

## A Bibliographical Study on the Works of Sayyid Abul A'la Mawdudi

ABUL KALAM MOHAMMAD SHAHED

### ABSTRAK

*Sayyid Abul A'la Mawdudi (1903-79) adalah seorang ahli fikir Islam yang ulung dan reformis agama abad kedua puluh. Dia seorang yang berpandangan modenist tetapi dalam batasan nilai Syariah. Dia seorang penulis yang berbakat dan prolifik. Dia dianggap sebagai salah seorang penulis Muslim yang paling luas pembacaannya. Tulisannya meliputi lebih ratusan buah buku, ratusan risalah dan artikel, ucapan dan temuramah yang tidak terkira banyaknya. Dia memiliki gaya penulisan yang unik yang menggambarkan kedalaman dan keluasan ilmunya. Bukunya telah diterjemah ke dalam bahasa utama dunia. Subjek tulisannya meliputi disiplin yang luas seperti tafsir, hadith, agama, undang-undang, falsafah, sejarah, politik, ekonomi, sosiologi, sastera, sains, akhlak, pendidikan, dan kesemuanya mendapat perhatian beliau yang sewajarnya. Kajian ini adalah satu usaha mengemukakan semua karya Mawdudi bersesuaian dengan subjek dan disusuli oleh suatu spenjelasan ringkas di mana perlu.*

### ABSTRACT

*Sayyid Abul A'la Mawdudi (1903-79) was an outstanding Islamic thinker and socio-political and religious reformer of the twentieth century. He held a modernist outlook but within the confine of Shari'ah values. He was a gifted and prolific writer. He had been considered as one of the most widely read Muslim writers. His writings extended to over hundred books, hundreds of pamphlets and innumerable articles, speeches and interviews. He had a unique style of writing, which fully reflected his deep and vast knowledge. His books have been translated into the major languages of the world. The subjects covered by his writings include a wide range of disciplines such as tafsir, Hadith, religion, law, philosophy, history, politics, economics, sociology, science, literature, ethics and education, and all have received a due share of his attention. This study is an effort to present all available works of Mawdudi in accordance with the subject matters followed by a brief introduction wherein it is necessary.*

## INTRODUCTION

The Muslim world had witnessed the emergence of several intellectuals and religio-political movements in various Islamic territories in the 20th century. During the twentieth century, Sayyid Abul A'la Mawdudi (1903-79), founder of the *Jama'at-i-Islami*, occupied a key position in the movements for Islamic resurgence in South Asia.

Sayyid Mawdudi was popularly known as a man of action. The body of intellectual ideas contained in Islam prompted him to encourage a programme of action for a "return to Islam", to the pure sources of Shari'ah. This idea was the direct product of his classical thinking, which claims the necessity of referring to the prophetic era. For Sayyid Mawdudi, the time of the Prophet (peace be upon him) and his immediate successors to the caliphate (*Khilafah-i-Rashida*) approximated the ideal embodiment and epitome of the Islamic way of life. The structure of state and society that developed during that formative phase provide the paradigm or ideal to be followed. Consequently, he preached a return to the Qur'an and the *Sunnah*, sidestepping but not denouncing *Fiqh*, and stressed the importance of independent thinking (*ijtihad*) in jurisprudence. In attempting to revive Islam he gave exposition of doctrines in easily accessible language. Sayyid Mawdudi reflected on the major socio-economic and political constructions in the Muslim world, and offered Islam, only Islam, as the alternative to the malaise of Muslim societies. His extensive writings, marked by a graceful appealing style, coupled with sound reasoning and clear arguments, helped thousands of educated Muslims to affirm their Islamic belief in a positive and constructive way.

Sayyid Mawdudi passed the formative period of his youth under the direct care and supervision of his father. Being disgusted with the traditional *Madrasah* (religious school) and modern school system of education, his father preferred to teach him personally giving guidance and special care. Besides this, his father arranged private tutors for him who also taught him at home. He took a keen interest in learning and had memorised all "30 verses of the Qur'an and its meaning" by the age of five. He inherited this religious devotion from his mother, who was deeply religious, reciting the Qur'an aloud every morning and fasting regularly. (Weekly *'Ain* 1968. (Lahore) October 17).

Sayyid Mawdudi was greatly impressed by his father who wanted to make him a *Maulvi* (Religious Scholar), and hence, his education was directed accordingly. He was introduced to Urdu, Persian, Arabic, *Fiqh* and *Hadith*, and was not allowed access to English or to other disciplines of knowledge, as his father was particular about the right training. He took pains to see that Mawdudi cultivated the right habits and that there was nothing improper in his conduct. With this end in view he did not admit



Mawdudi to any school for years, but made private arrangements for his education at home. (Hasan. M. 1984, 1 13-4).

Having acquired his early education at home, at the age of eleven he began his school life at *Madrakah Furqaniyah Mashrafiyyah* and passed the *Maulvi* examination (equivalent to matric) in 1916 obtaining sixth position in order of merit and excelling in a wide variety of subjects including *Fiqh*, *Hadith* and *Mantiq*. Thereafter he was admitted to *Darul 'Ulum College, Hyderabad*, for "Maulovi 'Alim" course (graduate studies) which was disrupted by the death of his father as a result of paralysis (Moten. A. R. 1988. 8). His education was short and systematic but very profound. At the time his father's death he was capable of serious studies in Arabic, Persian and English and his mastery over Urdu prose was remarkable. His knowledge of the three Muslim languages (Arabic, Persian and Urdu) paved the way for him to have serious insight into the Islamic literature available and shaped his thought for the supremacy of Islam. Though privately pursued, his study of English language gave him sufficient competence to be able to read English books and even to translate them into Urdu or use them for selecting materials for his articles (Qureshi. I. H. 1974 24).

Sayyid Mawdudi, during his time with the weekly newspaper *Taj* as an editor in 1919, became convinced that he should pursue his education in English more seriously. In Delhi he studied English with a tutor for some five months, after which he felt confident enough to continue his study of that language on his own. For two years he continued reading books, journals and magazines on a variety of disciplines and studied subjects like history, philosophy, political science, economics, religion, natural sciences and social studies in English with the help of a dictionary without difficulty. His efforts also taught him about Western thoughts, and he remained an autodidact throughout his life (Nasr. S. V R. 1996: 16).

After a break from his studies for few years, he joined as an editor of *Muslim*, the official newspaper of the *Jami'at-i-'Ulama'-i-Hind*. Here he came into contact with the towering religious figures of the organisation like Maulana Mufti Kifayatullah, Mawlana Ahmad Sa'id who have encouraged him to resume his studies in 1921. This time, it was in Arabic, *Tafsir*, *Hadith*, *Fiqh*, *Mantiq* and Philosophy that he sought to get competence. Sayyid Mawdudi studied Arabic and the *Dars-i-Nizami* (a syllabus for the education of the 'ulema') including *fiqh*, *adab* (literature), *mantiq*, and *kalam* (theology) with the eminent religious scholar Mawlana 'Abdussalam Niyazi (d.1966) ('Abd A. R. 1971 61). However, he did not complete the *Dars-i-Nizami* with Niyazi (*Nida'* April 17 1990: 28-34).

Once again in Delhi, Sayyid Mawdudi resumed his study of the *Dars-i-Nizami*. This time with two Deobandi 'ulema' at the Fatihpuri Mosque's Seminary" in old Delhi (Shahpuri. A. 1989, 1 197-9). At the

Fatihpurī seminary he studied *Hadith*, *fiqh*, *adab*, and Sufism with Mawlana Ishfaqur Rahman Khandihlawī, and the *Tafsīr-i-Baizawī*, *bala-ghat* (rhetoric), *‘ilmul Ma‘anī* (interpretative sciences), and *fiqh* with Mawlana Muhammad Sharifullah. Sayyid Mawdudi received his *ijazah* (certificates to teach religious sciences) from the seminary in 1926. He thus became a Deobandi *‘alim* and a member of the society associated with the school. In one *ijazah*, Mawlana Khandihlawī has included Sayyid Mawdudi in the chain of illustrious scholars of Islam extending back from the Deobandi *‘ulema* of the Fatihpurī seminary to Khalil Ahmad Ambahtawī to Mawlana Muhammad Mazhar Nanutawī, to Shah ‘Abdul ‘Aziz and Shah Waliullah of Delhi, and finally, to Imam Malik Ibn Anas (716-95) (Nasr. S. V R. 1996: 18).

Although Sayyid Mawdudi never acknowledged his affiliation with the Deobandi’s, yet, he observed many Deobandi ideas and shared many of their concerns, especially about the intrusion of colonial culture into the lives of Muslims. Like the Deobandis, he sought to emulate “the practice of an authentic text or an idealised historical period”, promote religious law and teach it at the popular level, condemn popular religious rites and customs such as the celebration of sufi festivals, and generally create a normative order in which Muslims could live by the teachings of their faith independent of the ruling order (Metchell, B. D 1982: 252-58). He also never publicised his Deobandi training or his ties with them. It was not until after his death that his *ijazahs* were discovered and references to them began to appear in the *Jama‘at-i-Islami*’s literature. In later years, Sayyid Mawdudi explained that during his stay in Delhi he had concluded that the division into traditional and modern education among Muslims and the absence of any links between the two was not merely unproductive but actually dangerous (Mawdudi. S. A. A. 1970: 19). He remarked:

I do not have the prerogative to belong to the class of ‘ulema’ I am a man of the middle cadre, who has imbibed something from both the systems of education, the new and the old; and has gathered my knowledge by traversing both paths. By virtue of my Inner Light, I conclude that neither the old school nor the new is totally in the right (Abul, A. 1971 73).

A desire for writings was harboured in Sayyid Mawdudi in his early life, which paved the way for him to develop a journalistic career in his later years. At the age of eleven, he translated Qasim Amin’s *Al-Mar‘at al-Jadidah* (Modern women) from Arabic into Urdu (Nasr, S.V.R. 1996: 13), and at the age of twelve he wrote an essay on the “Life of the Prophet” (Moten, A. R. 1988. 9). He started his career as a journalist at the age of seventeen. Although at the beginning, he worked for a few weeks with *Madina*, a newspaper of Bijnore (U.P). His journalistic life in



fact started with the weekly *Taj*, Jabalpure, Madhya Pradesh, India, where jointly edited with his elder brother Abul Khair Mawdudi. Subsequently when *Taj* was converted into a daily, Sayyid Mawdudi was appointed as its editor. But he had to leave this paper on account of an editorial comment, which was objected to by the Government. Late in 1920, Sayyid Mawdudi came to Delhi and first assumed the editorship of the newspaper, the weekly *Muslim* (1921-23). In 1924 he worked with Mawlana Muhammad 'Ali Johar (d. 1931), the chief of the *Khilafat* Movement in assisting in the editing of the newspaper *Hamdard* (Gilani. S. A. 1984: 41), and later he became the chief editor of the daily *al-Jami'at* (1925-28). The weekly *Muslim* and the daily *al-Jami'at*, both of which were organs of the *Jami'at-i-'Ulama'-i-Hind*, an organisation of Muslim religious scholars of the day. Under his editorship, *al-Jami'at* became the leading newspaper of the Muslims of India at that time (Hasan. M. 1984, I: 25-6).

He also made his mark on academic life by writing his first major book *al-Jihad fi al-Islam*. This is a masterly treatise on the Islamic law of war and peace. It was first serialised in *al-Jami'at* in 1927 and was formally published in 1930. It was highly acclaimed by both the famous poet-philosopher Muhammad Iqbal (d.1938) and Mawlana Muhammad 'Ali Johar. Though written during his twenties, it remains one of his major and most highly regarded works and has been translated into many prominent languages of the world (Ahmad. K. et al. 1979: 361).

In the same period (1920-28), Sayyid Mawdudi also translated four different books into Urdu, including *al-Mas'alat al-Mashriqiyyah* (The Eastern Question) of Mustafa Kamil of Egypt from Arabic and the rest from English (Sarwat. S. 1979: 3-4).

After his resignation from *al-Jami'at* in 1928, Sayyid Mawdudi moved to Hyderabad and devoted himself to research and writing. It was in this connection that he started his own scholarly monthly journal the *Tarjuman al-Qur'an* (interpreter of the Holy Qur'an), dedicated for the cause of Islamic renaissance in 1933. The journal since then has remained the main vehicle for the dissemination of Sayyid Mawdudi's ideas and has played a great role in stirring the new awakening among the educated Muslim elites of the Indo-Pakistan subcontinent. The paper has also been the greatest source of guidance and inspiration for the devoted workers and sympathisers of the Islamic movement (Mawdudi. S. A. A. 1990: 405).

Sayyid Mawdudi was a prolific writer. He had a unique style of writing, which fully reflected his deep and vast knowledge. His writings were mainly in Urdu. He wrote on almost all the topics and his admirers and critics alike considered his writings as the last word and authority on the subject. His writings extended to over one hundred books, hundreds of pamphlets and innumerable articles, speeches and interviews (Hasan,

M. 1986: 494). He had been considered as one of the best known modern Muslim writers and activists and his books, in their original Urdu and in translation are probably more widely read in all countries than any other contemporary Muslim writers (Jameelah, M. 1989: 4). Subjects covered by his writings included disciplines such as *tafsīr*, *Hadith*, religion, law, philosophy, history, politics, economics, sociology, science, literature, ethics, and education and all have received due share of his attention. He discussed a wide variety of problems. Hence, he had been considered one of the great expounders of the Islamisation of knowledge in the modern era.

His magnum opus *Tafhīm al-Qur'an*, is an epitome of his elegant literary style, his scholarship and the clarity and brilliance of his thought. One of the characteristics of his writings is that he is able to bring out the relevance of Islam to the problems and concerns of man in the contemporary age. This was largely because he combined his Islamic scholarship with an awareness and knowledge of the intellectual trends and practical problems of man in the modern age. Although a large number of his works have been translated into most of the languages of the world, yet there remain a lot more to be done.

The published works of Sayyid Mawdudi cover a wide range of topics. It is difficult to give the exact number of his works, but as the time passes the list keeps growing. The biographers of Sayyid Mawdudi differ on the number of his works. According to the report presented by Mawlana Khalil Hamidi in the all Pakistan Convention of *Jama'at-i-Islami* held in Lahore from 29-31 March 1974, showed that more than fifty books of Sayyid Mawdudi had been translated and published in Arabic from Cairo, Beirut, Damascus, and Jeddah. Twenty-two books were translated into Turkish, including *Purdah* and *Caliphate and Monarchy*, by that time. For translations see the above Report, published in weekly *Asia* Lahore on April 14, 1974 as well (Sawlat, S. 1979:156).

The list given in *Islamic Perspectives* as "A Bibliography of Writings By and About Mawlana Sayyid Abul A'la Mawdudi, compiled by Qadi Zulqadar Siddiqi, S. M. Aslam and M. M. Ahsan" appears 138 published works of Sayyid Mawdudi (Ahmad, K. et al. 1979: 3-10).

Sarwat Sawlat enlisted 61 works in total, and 35 English translations of the Sayyid Mawdudis works with the acknowledgment that it was not a complete one. (Sawlat, S. 1979: 150-7). Sayyid As'ad Gilani has mentioned his published works as being only 67 (Gilani, S. A. 1984: 386-390). While Muhammad 'Ammarah has enlisted 70 works of Sayyid Mawdudi in his book *Abul A'la Mawdudi wa al-Sahwat al-Islamiyyah*. He has also given a short report on the translation works of Mawlana Mawdudi that shows that his books have been translated into eighteen languages by 1977 ('Ammarah, M. 1987: 66-70).



In fact, Sayyid Mawdudi's writings are not limited to one or two subjects. His field of study and discussion is vast. It covers all aspects of human life including national and international issues; all came under his purview. It is not possible to understand correctly his reasoning and point of view on a given subject by mere quoting some phrases of his writings. It needs a complete book to understand and appreciate his ideas properly. Therefore this study aims to facilitate those who want to comprehend fully the views of Sayyid Mawdudi on any particular subject (must read all his books related to that subject). The subject wise publications of Sayyid Mawdudi's works in this study will be of a great help to the readers and researchers in this regard. The following list is, of course, not a complete one and there are many books to be published. However, this study tried to make it as complete as possible.

#### THE QUR'AN

1. *Tafhim al-Qur'an*. (The Meaning of the Qur'an) (Urdu) in six volumes. It was written and published between 1949-72. At first, *Tafhim* was published in four volumes in 1966, then in five volumes in 1971 and in six volumes in 1972 through the monthly magazine *Tarjuman al-Qur'an*.

The *Tafhim al-Qur'an* is an epoch making Urdu translation and commentary of the Holy Qur'an by Sayyid Abul A'la Mawdudi. It is a mine of information for Islamic laws, history, religions, pre-Islamic Arabia, the life of the Prophet and many modern and social problems. It is considered the best Urdu translation of the Qur'an, and a literary masterpiece, as Sayyid Mawdudi has tried to create the same force and beauty in Urdu, which is the characteristic of original Arabic text. Now it has been translated into many languages of the world.

2. *Towards Understanding the Qur'an*, edited and translated by Za'far Ishaq Ansari. It has been published by Islamic Foundation, London in 1988.

3. *Qur'an ke Char Bunyadi Istlahen: Ilah, Rab, 'Ibadat, Din*. (Four Basic Concepts of the Qur'an: *Ilah, Rab, 'Ibadat, Din*.), Reprinted in Lahore: Islamic Publications, 1988. The English translation has been serialised in the *Criterion*, from January 1976 (vol. 11, No. 1)-February 1977 (vol. 12, No. 2). It also has been rendered into many languages of the world.

4. *Qur'an Fahmi ke Bunyadi Usul*. (The Basic Principles of Understanding the Qur'an), Lahore, n.d. Also included in *Tafhim al-Qur'an*, Vol. 1, and included in the *Meaning of the Qur'an*. Vol. 1

5. *Qur'an awr Paygambar*. (Qur'an and the Prophet): Rampur, 1954 (Hindi).

6. *Qur'an o-Hadith*. (Qur'an and Hadith), n. d.
7. *Tarjuma-'i Qur'an Majid Ma' Muktasar Hawashī*. (Translation of the Glorious Qur'an with brief notes): Lahore, 1976.
8. *Introduction to the Study of the Qur'an*. Dehi: Maktaba Jama'at-i-Islami Hind, 1971

#### THE SUNNAH

9. *Tafhim al-Ahadith*. (Towards Understanding the *Ahadith*, vol. I, ed. and compiled by 'Abdul Wakil 'Alawī, 'Idarah-i Ma'arif-i Lahore. 1993. This is a collection of *Ahadith* that are used by Sayyid Abul A'la Mawdudi in his writings on various topics, collected and edited by 'Abdul Wakil 'Alawī.
10. *Sunnat ki A'ini Haythiyat*. (Constitutional Status of the Prophetic Traditions): Lahore, 1963.
11. *Sunnat-o Bid'at ki Kashmakash*. (The Struggle Between Tradition and Innovation): Lahore, Idarah-i Tarjuman al-Qur'an 1950.
12. *Sirat ki Pak*. (The Sirah of the Prophet), serialised in the *Tarjuman al-Qur'an*, June, 1973, vol. 79, No. 4ff. two vols. of this works are published in 1978.
13. *Sirat-i Khatm al-Rusul*. (Biography of the Last Prophet): Karachi, n. d.
14. *Sirat ka Paygham*. (The Message of the Prophet's Sirah), published in *Tarjuman al-Qur'an*, Lahore, 1976, vol. 84, No. 6: Eng. tr. serialised in the *Criterion*, May, 1976, (vol. 11, No. 5)-June, 1976, (vol. 11, No. 6).
15. *Nubuwwat-i Muhammadi ka 'Aqli Thubut*: Lahore, n. d. Eng. tr. *The Prophet of Islam*: Lahore, 1967 It is also included in *Tafhimat*.
16. *Khatm-i-Nubuwwat*. (The Finality of the Prophethood): Lahore, 1963. In this book he has established that Prophet Muhammad (S.A.W) is the last of the prophets and that there is to be no prophet after him.

#### THE RELIGION

17. *Al-Jihad fi al-Islam*. (Jihad in Islam). A'zamgarh, India, 1930. Two pages of this book 89-91, have been translated into English by Charles J. Adams as "The Necessity of Divine Government for the Elimination of Oppression and Injustice", in *Muslim Self-Statement in India and Pakistan*, ed. by 'Aziz Ahmad and G. E. Von Grunebaum. Wiesbaden, 1970 Pp.156-157

Sayyid Mawdudi has unfolded in this book the concept of Jihad in



a masterly and marvelous way. Jihad is not aggressive war; it is a striving towards the establishment of a just order, the promotion of virtue and the suppression of evil.

18. *Din-i Haq*: Lahore, 1952. Eng. tr. *The Religion of Truth*: Lahore, 1967. Also translated into English as the *True Conduct of Life*. Delhi, 1962. It has been rendered into many languages.

19. *Fada'il-i-Qur'an*. (Excellence of the Qur'an), Compiled by Hafizur Rahman Ahsan. Lahore, 1977

20. *Haqiqat-i Hajj*: Lahore, 1946. Eng. tr. *Pilgrimage in Islam*, Lahore, 1976. Also published as a part of *Khutbat*.

21. *Haqiqat-i Iman*. Lahore, n. d. Eng. tr. included in *The Essence of Islam*. Lahore, 1976. Also published as part of *Khutbat*.

22. *Haqiqat-i Islam*: Lahore, 1946. Eng. tr. included in *The Essence of Islam*: Lahore, 1976. Also published as part of *Khutbat*.

23. *Haqiqat-i Jihad*. Lahore, 1946. Eng. tr. *War in the Way of Islam*, Lahore, 1976. Also published as part of *Khutbat*.

24. *Haqiqat-i Sawm-o-Salat*. Lahore, n. d. Eng. tr. *Worship in Islam*, Lahore, 1976. Also published as part of *Khutbat*.

25. *Haqiqat-i Zakat*. (The Significance of Zakat): Lahore, 1963. Eng. tr. *Charity in Islam*, Lahore, 1976. Also published as part of *Khutbat*.

26. *Kitab al-Sawm*. (The Book of Fasting), Compiled by Hafizur Rahman Ahsan. Lahore, 1973.

27. *Khutbat*. (Lectures): Lahore, 1957. Eng. tr. *Fundamentals of Islam*, Lahore, 1957

It is considered a most readable and important book of the author on religion and has been translated into many languages.

28. *Islami 'Ibadat par ek Tahqiqi Nazar*. (An Analytical Study of Worship in Islam): Rampur, 1955. Eng. tr. serialised in the *Criterion*, Karachi, December 1973, (vol. 8, No. 12)-September-October 1976, (vol. 9, No. 9-10).

29. *Islami Tahdhib awr us ke Usul-o-Mabadi*. (The Foundations of Islamic Culture): Lahore, 1955. Eng. tr. serialised in the *Criterion*, Karachi, May-June, 1971, (vol. 6, No. 3)-October 1973 (vol. 8, No. 10).

30. *Islami ka Nizam-i-Hayat*: Lahore, 1948. Eng. tr. *Islamic Way of Life*: Lahore, 1950. It has been translated into many languages.

31. *Islami ka Akhlaqi Nuqta-'i-Nazar*. Lahore, 1955. Eng. tr. *Ethical Viewpoint of Islam*: Lahore, 1966. Rendered in many languages.

32. *Islami awr Jahiliyat*: Lahore, 1942. Eng. tr. *Islam and Ignorance*, Lahore, 1976. It has been rendered into many languages.

33. *Islami Nizam-i-Zindagi awr us ke Bunyadi Tasawwurat*. (Islamic Way of Life and Its Fundamental Concepts): Lahore, 1962. This is a collection of articles on the following topics like: 1. *Unity of God*,

*Prophethood and Life after Death*; 2. *Road to Peace and Salvation*; 3. *Islam and Ignorance*; 4. *The Religion of Truth*; 5. *Evidence of Truth*; 6. *Ethical Viewpoint of Islam*; 7. *The Moral Foundations of the Islamic Movement*; 8. *Construction and Destruction*; 9. *Jihad in Islam*; 10. *Past, Present and Future of the Muslim World*; 11. *Islamic Way of Life* (Radio Speeches). All these articles have also published separately in booklet form in Urdu and English.

34. *Islami 'Asr-Hadir men*. Lahore, n. d. Eng. tr. *Islam Today* Karachi, 1968.

35. *'Ithbat-i-Qurbanu ba Ayat-i-Qu'rani*. (A Qur'anic Vindication on Animal Sacrifice): Amritsar, 1937

36. *'Id-i-Qurban*. (The Festival of Sacrifice): Lahore, n. d.

37. *Jihad fi Sabilillah*. ([The Concept of] Jihad in the Way of God): Lahore, 1962.

38. *Let Us Be Muslims*. Translated and edited by Khurram Jah Murad. Leicester: Islamic Foundation, 1985

39. *Mi'raj ki Rat*. (The Night of *Mi'raj*), Lahore, n. d. Also included in *Nashri Taqriren*.

40. *Murtad ki Saza Islami Qanun men*. (The Punishment of Apostasy in Islamic Law): Lahore, 1953

41. *Nishan-i-Rah*. (Milestones): Lahore, n. d.

42. *Resalah Diniyat*. (A Treatise on Islamic Theology). Hyderabad, Deccan, 1932. It was translated into English first in 1940 under the title *Towards Understanding Islam*, from Lahore. It offered simple, understandable and unsophisticated rational interpretation of the basic concepts and principles of Islam. It proved very popular and became a required text for many higher secondary and University students' at home and abroad. It is a most readable book of Sayyid Mawdudi and has been translated into many languages. It is also available now as translated and edited by Khurshid Ahmad, reprinted from Indianapolis: Islamic Teaching Centre, 1977

43. *Rasa'il wa-Masa'il* (4 vols). (Queries and Responses) Lahore, 1951-1965. These have been translated into English as *Selected Speeches and Writings of Mawlana Mawdudi*, two vols., by Zakir Aijaz. Karachi, International Islamic Publications, 1982.

44. *Shahadat-i-Haq*. Rampur, 1957. Eng. tr. *The Evidence of Truth*, Lahore, 1976.

45. *Salamat ka Rastah*. Lahore, 1940. Eng. tr. *The Road to Peace and Salvation*: Lahore, 1966. It has also been rendered into many languages.

46. *Tawhid o-Resalat awr Zindagi Ba'd Mawt ka 'Aqli Thubut*. Lahore, 1962. Eng. tr. *Vitals of Faith*, Lahore, 1976.

47. *Zindagi Ba'd-i-Mawt*: Lahore, 1954. Eng. tr. *Life After Death*: Delhi, 1967. It has been translated into many languages.



## THE HISTORY AND BIOGRAPHY

48. *Dakan ki Siyasi Tarikh*. (The Political History of [Hyderabad] Deccan): Hyderabad, Deccan, 1944 Also published under the title: *Dawlat-i Asifiyah awr Hukumat-i-Baritaniyah: Siyasi Ta'alluqat ki Tarikh par ek Nazar*. (A Glance of the History of the Political Relations Between the Asifiyah Dynasty and the British Government): Delhi, n. d.
49. *Tajdid-o-''-Din*. It was first published in 1940 and had been translated into English as *A Short History of the Revivalist Movement in Islam* by Al-Ash'ari from Islamic publications Limited, Lahore in 1963 It aims at reviving a new feeling among the Muslims of the Indo-Pakistan sub continent for religious reawakening and reconstruction.
50. "Abu Hanifah and 'Abu Yusuf" in *A History of Muslim Philosophy*, ed. M. M. Sharif, Wiesbaden, 1963, vol. 1, pp. 673-703.
51. *Salajiqah*. 2 vols. (The Seljuqs): Lahore, 1954.
52. *Musalmanon ka Madi-o-Hal awr Mustaqbil ke liye La'iha-t-'Amal*. (The Past and Present of the Muslims, and a Programme for the Future), Karachi, 1951 Also Published as *Islam. A Historical Perspective*, translated by Ashraf Abu Turab. Leicester: Islamic Foundation, 1974
53. "Saw baras pahle ka Hindustan" (India of one hundred years ago), in Muhammad Yusuf Buhtah, ed., *Mawlana Mawdudi apni awr dusraon ki nazar men*. (Mawlana Mawdudi: in his own and others' views). Lahore: Idarah-i-Ma'arif-i-Islami. 1984, 149-261
54. *Samarna men Yunani Mazalim*. (Greek Atrocities in Smyrna [Izmir]: Delhi, 1919
55. *Turki men 'Isa'tyyon ki Halat*. (The Condition of Christians in Turkey), Delhi, 1922.
56. *Islam ka Sarchashma-t-Quwwat*. (The Mainspring of Islam): Lahore, 1969 First published in *al-Jami'at*, July-August 1925
57. *Kilafat-o-Mulukiyat*. (Caliphate and Monarchy): Delhi, 1967 In this book Sayyid Mawdudi has shown how Islam lost its vigour when the caliphate gave away to monarchy This is considered a very tough provoking book on the subject.
58. *Ghilaf-t-Ka'bah, us ki Shar'ti Haythiyat, us ki Tarikh*. (The Cover of the Ka'bah, Its Legal Position, Its History): Lahore, n. d.
59. *Saniha-'i-Masjid-t-Aqsa*. (The *Masjid-t-Aqsa* Tragedy), London, n. d.
60. *Shakhsiyat*. (Personalities), edited by Sami'Ullah and Khalid Humayun. Lahore, al-Badr Publications, n. d.
61. *Khud Nawisht*. (Autobiography, in Muhammad Yusuf Buhtah, ed., *Mawlana Mawdudi. Apni awr Dusron ki Nazar men*. (Mawlana Mawdudi: In his Own and Others' Views) Lahore, Idarah-i Ma'arif-i Islami. 1984
62. *Mera Bachpan*. (My Childhood), in Muhammad Yusuf Buhtah, ed.,

- Mawlana Mawdudi: Apni awr Dusron ki Nazar men.* (Mawlana Mawdudi: In his Own and Others' Views) Lahore, Idarah-ı Ma'arif-ı İslamı. 1984
- 63 *Mera Mutala'ah.* (My Readings). *Sayyarah Digest*, Sayyid Idarah-ı Ma'arif-ı Number (April-May 1980): 390-392.
- 64 *Watha'iq-ı-Mawdudi.* (Mawdudi's Documents). Lahore: Idarah-ı Ma'arif-ı-İslamı, 1984.

#### THE POLITICS AND SOCIOLOGY

- 65 *Tanqihat: Islam awr Maghribi Tahdhibka Tasadum awr us ku Payedah Shudah Masa'il par Mukhtasar Tabsire.* (Explications; The Conflict Between the Islam and Western Culture): Lahore, 1939 Eng. tr. of a part published as *The Sick Nations of the Modern Age*: Lahore, 1966.
66. *Tahrıkı-Azadi-'ı-Hind awr Musalman.* 2 vols. (Freedom Movement in India and the Muslims): Lahore, Islamic publications, 1964.
- 67 *Islam ka Nazariya-'ı-Siyasi.* Lahore, Islamic publications, 1939 Eng. tr. *Political Theory of Islam.* Delhi, 1964 This book has been rendered into many languages.
68. *İslamı Hukumat kistarah qa'im hota hay:* Lahore, 1941 Eng. tr. *The Process of Islamic Revolution:* Lahore, 1947 Also pub. Under the title of *İslamı Nizam kis tatah Qa'im hota hay* Rampur, n. d.
- 69 *İslamı Nizam awr Maghribi Ladini Jamhuriyyat.* (Islam and the Western Secular Democracy): Lahore, 1974.
70. *Hindustan men Muslim Aqalliyat ka Mustaqbil.* (The Future of the Muslim Minority in India). Patankot, 1947 Also published under the title: *Hindustan men Tahrık-ı-İslamı ka A'indah La'ihat-'ı-'Amal.* (The Future Programme of the Islamic Movement in India).
- 71 *Hamare Dakhili awr Khariji Masa'il.* (Our internal and External Problems): Karachi, 1951
72. *Come Let Us Change This World:* Selections from the Writings of Mawlana Mawdudi: tr. and ed. by Kawkab Siddique, Karachi, 1971
73. *Bana'ō awr Bigar.* Lahore, 1947 Eng. tr. *Nations Rise and Fall-Why?* Lahore, 1976.
- 74 *İslamı Riyasat.* (Islamic State): Lahore, 1962. This is the best book to know Islam's political conceptions. The bulk of the writings of Sayyid Mawdudi on this subject are collected here. This book along with *İslamı Nizam-ı-Zindagi* provide a complete picture of Sayyid Mawdudi's political concept.
- 75 *Intikhabı Jiddo Juhd.* (The Election Strategy and struggle): n. d.
76. *Mahlut Kiyaown nahin?* Lahore, n. d. Eng. tr. *Joint Electorate-Why and Why Not?* Lahore, n. d.
- 77 *Mas'alah-'ı-Khilafat.* (The Question of Caliphate), Delhi, 1922.



78. *Makhlut Intikhab*. Lahore, n. d. Eng. tr. *Joint Electorate-an Objective Evaluation*: Lahore, n. d.
79. *Makatib-'i-Zindan*. (Letters from Prison) ed. Hakım Muhammad Sharif, Karachi, vol. I, 1952, II, 1972.
80. *Mas'lah-'i-Qawmiyat*. (The Problem of Nationalism): Lahore, 1939 Translated in part into Eng. as *Nationalism and India*: Delhi, 1965 Also pub. as part of *Tahrik-i-Azadi-'i-Hind awr Musalman*.
81. *Tahrik-i Jamhuriyat us ke Asbab awr us ka Maqsad*. (The Movement for [the Restoration of] Democracy): Lahore, 1968.
82. *Sarmayandari awr Ishtirakiyat*. (Capitalism and Communism): Rampur, 1953 Also included in *Islam awr Jadid Ma'ashi Nazariyat*.
83. *Mutalaba-'i-Nizam-i-Islami*. (Demand of the Islamic System), Lahore, 1961
84. *Musalman awr Mawjudah Siyasi Kashmakash* 3 vols. (Muslims and the Present Political Crisis [in India]: Lahore, 1937-1939 Also pub. as part of *Tahrik-i-Azadi-'i-Hind awr Musalman*. [2 vols.]. This book is a vindication of the two-nation theory and has provided the intellectual base for the struggle for Pakistan.
85. *Mashriqi Pakistan ke Halat-o-Masa'il ka Ja'izah aw Islah ki Tadabir*. Lahore n. d. Eng. tr. *East Pakistan Problems: their Causes and Solutions*: Dhaka, 1955
86. *Qadiyani Mas'alah*: Karachi, 1953. Eng. tr. *The Qadiani Problem*: Karachi, 1953. Here Sayyid Mawdudi exposed the real facade of Qadianism, and established the falsity of the claim of Mirza Ghulam Ahmad to prophethood. It was a very bold and historic step of Sayyid Mawdudi against the Qadiani deviationists', upon which he was arrested by then, under the Martial Law, and the Martial Law Court pronounced a death sentence for Sayyid Mawdudi. It was commuted to life imprisonment after worldwide agitation against the death sentence.
87. *Muslims and the Christian world: Factors Responsible for Discord and Tens*, Karachi, 1968, Eng. tr. of a letter written to His Holiness Pope Paul VI, Vatican, Italy
88. *Ittihad-i-'Aalam-i-Islami*. Lahore, n. d. Eng. tr. *Unity of Muslim World*: Lahore, 1967
89. *Islami Tahadhib awr us ke Usul-o-Mabadi*. (The Foundations of Islamic Culture), Lahore, 1955. Eng. tr. serialised in the *Criterion*, Karachi, May-June 1971 (vol. 6, No. 3)-October 1973, (vol. 8, No. 10).
90. *The Islamic Law and Constitution*: tr. and ed. Khurshid Ahmad: Lahore, 1955, 1960.
91. *Islami Hukumat men Dimmiyon ke Huquq*: Lahore, 1948. Eng. tr. *Rights of Non-Muslims in an Islamic State*: Lahore, 1961 Also included in *Islamic Law and Constitution*.
92. *Islami Dastur ki Tadwin*. Lahore, 1952. Eng. tr. *First Principles of*

- Islamic State*: Karachi, 1953 Also included in *The Islamic Law and Constitution*, Lahore, 1960.
- 93 *Islam awr 'Adl-i-'Ijtima'i*. (Islam and Social Justice): Lahore, 1963.
- 94 *Insan ke Yunyadi Huquq*. (Fundamental Rights of Man): Lahore, 1963.
- 95 *Ek Nihayat Aham Istifta'* (A Highly Important Query): Lahore, n. d.
96. *Fasadat-i Panjab ki Tahqiqati 'Adalat ke Samne Sayyid Abul A'la Mawdudi ka Byan*. Karachi, 1953. Eng. tr. *Statement of Sayyid Abul A'la Mawdudi before the Punjab Disturbances Court of Enquiry* Karachi, n. d., it is also been translated into many languages.
- 97 *Dasturi Sifarishat par Tanqid: Islami awr Jamhuri Nuqi'a-'i Nazar se*. (A Critique of the Constitutional Proposals from the Islamic and Democratic Viewpoints): Karachi, n. d.
98. *Dasturi Tajawiz*. (Constitutional Proposals): Karachi, n. d.
- 99 *Dasturi Tajawiz par Tanqid-o-Tabssirah*. (Criticism of the Constitutional Proposals): Lahore, 1957
100. *Human Rights in Islam*, Leicester, 1976.
- 101 *Mawlana Sayyid Abul A'la Mawdudi ka Tahqiqati 'Adalat men Dusra Bayan*. (Sayyid Abul A'la Mawdudi's second statement before the Judicial Enquiry Committee): Lahore, 1954
102. *Mawlana Sayyid Abul A'la Mawdudi ka Tahqiqati 'Adalat men Tisra Bayan*. (Sayyid Abul A'la Mawdudi's third statement before the Judicial Enquiry Committee): Lahore, 1954.
- 103 *Munir Report par Jama'at-i-Islami ka Tabsirah*: Karachi, 1956. Eng. tr. *An Analysis of the Munir Report: A Critical Study of the Punjab Disturbances Enquiry Report*: Karachi, 1956.
104. *Huquq al-Zawjayn*. (The Rights and Obligations of Spouses): Rampur, 1957
- 105 *Islam awr Khandani Mansubahbandi*. (Islam and Family Planning): Lahore, n. d.
106. *Islam awr Dabt-i-Wiladat*: Rampur, 1951 Eng. tr. *Birth Control. Its Social, Political, Economic, Moral and Religious Aspects*: Lahore, 1968.
- 107 *Pardah*: Lahore, 1939 Eng. tr. *Purdah and the Status of Women in Islam*. Lahore, 1972.

#### THE ISLAMIC MOVEMENT AND DYNAMISM

108. *Da'wat-i-Islami awr us ke Mutalbat*. (The Islamic Movement and its Requirements): Lahore, 1953
- 109 *Da'wah awr 'Amal*. (Calling and Action). Lahore, n. d.
110. *Da'wat-i-Islami ka Hissah*. (What is the Islamic Movement?): Hyderabad, Deccan, n. d.



- 111 *Da'wat-i-Islami men Khawatın ka hav.* (Women's Role in the Promotion of the Islamic Movement): Rampur, n. d.
112. *Da'wat-i-Islami, us ke Usul, Tariq-i-kar, awr Muqtadiyat.* (The Islamic Movement, its Principles, Methodology and Requirements): Rampur, 1952.
113. *Dawr-i-Naw ka Chatlanj awr Nawjawan,* Lahore, 1976. Eng. tr. entitled *Challenges of the Modern Age and the Youth*, serialised in the *Criterion*, March-May 1977, vol. 12, No. 5
114. *Dakter ka Nishtar ya Daku ka Khanjar.* (Doctor's Lances or the Dacoit's dagger). Lahore, Dar al-Fikr, n. d.
115. *Guidelines in the Conflict of Ideologies.* (Replies to 31 vital questions given in an interview) with weekly *Chatan*: Lahore, April 14, 1974. Translated by Kaukab Siddiqui-the Criterion Publications, Karachi.
116. *Gudeline for Workers.* English rendering by S. Naqı 'Ali and revised by Abdul Waheed Khan. Islamic Publications Ltd. Lahore, Pakistan. First ed. 1981
- 117 *Hikmat-i-Tabligh.* (Logic of Missionary Work). Lahore, Islami Academy, 1987
118. *Hidayat.* (Directives [to the workers of the *Jama'at-Islami*]) Lahore, n. d.
- 119 *'IHya'-i-Nizam-i-Islami.* (Revival of Islamic Order). *Al-Furqan*, Shah Waliullah Number. (1940): 16-20.
200. *Jama'at-Islami ke 29 Sal. Taqir 26 Agast 1970:* Lahore, 1970. Eng. tr. "Twenty-nine Years of *Jama'at-Islami*", in the *Criterion*, Karachi, November-December 1970.
- 201 *Jama'at-Islami Da'wat:* Rampur, 1948. Eng. tr. *The Message of Jama'at-Islami. A Contribution Towards Islamic Constitution Making:* Lucknow, 1948.
202. *Jama'at-Islami ki Intikhabı Jidd-o-Jahd, us ke Maqasid, awr Tariq-i-Kar* (The *Jama'at-Islami*'s election efforts, its aims and its course of action): Karachi, n. d.
203. *Jama'at-Islami, us ka Maqsad, Tariq awr La'ha-'ı-'Amal.* (The *Jama'at-Islami*, its aim, history and Programme). Lahore, 1053
- 204 *Muslim Khwatın se Islam ke Mutalabat.* (The Demands on Islam from Muslim Women): Rampur, 1955
- 205 *Salamat ka Rustah.* (The healthy path): Patankot, Darul Islam, n. d.
206. *Tahrik-i-Islami ki Akhlaqi Bunyaden.* Lahore. 1945 Eng. tr. *The Moral Foundations of the Islamic Movement:* Lahore, 1976. Pp. 3-47 of the 5th ed. (Karachi/Lahore, 1954) translated into Eng. by Charles J Adams as "The Moral Foundations of the Islamic Movement" in *Muslim Self-Statement in India and Pakistan 1957-1968*, ed. by Azı Ahmad and G. E. von Grunebaum: Wiesbaden, 1970; pp.158-166.

207 *Tahrik awr Karkun*. (Movement and the Workers), ed. by Khalil Hamidi. Lahore, *Al-Manar*, 1979

#### THE ECONOMICS

208. “*Economic and Political Teachings of the Qur’an*” in *A History of Muslim Philosophy*, ed. M. M. Sharif, Wiesbaden, 1963, vol. I, pp. 178-198.

209 *Insan ka Ma’ashi Mas’alah awr us ka Islami Hall*. Lahore, 1941  
Eng. tr. *Economic Problem of Man and its Islamic Solution*. Lahore, 1947

210. *Islam awr Jadid Ma’ashi Nazariyat*. (Islam and Modern Economics Ideology). Delhi, 1963.

211 *Islami Ma’ashiyat ki Usul*. (The Principles of Islamic Economics): Lahore, n. d.

212. *Ma’ashiyat-i-Islam*. (Economic System of Islam). Karachi, 1970.  
The book brings out in clear detail the economic concepts of Islam.

213. *Mas’alah-i-Milkiyat-i-Zamin*. (The Land-Ownership): Lahore, 1950.

214 *Qur’an Ma’ashi Ta’limat*. (Economic Teachings of the Qur’an): Lahore, 1969

215 *Sud*, 2 vols. (Interest): Lahore, 1948-1952.

#### THE EDUCATION

216. *’Adabiyat-i-Mawdudi*. (Literary Writings of Mawdudi), ed. by Khurshid Ahmad, Lahore 1976.

Sayyid Mawdudi laid down that *’adab* (literature) should have two qualities, first that it should be marked by beauty of language, and second that it should have an appeal and be impressive. Judged by these standards Sayyid Mawdudi’s writings constitute *’adab* of the first order. These are conspicuous for the beauty of their language, have an appeal and are very impressive.

He classified *’adab* as ‘unlawful’ ‘lawful’, and Islamic literature. Unlawful literature is such *’adab*, which prompts wrong values. Lawful literature is that which promotes higher ideas, noble sentiments, and moral values. All the writings of Sayyid Mawdudi fall within the category of lawful *’adab*

According to Sayyid Mawdudi, Islamic *’adab* is of two types, one is that literature which through rational argument seeks to establish that Islam is the most perfect religion. The other comprises the literature, which inspires the Muslims to action. Such *’adab* includes poetry, fiction,



oratory and journalism. Sayyid Mawdudi's writings are generally of the first type (Hasan, M. 1986: 495-496).

- 217 *Isami Nizam-i-Ta'lim*. (Islamic System of Education): Lahore, 1963.  
 218. *Isami Nizam-i-Ta'lim. awr Pakistan men us ke Nifadh ki 'Amali Tadabir*. (Islamic System of Education and its Introduction in Pakistan): Lahore, 1957  
 219 *Naya Nizam-i-Ta'lim*. (The New System of Education): Lahore, n. d.  
 220. *Ta'limat*. (On Education): Lahore, 1963 A collection of Sayyid Mawdudi's writings on educational matters.

#### THE MISCELLANEOUS

- 221 *Tafhmat*. 3 vols. (Elucidations): Lahore, 1940-1965. It is a collection of his articles on miscellaneous matters.  
 222. *Application of Islamic Rules in Modern times*. n. d.  
 223. *Correspondence between Mawlana Mawdudi and Maryam Jamilah*: Lahore, 1969  
 224. "Ham ne Tahrik-i-Pakistan ka Sath Nahin Diya Tha" (We were not with the Pakistan Movement): *Nawa'-i-Waqt*. (August 15. 1975). Pp. 31 ff.  
 225 *Kashmir. A Call to the Conscience of Humanity*, 1966.  
 226. *Khutba-'i-Taqsim-i-Isnad*. Delhi, 1962. Eng. tr *Convocation Address*: Delhi, 1962.  
 227 *Khutba-i-Haram*. (Lectures in the Haram [the Ka'bah], L, 1964. Eng. tr. serialised in the *Criterion* entitled "The Hajj: Significance of the Rites", November-December 1972; November 1973, vol. 8, No. 11  
 228. *Libas ka Mas'alah*. Lahore, 1975, Eng. tr. *The Question of Dress*, Lahore, 1976.  
 229 *Mas'ala-'i-Jobr-o-Qadr* (The Problem of Free-will and Predestination): Lahore, 1962.  
 230. *Makatib-i-Sayyid Abul A'la Mawdudi* (Letters of Sayyid Abul A'la Mawdudi): ed. 'Asim Nu'mani, Lahore, vol. I, 1970; vol. II, 1972.  
 231 *Mawlana Mawdudi ke Interview*. (Interview of Mawlana Mawdudi): Lahore, 1977  
 232. 5-A, *Zaidar Park Table Talks of Mawlana Mawdudi*. Collected by Muzaffar Beg, al-Badr publications, Lahore, 1978.  
 233. *Mawlana Mawdudi ki Taqarir*. (Speeches of Mawlana Mawdudi): ed. by Sarwat Sawlat, 10 Vols. Islamic Publications. N. d.  
 234. "Patankot se Lahore tak" (From Patankot to Lahore), *Qawmi Digest*, Mawdudi Number, (1980): pp. 225-226.  
 235 *Shahadat-i-'Imam Hussain*. (Martyrdom of 'Imam Hussain), Islamic Publications, Lahore, 1st ed. 1992.

236. *Tahrik-i-Pakistan awr Jama'at-i-Islami*. (Pakistan Movement and the *Jama'at-i-Islami*), Multan, Pakistan: Ikhwan publications, n. d.
237. *Tarjuman al-Qur'an*. (Monthly Magazine in Urdu edited by Sayyid Abul A'la Mawdudi): Hyderabad, Deccan, 1933-1938, Lahore, 1938.
238. *The Message of Jama'at-i-Islami*. Lahore, 1955
239. *The Process of Islamic Revolution*. Lahore, Islamic publications, 1980.
240. *Witness Unto Mankind. The Purpose and Duty of the Muslim Ummah*, edited and translated by Khurram Jah Murad, Leicester: Islamic Foundation, 1986.
241. "Three Virtues and Three Vices" *Muslim Digest* 9 12 (July 1959): 14-17
242. "The Role of 'Ijtihad' and the Scope of Legislation in Islam" *Muslim Digest* 9 6 (January 1959): 15-20. Jointly ed. by Sayyid Mawdudi and Sh. Muhammad Abu Zahra.
243. *Sada-'i-Rustakhez*. (Passionate Call), edited and collected by Khalil Ahmad Hamidi, 'Idarah-i-Ma'arif-i-Islami, Pakistan, 1993 This is a collection of passionate and emotional writings of Sayyid Mawdudi at 22 years of age, while he was serving with the famous Magazine *al-Jami'at*, Delhi, from 1925 until 1928.
244. *Bang-i Sahar* (The call of the dawn) edited and collected by Khalil Ahmad Hamidi 'Idarah-i-Ma'arif-i-Islami, Pakistan in 1993 This is a collection from Sayyid Mawdudi's writings as an editor and columnist of the magazine *al-Jami'at* which he served in the early 1926. At the age of 23, he wrote articles and editorials on religion, politics, history, education, national and international issues, which marked his excellence and outstanding ability on multi-dimensional topics.
245. *'Aftab-i-Tazah*. (The rising sun) edited and compiled by Khalil Ahmad Hamidi, 'Idarah-i-Ma'arif-i-Islami, Pakistan in 1993. This is also another collection of Sayyid Mawdudi's writings as an editor and columnist of *al-Jami'at*, edited and compiled by Khalil Ahmad Hamidi. Sayyid Mawdudi was 24 years old while writing these articles and commenting in editorials on various issues which portray his excellence and outstanding ability in dealing with the issues.
246. *Darul Islam*. (Islamic abode) edited and collected by Akhtar Hijazi, 'Idarah-i-Tarjuman al-Qur'an, 1st ed. 1995 In this collection the author had gathered articles and writings of Sayyid Mawdudi that were published through the *Tarjuman al-Qur'an*, in 1938 for establishing a "model community centre" named as Darul Islam. In fact, the Darul Islam (Hasan. M. 1986 151) is such a project which was established in correspondence with 'Allama Muhammad Iqbal to establish a model community centre with a view to demonstrating the Islamic way of life.



## POETRY

247 *Talib*. (Seeker), (two poems). Sayyid Mawdudi composed these two poems on July 18 and 24, 1932, under the pen name *talib*. The two poems were kept with his personal papers and were not published until after his death. They were first printed in *Sayyarah Digest* (Lahore) Mawdudi. Number (December 1979), pp.75-76, and later published in Ahmad Munir's *Mawlana Abul A'la Mawdudi*, (Lahore, 1986), p.125. While, Seyyed Vali Reza Nasr has rendered it into English in his book. (Nasr, S. V R. 1996: 141-142). The following books of Sayyid Mawdudi are not included in the above list, as these have not been published yet and seemed to be lost.

248. *Al-Mar'at al-Jadidah*. (Modern Woman) by Qasim Amin. This book was translated from Arabic during his student life, but now it is lost.

249 *Al-Mas'alat al-Mashriqiyyah*. (The Eastern Question) by Mustafa Kamil of Egypt. This book was also translated from Arabic and is now considered lost.

250. *Asfar-t-'Arba'ah*. (The four Journeys). This is a book on Philosophy by the renowned Iranian Philosopher Sadruddin Shirazi. It was translated for the Translation Department of the Osmaniya University, Hyderabad, (Deccan). The famous scholar, the late Manazir Ahsan Gilani, translated one part of this book in Urdu, the second part was translated by Mawlana Sayyid Mawdudi and the third by Maulvi Mirak Shah Kashmiri (Gilani, M. A. 1965- 176). The part translated by Manazir Ahsan Gilani had been published. But nothing is known or what had happened to the rests. The part translated by Sayyid Mawdudi considered three and a half thousand pages approximately (No'mani, A. 1977).

## CONCLUSION

Undoubtedly Sayyid Abul A'la Mawdudi occupied a very high position as a writer and scholar. His thought provoking writings have carried his name to all nooks and corners of the world; and his name is remembered in every part of the Muslim world with respect. His writings are very consistent and systematic, marked by a graceful appealing style, coupled with sound reasoning and clear arguments, which helped thousands of educated Muslims to affirm their Islamic belief in a positive and constructive way. There is a nice cohesion between his writings and ideas. He never changed his concepts. This consistency of his ideas has produced a system of thought, every part of which is linked. In the word of Wilfred Cantwell Smith:

The most significant constituent of Mawdudi's position has been the gradual and

continual elaboration of an impressive system of ideas. Mawdudi would appear to be much the most systematic thinker of modern Islam. (Smith, W C. 1961 236).

## REFERENCES

- Ahmad. K. et al. 1979 Mawlana Sayyid Abul A'la Mawdudi an Introduction to His Vision of Islam and Islamic Revival in *Islamic Perspectives: Studies in Honour of Sayyid Abul A'la Mawdudi*. The Islamic Foundation: U K.
- Afaq, A. 1971 *Sayyid Abul A'la Mawdudi: Sawanih, Afkar, Tahrik*. Lahore.
- 'Abd, A. R. 1971 *Mufakkir-i-Islam: Sayyid Abul A'la Mawdudi*. Lahore: Islamic Publications Ltd.
- 'Ammarah, M. 1987 *Abul A'la Mawdudi wa al-Sahwat al-Islamiyyah*. Beirut: Darul Shuruq.
- Anonymous. 1990. *Nida'* April 17
- Gilani, M. A. 1965. *Tazkirah-i-Shah Waliullah*. Karachi: Nafis Academy.
- Gilani, S. A. 1984. *Mawdudi Thought and Movement*. Lahore: Islamic Publications Ltd. 1st. ed.
- Hasan, M. 1986. *Sayyid Abul A'la Mawdudi and His Thought*. Vol II. Lahore: Islamic Publications.
- Jameelah, M. 1989 An appraisal of some aspects of Mawlana Sayyid Abul A'la Mawdudi's life and thought. *Islamic Order*. Vol. II.
- Mawdudi, S. A. A. 1990. *The Islamic Law and Constitution*. Translated and edited, by Khurshid Ahmad. Lahore: Islamic Publications Ltd., 10th ed.
- Mawdudi, S. A. A. 1970. *Jama'at-i-Islami ke Untis Sal*. Lahore: Shu'bah-i-Nashr'u Isha'at-i-Islami.
- Metchell. B. D 1982. *Islamic Revival in British India: Deoband, 1860-1900* Princeton, N. J.. Princeton University Press.
- Moten, A. R. 1988. *Islam and Revolution. Contributions of Sayyid Mawdudi*. Bureau for Islamic Propagation. Kano, Nigeria.
- Nasr. S. V R. 1996. *Mawdudi and the Making of Islamic Revivalism*. New York: Oxford University Press.
- No'mani A. 1977 *Makatib-i-Sayyid Abul A'la Mawdudi*. (Correspondences of Sayyid Abul A'la Mawdudi). Vol. 2. Lahore: Islamic Publications.
- Qureshi, I. H. 1974. *Ulema in Politics*. 2nd., ed. Karachi, Pakistan: Ma'arif Limited.
- Sawlat, S. 1979 *Mawlana Mawdudi*. Karachi: International Islamic Publishers.
- Shahpuri A. 1989. *Tarikh-i-Jama'at-i-Islami*. Vol. I. Lahore: Idarah-i-Ma'arif-i-Islami.
- Smith. W C. 1961 *Islam in Modern History*. A mentor book published by the new American Library.
- Weekly 'Am. (Lahore) O17, 1968.

Ph.D Student  
 Jabatan Usuluddin & Falsafah  
 Fakulti Pengajian Islam  
 Universiti Kebangsaan Malaysia  
 43600 UKM Bangi  
 Selangor D.E.