.
- <sup>54</sup> Ibid, 159.
- <sup>55</sup> Ibid, 152-153.
- <sup>56</sup> Sayyed Muhammad Abdur Rauf, trans. *Mawdudi on Education*, op. cit., 37
- <sup>57</sup> Ibid, 39.
- <sup>58</sup> Ibid, 45.
- <sup>59</sup> "Maudoodi on Muslim Educational Reform", *The American Muslim* (TAM). Available at: [http://theamericanmuslim.org/tam.php/features/articles/maududi\\_on\\_muslim\\_educational\\_reform](http://theamericanmuslim.org/tam.php/features/articles/maududi_on_muslim_educational_reform)
- <sup>60</sup> Sayyed Muhammad Abdur Rauf, trans. *Mawdudi on Education*, op. cit., 142
- <sup>61</sup> Syed Abul Aa'la Maudoodi, *Taleemaat*, op. cit., 213
- <sup>62</sup> Syed Abul Aa'la Maudoodi, *Pardah* (Lahore: Islamic Publications, 1988), 227.
- <sup>63</sup> Syed Abul Aa'la Maudoodi, *Taleemaat*, op. cit., 213; see Also Muhammad Abdur Rauf, Sayyed, trans. *Mawdudi on Education*, op. cit., 138-139
- <sup>64</sup> Syed Abul Aa'la Maudoodi, *Pardah*, op.cit., 225
- <sup>65</sup> "Sayyid Abul Ala Maudoodi", op.cit.
- <sup>66</sup> Syed Abul Aa'la Maudoodi, *Taleemaat*, op. cit., 113
- <sup>67</sup> "Maudoodi on Muslim Educational Reform", op.cit.