

*MAWDŪDĪ:*  
*an introduction*  
*to his life*  
*and thought*

KHURSHID AHMAD

ZAFAR ISHAQ ANSARI



*Mawlānā Mawdūdī:  
An Introduction to His Life  
and Thought*

KHURSHID AHMAD  
ZAFAR ISHAQ ANSARI

THE ISLAMIC FOUNDATION

© The Islamic Foundation, 1979/1399H

ISBN 0 86037 038 0

The Islamic Foundation  
223 London Road  
Leicester, LE2 1ZE

Qur'an House  
P.O. Box 30611  
Nairobi  
Kenya

P.M.B. 3193  
Kano  
Nigeria

Printed by  
J. M. Dent & Sons (Letchworth) Ltd.  
The Aldine Press  
Dunhams Lane  
Letchworth, SG6 1LF

# Foreword

Mawlānā Sayyid Abul A'īā Mawdūdī, the great scholar and leader of the Islamic movement in the Indo-Pakistan subcontinent, is an outstanding personality of our times. His influence extends far beyond the boundaries of Pakistan, where he has made a very perceptible impact on the course of events. Besides making important contributions to Islamic thought in this age, he has inspired a whole new generation of men and women with the ideals of Islam. The movement for the revival of Islam launched by him, *Jamā`at-i-Islāmī*, ranks among the foremost in the world. No student of modern history can remain indifferent to Mawdūdī's status and contribution in the current Islamic revival that is steadily emerging in the world, and about which there is a continuously growing need to know more.

It is to cater for this great need that the Islamic Foundation is presenting this pamphlet. It gives a brief introduction to the life, thought and works of Mawlānā Mawdūdī. Brothers Khurshid Ahmad and Zafar Ishaq Ansari have made a very successful and commendable effort in encapsulating the large canvas of a rich and varied life and the vast areas of a multi-dimensional world of ideas and thoughts. Also included is a comprehensive bibliography of writings by and about Mawlānā Mawdūdī which will prove a valuable tool for research scholars and laymen alike.

This pamphlet has been taken from a book published by the Islamic Foundation—*Islamic Perspectives: Studies in Honour of Sayyid Abul A'īā Mawdūdī*, edited by Khurshid Ahmad and Zafar Ishaq Ansari. *Islamic Perspectives* is the result of collaboration and research by several noted scholars of Islam who have made an effort, through this book, to pay their tribute to Mawdūdī's long-standing record of service to the cause of Islam.

We hope that this pamphlet, which is being produced as part of a much wider programme of research and publication now being undertaken by the Islamic Foundation will meet the needs of a wide range of readers. We pray to Allah to bless our humble efforts with His grace and acceptance.

The Islamic Foundation  
Leicester  
24th Rabī' al-Awwal, 1399 A.H.  
22nd February, 1979

KHURRAM J. MURAD  
Director General

# Mawlānā Sayyid Abul A'ālā Mawdūdī

## An Introduction to His Vision of Islam and Islamic Revival

*Khurshid Ahmad and Zafar Ishaq Ansari \**

THE TWO ends of the twentieth century present two different pictures of the Muslim world. At the beginning of this century, the Muslims were in a state of disarray. Most of the Muslim countries were under the control of the colonial powers. The Ottoman empire was disintegrating into oblivion. The balance of world power seemed to have finally settled in favour of the West, condemning the Muslims to a state of political servitude, economic dependence and intellectual and cultural stagnation. Before the First World War, the Muslims were regarded as a world power. After the World War, they seemed to be in the process of being relegated to obscurity and insignificance. Some of the adversaries of Islam thought that its chapter in history had been closed; that the twilight would soon dissolve into darkness. The years and decades that followed have belied the prophets of doom. The inner vitality of Islam proved too strong to be annihilated by the forces of political, intellectual and economic subjugation. Resistance blossomed into resurgence and the tide began to turn. Now in the last quarter of the twentieth century, the Muslim world, despite much in it that is heart-rending, presents a somewhat encouraging picture. The chains of political slavery in many parts of the Muslim world have been shattered. The balance of economic power is witnessing new shifts in favour of the Muslims. There is a perceptible disenchantment with man-made ideologies

\* This is a joint paper by K. Ahmad and Z. I. Ansari. Of the three parts into which the paper is divided, Part II is mainly the work of Ansari and Part III of Ahmad. Part II draws considerably on a paper presented by Ansari at the First International Islamic Conference organised by the Islamic Council of Europe in April, 1976. Part III draws mainly on a lecture given by Ahmad at the Fifteenth Annual Convention of the Muslim Students Association of America and Canada held in May, 1977 at Bloomington, Indiana, U.S.A.

which had lately begun to cast a spell over Muslims as solvents to man's problems. There is an increasing desire to draw upon the intrinsic resources of Islam to build a new order. What lies, to a large measure, at the root of these political, economic, cultural and intellectual manifestations of resurgence is a rediscovery of the relevance of Islam to the problems and challenges of the time. Undoubtedly, the problems facing the Muslims are formidable and the threats that confront them are legion. It is encouraging, nevertheless, that they are exhibiting a new confidence and vitality in their striving to regain their lost position and to contribute their share in rebuilding the world. This confidence and vitality are reflected in the movements of Islamic revival which have emerged in different parts of the world during the last fifty years. One of the chief architects of this movement is the quiet and unassuming thinker, reformer and leader, Mawlānā Sayyid Abul A'la Mawdūdī.

This paper attempts to present a systematic introduction to Mawlānā Mawdūdī's thought, and the movement which has arisen on its basis. This has been prefaced by an extremely brief sketch of his life, mainly to serve as the background against which his ideas may be better appreciated.

## I

### Life<sup>1</sup>

Abul A'la was born on Rajab 3, 1321 A.H./September 25, 1903 C.E. in Aurangabad, a well-known town in the former princely state of Hyderabad (Deccan), presently Andhra Pradesh, India. He was born in a respectable family and his ancestry, on the paternal side, is traced back to the Holy Prophet (peace be on him). The family had a long-standing tradition of spiritual leadership, for a number of Mawdūdī's ancestors were outstanding leaders of Sufi Orders. One of the luminaries among them, the one from whom he derives his family name, was Khwājah Qutb al-Dīn Mawdūd (d. 527 A.H.), a renowned leader of the Chishtī Sufi Order. Mawdūdī's ancestors had moved to the Indo-Pakistan subcontinent from Chisht towards the end of the ninth century of the Islamic calendar/15th century of the Christian calendar. The first one to arrive was Mawdūdī's namesake, Abul A'la Mawdūdī (d. 935 A.H.).

Mawdūdī's father, Aḥmad Ḥasan, born in 1855 C.E., a lawyer by profession, was a highly religious and devout person. Abul A'la was the youngest of his three sons. After acquiring early education at home, he joined a high school called Madrasah Fawqānīyah, which attempted to combine the modern Western with the traditional Islamic education. Abul A'la completed his secondary education successfully and was at the stage of undergraduate studies at Dār al-'Ulūm, Hyderabad when his formal education was disrupted by the illness and then the death of his father. This did not deter Mawdūdī from continuing his studies, however, though these had

to be outside of the regular educational institutions. By the early 1920s, Abul A'lā knew enough Arabic, Persian and English, beside his mother-tongue, Urdu, to study the subjects of his interest independently. Thus, most of what he learned was self-acquired, though for short spells of time, he was able to receive systematic instruction or guidance from some competent scholars. Thus, Mawdūdī's intellectual growth was largely a result of his own effort and the stimulation he received from his teachers. His moral uprightness, his profound regard for propriety and righteousness, however, largely reflect the religious piety of his parents and their concern for his proper moral upbringing.<sup>2</sup>

After the interruption of his formal education, Mawdūdī turned to journalism in order to make his living. In 1918, he was already contributing to a leading Urdu newspaper, and in 1920, at the age of seventeen, he was appointed editor of *Tāj*, which was being published from Jabalpur, a city in the province now called Madhya Pradesh, India. Late in 1920, Mawdūdī came to Delhi and first assumed the editorship of the newspaper *Muslim* (1921–23), and later of *al-Jam'iyat* (1925–28), both of which were organs of the *Jam'iyat-i 'Ulamā'-i Hind*, an organisation of Muslim religious scholars. Under his editorship, *al-Jam'iyat* became the leading newspaper of the Muslims of India.

Around the year 1920, Mawdūdī also began to take some interest in politics. He participated in the Khilafat movement, and was also involved with a secret society, but soon became disenchanted with the very idea of such societies. Mawdūdī also became associated with the *Tahrīk-i Hijrat*, which was a movement in opposition to the British rule over India and urged the Muslims of that country to migrate *en masse* to Afghanistan. However, he fell foul of the leadership of the movement because of his insistence that the aims and strategy of the movement should be realistic and well-planned. Mawdūdī withdrew more and more into academic and journalistic concerns.

During 1920–28, Mawlānā Mawdūdī also translated four different books, one from Arabic and the rest from English. He also made his mark on the academic life of the subcontinent by writing his first major book, *al-Jihād fi al-Islām*. This is a masterly treatise on the Islamic law of war and peace. It was first serialised in *Al-Jam'iyat* in 1927 and was formally published in 1930. It was highly acclaimed both by the famous poet-philosopher Muhammad Iqbal (d. 1938) and Mawlānā Muḥammad 'Alī Jawhar (d. 1931), the famous leader of the Khilafat and Independence movements. Though written during his twenties, it remains one of his major and most highly regarded works.

After his resignation from *Al-Jam'iyat* in 1928, Mawdūdī moved to Hyderabad and devoted himself to research and writing. It was in this connection that he took up the editorship of the monthly *Tarjumān al-Qur'ān* in 1933, which since then has remained the main vehicle for the

dissemination of Mawdūdī's ideas. He proved to be a highly prolific writer, turning out several scores of pages every month. Initially he concentrated on an exposition of the ideas, values and basic principles of Islam. He paid special attention to the questions arising out of the conflict between the Islamic and the contemporary Western world views. He also attempted to discuss some of the major problems of the modern age and sought to present Islamic solutions to those problems. He also developed a new methodology to study those problems in the context of the experience of the West and the Muslim world, judging them on the theoretical criterion of their intrinsic soundness and viability and conformity with the teachings of the Qur'ān and the *Sunnah*. His writings disclosed erudition and scholarship, a deep perception of the significance of the teachings of the Qur'ān and the *Sunnah* and a critical awareness of the mainstream of Western thought and history. All this brought a freshness to his approach and lent a wider appeal to his message.

In the mid-thirties, Mawdūdī started writing on the major political and cultural issues confronting Muslim India at that time and tried to examine them from the Islamic perspective rather than merely from the viewpoint of short-term political and economic interests. He relentlessly criticised the new-fangled ideologies which had begun to cast a spell over the minds and hearts of his brethren-in-faith and attempted to show the hollowness of those ideologies. In this connection, the idea of nationalism received concentrated attention from Mawdūdī when he forcefully explained its dangerous potentialities as well as its incompatibility with the teachings of Islam. Mawdūdī also emphasised that nationalism in the context of India meant the utter destruction of the collective identity of Muslims. In the meantime, an invitation from the philosopher-poet Muḥammad Iqbal persuaded him to leave Hyderabad and settle down at a place which lay in the Eastern part of Panjab, in the district of Pathankot. Mawdūdī established what was essentially an academic and research centre called *Dār al-Islām* where, in collaboration with Iqbal, he had planned to train competent scholars in Islamics to produce works of outstanding quality on Islam, and above all, to carry out the reconstruction of Islamic Law.

Around the year 1940 Mawdūdī developed ideas regarding the founding of a more comprehensive and ambitious movement and this led him to launch a new organisation under the name of the *Jamā'at-i Islāmī*. Mawdūdī, who founded the *Jamā'at*, was also elected its chief and remained so till 1972 when he withdrew from that responsibility for reasons of health.

In 1947, when two independent states were carved out of the sub-continent – Pakistan and India – the *Jamā'at* was divided into the *Jamā'at-i Islāmī*, India and the *Jamā'at-i Islāmī*, Pakistan. Since August 1947, when Mawdūdī migrated to Pakistan, he has concentrated his efforts on establishing a truly Islamic state and society in that country. Consistent with this objective, he has written profusely to explain the different aspects of the



Islamic way of life, especially the socio-political aspects. This concern for the implementation of the Islamic way of life has also led Mawdūdī to criticise and oppose the policies pursued by the successive governments of Pakistan, and to blame those in power for failing to transform Pakistan into a truly Islamic state. The rulers reacted with severe reprisal measures. Mawdūdī was often arrested and had to serve long spells in prison.<sup>3</sup> During these years of struggle and persecution, Mawdūdī impressed all, including his critics and opponents, by the firmness and tenacity of his will, and other outstanding qualities. In 1953, when he was sentenced to death by the martial law authorities on the charge of writing a seditious pamphlet on the Qādiyānī problem, he resolutely turned down the opportunity to file a petition for mercy. He cheerfully expressed his preference for death to seeking clemency from those who wanted, altogether unjustly, to hang him. With unshakable faith that life and death lie solely in the hands of God, he told his son as well as his colleagues: "If the time of my death has come, no one can keep me from it; and if it has not come, they cannot send me to the gallows even if they hang themselves upside down in trying to do so." His family also declined to make any appeal for mercy. His firmness astonished the Government which was forced, under strong public pressure both from within and without, to commute the death sentence to life imprisonment.<sup>4</sup>

Mawlānā Mawdūdī is completing nearly sixty years of public life. During these many years, he has been continually active and vocal. He has written over one hundred and twenty books and pamphlets and has made over a thousand speeches and press statements of which at least seven hundred are available on record.<sup>5</sup>

Mawdūdī's pen is at once prolific, forceful and versatile. The range of subjects he has covered is unusually wide. Disciplines such as *Tafsīr*, *Ḥadīth*, law, philosophy and history, all have received the due share of his attention. He has discussed a wide variety of problems – political, economic, cultural, social, theological and so on – and has attempted to state how the teachings of Islam are related to those problems. Mawdūdī has not delved into the technical world of the specialist, but has expounded the essentials of the Islamic approach in most of the fields of learning and inquiry. His main contribution, however, has been in the fields of the Qur'ānic exegesis (*Tafsīr*), ethics, social studies and the problems facing the international movement of Islamic revival. Presently, he is writing a biography of the Prophet (peace be on him). The first two volumes covering the Makkān period are about to appear. Two more volumes are expected to cover the Madīnan period.

His greatest work, however, is his monumental *tafsīr* of the Qur'ān in Urdu, *Tafhīm al-Qur'ān*, a work he has taken thirty years to complete.<sup>6</sup> Its chief characteristic lies in presenting the meaning and message of the Qur'ān in a language and style that penetrates the hearts and minds of the

men and women of today and shows the relevance of the Qur'ān to their everyday problems, both on the individual and societal planes. He has translated the Qur'ān in direct and forceful modern Urdu idiom. His translation is much more readable and eloquent than ordinary literal translations of the Qur'ān. He has presented the Qur'ān as a book of guidance for human life and as a guidebook for the movement to implement and enforce that guidance in human life. He has attempted to explain the verses of the Qur'ān in the context of its total message. This *tafsir* has made a far-reaching impact on contemporary Islamic thinking in the sub-continent, and through its translations, even abroad.

*Jamā'at-i Islāmī*, the Islamic movement which Mawdūdī founded, has grown into a strong and highly organised religio-political organisation which has attracted people from all classes, but has a specially strong influence over the intelligentsia and the youth of the subcontinent.

The influence of Mawlānā Mawdūdī is not confined, however, to those associated with the *Jamā'at-i Islāmī*. That influence transcends the boundaries of parties and organisations, and even goes far beyond the Indo-Pakistan subcontinent. Mawdūdī has by now become very much like a father figure for Muslims all over the world. As a scholar and writer, he is the most widely read Muslim writer of our time. His books have been translated into most of the major languages of the world – Arabic, English, Turkish, Persian, Hindi, French, German, Swahili, Tamil, Bengali, etc. – and are now increasingly becoming available in many more of the Asian, African and European languages. The several journeys which Mawdūdī undertook during the years 1956–74 enabled Muslims in many parts of the world to become acquainted with him personally and appreciate many of his qualities. At the same time, these journeys were educative for Mawdūdī as well for they provided the opportunity to gain a great deal of first-hand knowledge of the facts of life and to get acquainted with a large number of persons in different parts of the world. During these numerous tours, he has lectured in Cairo, Damascus, Amman, Makka, Madina, Jeddah, Kuwait, Rabat, Istanbul, London, New York, Toronto and a host of other international centres. During these years, he also participated in some ten international conferences. He also made a study tour of Saudi Arabia, Jordan (including Jerusalem), Syria and Egypt in 1959–60 in order to study the geographical aspects of the places mentioned in the Qur'ān.<sup>7</sup> He was also invited to serve on the Advisory Committee which prepared the scheme for the establishment of the Islamic University of Madina and has been on its Academic Council ever since the inception of that University in 1962.

He has also been a member of the Foundation Committee of the *Rābiṭah al-'Ālam al-Islāmī*, Makka, and of the Academy of Research on Islamic Law, Madina. In short, he is a tower of inspiration for Muslims the world over. Even though during the last few years, his physical move-

ment has been restricted, for reasons of health, he continues to influence the climate of thought of Muslims, as the Himalayas or the Alps influence the climate in Asia or Europe without themselves moving about.

## II

### Vision of Islam

The starting point of Mawlānā Mawdūdī's religious thought is his concept of God. Indeed it is his concept in so far as in recent times he has stressed it perhaps more than others, or else he claims no credit for its originality. In fact, he considers it to be the true, original concept of God as it was expounded by all the prophets and messengers of God. The first part of the basic Islamic confession of faith – "There is no god but Allah" – the statement which might seem to affirm merely the Oneness of the Creator, in Mawlānā Mawdūdī's view, has implications far beyond what the words of the statement might suggest at first sight. The statement not merely proclaims the unity of God as the Creator or even as the sole object of worship. It also proclaims the uniqueness of God as the Master, Sovereign, Lord and Law-Giver. Essentially God alone has the right to give command, to demand of man exclusive service and obedience, to claim man's total loyalty. Being the Creator of mankind, God alone has the right to tell man what is the true purpose of his creation, and the way to achieve it. The Islamic statement of faith mentioned above is, therefore, essentially a moral statement; a summons that man respond to Him with his whole being in exclusive service and obedience and devotion and worship.<sup>8</sup> Mawlānā Mawdūdī stresses that this total submission to God alone is Islam (a word which, according to its root meaning, denotes submission or surrender). The entire universe is *Muslim*, i.e. in the state of submission to God since it is subject to the natural laws ordained by God. In the case of the inanimate world, and even in the case of that part of man's being which is beyond his control (e.g. the system operating in his physical organism, etc.), this submission (*Islām*) is involuntary and constitutes what might be termed as submission to the providential will of God. Man is unique in so far as he has been endowed by God, among other things, with free will and with moral discernment. He can choose to serve God or disobey Him. The service to God envisaged by Islam is, therefore, a voluntary one, denoting man's willing submission to the directives and commands of God.<sup>9</sup>

This concept of God, with its emphasis on His being the sole Sovereign and Law-Giver, provides the basic principle of authority. All principles, laws, customs and usages which are contrary to the directives of God are to be spurned. All theories or doctrines which claim that in disregard of Divine guidance, man himself has the right – be it as an individual or a group of persons, or a nation or even all humanity combined – to decide what is good or bad for mankind, are indeed to be regarded as denying the

Sovereignty of God and as setting up gods other than the One True God. Submission to God means bringing the entire life of man into harmony with the revealed Will of God.<sup>10</sup>

As for man, he is God's creature, and hence is bound to the service and obedience of God. Not only that, God has chosen man, in the words of the Qur'ān, for the unique distinction of His vicegerency on earth. Each human being is endowed with the trust of vicegerency from God and is accountable to Him in that regard. In his capacity as God's vicegerent, man is also committed to his Principal – God – to administer the affairs of the world in strict accordance according to the latter's directives, and to exercise all his powers – which after all have been conferred upon him by God – within the limits prescribed by Him.<sup>11</sup>

The question remains: In what manner should man submit to God? How should he come to know the commands and directives of God which he is required to follow? The answer to this question lies in the doctrine of prophethood, a doctrine which is an essential supplement to the doctrine of the Sovereignty of God. Mawlānā Mawdūdī dwells at length upon prophethood and considers it God's response to man's perennial need for guidance.<sup>12</sup> Because of the perennality of this need, prophethood began with the beginning of human life on earth. The first man was also the first Prophet.<sup>13</sup> And since it was the need of all mankind, prophets are not the special prerogative of any particular race or region. According to the Qur'ān, prophets were raised in all parts of the world. They were recipients of certain basic truths which were communicated to them by the extraordinary means of revelation. They were required to communicate and practise them, and summon people to the absolute service of God. All these prophets as well as their followers were Muslims (submitters to the Will of God). The Divine guidance which they taught was revealed in its final and perfected form to Muḥammad (peace be on him) who not only communicated it to others, but practised it himself and successfully built up a society and state on its basis. This Divine guidance is embodied in its pristine form in the Qur'ān and in the *Sunnah* of Muḥammad (peace be on him). Operationally speaking, therefore, since the advent of the Holy Prophet (peace be on him), submission to God means commitment and striving to follow the norms embodied in the Qur'ān and the *Sunnah*.<sup>14</sup>

In addition to providing Divine guidance to mankind, the prophets were also required to purify the lives of men, and to strive to establish the sovereignty of God. All prophets aimed at doing so and attained varying degrees of success. The nature of their mission brought them into conflict with the powers that were. For rulers tend to arrogate to themselves sovereignty which, in the view of the prophets, belongs to none save God. The real dispute between the prophets and their peoples, or the rulers of their time (Pharaoh, Nimrod, etc.) was not as to whether God exists or not. The existence of God as the Creator has been a commonly accepted fact. The

point in dispute was: Who is their real Ruler and Master? Whom ought they to regard as their Law-Giver? Whose commands ought they to follow?<sup>15</sup> Likewise, the *'ibādah* to which prophets invited people did not consist merely of performing acts of prayer and worship. It embraced acceptance of the Lord as the supreme object of loyalty, and commitment to obey and follow His command and to do His will.<sup>16</sup>

Mawlānā Mawdūdī emphasises that there are two basically different, in fact mutually opposed, attitudes to life: one, of accepting God as the Sovereign and Law-Giver and as such responding to Him as His slave and servant; the other, of defiance and rebellion against God, and arrogation to oneself or to others than the One True God of the authority to command.<sup>17</sup>

The prophets challenged this latter attitude and invited mankind to the path of submission to One God. This erroneous attitude, the essence of which is to deny the overriding authority of the prophetic guidance in human life, is termed by Mawlānā Mawdūdī as *Jāhiliyah*, (a term which is only a pale reflection of the original when translated as "Ignorance"). It is so termed since true knowledge regarding the right principles which ought to regulate human life can be derived from no other source than the revealed guidance communicated to human beings by the prophets. Now, *Jāhiliyah* has different shapes and forms, and is thus possessed of considerable internal diversity. It remains *Jāhiliyah*, nevertheless, in each of these shapes and forms and Mawlānā Mawdūdī posits it as a category which is fundamentally antithetical to Islam.<sup>18</sup>

Islam can never become a living reality unless the dominance of *Jāhiliyah* is ended. The prophets and their true followers, therefore, engaged in a striving which also aims at putting an end to the hegemony of *Jāhiliyah*. This lends a revolutionary character to their struggle.<sup>19</sup>

Another major point of Mawlānā Mawdūdī's emphasis is that the guidance embodied in the Qur'ān and the *Sunnah* embraces the entire life of man. Hardly anything has been opposed by Mawlānā Mawdūdī as vehemently as the attitude of considering Islam an entirely personal relationship between man and God, or merely a set of metaphysical doctrines, or just a body of rituals. Again and again, he points out that Islam is a way of life, and that it is a complete comprehensive way of life. Neither trade nor industry, neither governmental affairs nor international relations, neither civil nor penal laws, in short, no aspect of human life can claim an autonomous status and thus fall beyond the jurisdiction of Islam. A Muslim is not only required to submit to God in places of worship, but in all places and at all times – in his home and on the street, on the battlefield and around the conference table, in schools and colleges and universities, in centres of business and finance; and so on and so forth.<sup>20</sup> For service to God is not confined to a few defined acts. Man's whole life should be an act of devotion and service to God, for every act of man whereby he seeks

the good pleasure of God and wherein he remains heedful of the directives of God is an act of devotion and service to God.<sup>21</sup> Since Divine guidance embodies the infinite knowledge, wisdom and benevolence of God, the principles which go to make the Islamic way of life are sound and healthy, as well as incomparably superior to all man-made systems. Man's intellect and reason have great achievements in certain fields, e.g. in the field of natural sciences and technology. But human reason, unaided by Divine guidance, is altogether inadequate to lay down the principles which can do full justice to all the different aspects of man's nature and conduce to his true happiness. At any given period of history, the sum total of knowledge and wisdom available to man is too meagre to prescribe the true way of life for man. This task has been rendered even more difficult by the fact that animal desires and passions and different biases and narrow interests affect man's reason and distort his vision. It is owing to such factors that human reason constantly keeps swerving between different extremes. Such extremes become clearly evident if we were to consider the positions men have taken on questions such as those concerning the relative rights of the individual and of society, the appropriate position and role of men and women, the relationship between labour and capital.<sup>22</sup> Mawlānā Mawdūdī points out that the Hegelian dialectics – the emergence of a thesis, then its anti-thesis, followed by a synthesis which combines the former extremes is partly correct, though to say so is merely to make a statement of fact and has no normative value. The emergence of an extremist anti-thesis in reaction to a perhaps equally one-sided, extremist thesis only illustrates the fickleness of human reason when it embarks independently on the venture of laying down the set of norms and values which could lead to truly good human life.<sup>23</sup> It is for this reason that the Islamic way of life as laid down in the Qur'ān and the *Sunnah* is superior and much more conducive to man's happiness and self-fulfilment in this world – let alone to his salvation in the Hereafter – than any man-made systems of life, whether of the past, or of the present.<sup>24</sup>

Far from having any apologetic feeling for Islam because of the global dominance of the civilisation actuated by norms and values quite foreign to Islam, Mawlānā Mawdūdī considers the Islamic way of life just as necessary today for the salvation of contemporary man as it was for man in former times. He appreciates the scientific and technological achievements and the vigour shown in general by the Western civilisation during the past few centuries. At the same time, he thinks that the Western civilisation does not possess the right sense of direction, and is inherently rotten because of the falsity of its foundational principles. The fundamental fault of that civilisation – the fault which lies at the basis of all its other evils – is that it is based on man's independence of, and indifference to, Divine guidance. Modern man has gradually come to a point where he neither considers it necessary to follow God's guidance, nor feels that he is answer-

able to God for his conduct. And if any at all are conscious of the need to follow God's guidance, then the purview of that guidance is confined to a very narrow sphere of man's life, allowing human caprices, biases and concern with narrow interests to play havoc with human life. Deprived of Divine guidance, the modern man conceives of himself as merely an animal who is equipped with the capacity of reasoning. Instead of clearly defined moral standards man has come to have an overridingly utilitarian view of morals. This, in effect, promotes, rather than serves as a brake on an unbridled pursuit of personal or group self-interest. The human family has been split into a multiplicity of nations with strong feelings of mutual alienation and hostility tearing at the ideal of the universal brotherhood of man. Rather than that love and co-operation are promoted, self and group aggrandisement are held up as natural phenomena and rational objectives of human effort, leading to irreconcilable strife and conflict, in economic, social and political spheres of life. Rather than that family ties are strengthened, and the human home made the nursery for the cultivation of some of the most precious moral virtues, the craze for sensual pleasure has given rise to modes of social behaviour which are destroying the very bases of family life and are robbing man of purity of feelings and character. All the "isms" which have arisen in the present age, despite their mutual disagreements, have arisen from the same basic philosophy – that man rather than God has the right to prescribe the goal of human life and the norms for human conduct. Being contrary to basic truths, these are morally unsound and historically disastrous.<sup>25</sup>

Mawlānā Mawdūdī emphasises that the putrescence of the modern civilisation is becoming increasingly clear to the intelligent and sensitive people of the world. The present civilisation, he feels, is moving along the road to collapse and disintegration. And if none comes forward with a constructive vision and offers alternative principles for developing a new order, the entire world might slide into the abyss of a frightful dark age. This makes it all the more necessary that the Islamic way of life in all its fullness – its metaphysical doctrines, its principles of personal behaviour and social conduct, as well as the principles of organising a sound and healthy economy and state should be spelled out and put into practice.<sup>26</sup>

What this calls for is not merely a concerted activity aimed at the cultivation of a set of moral virtues. Mawlānā Mawdūdī's vision essentially is that of carrying out a total reconstruction of human life and establishing a new social order and state, and thereby ushering in a new era in human history.

A major question that one faces in connection with the task of carrying out an Islamic reconstruction of human life in the present age is: what should be our attitude towards the modern Western civilisation and its achievements? In this connection, Mawlānā Mawdūdī mentions that the contact of Muslim society with modern Western civilisation has generally given

birth to two reactions, each of which he considers inadequate. The first reaction was a defeatist one, that of according an indiscriminate welcome to all that was labelled as “modern” – the Western outlook on life, Western legal codes, Western style of life, Western customs of social behaviour, Western political doctrines and institutions, Western economic ideologies, and so on. In several respects contact with the West, and in fact even this defeatist reaction has done the Muslims some good. This contact has shattered the closed, static outlook of the Muslims, has widened their horizons, and has, to some extent, enabled them to come to grips with the problems of the present age. But these benefits are far outweighed by the harm caused by the defeatist outlook. For, by encouraging indiscriminate westernisation, this attitude threatens to erode the Islamic identity and to rob Islam of its effectiveness as a force guiding the life of man.

The other extremist reaction was the one termed by Mawlānā Mawdūdī as “static”. It appeared as a result of the operation of the defensive impulse in Muslim society. This reaction made people feel that unless the entire heritage which had come down to them from their ancestors was jealously preserved, Islam would be obliterated. Such people made little attempt to distinguish between the healthy and the unhealthy components of this heritage. They hardly bothered to explore what had led to the decline and downfall of the Muslims, and what were the factors which had enabled the Western nations to surpass and overwhelm them. These Muslims were seized by the obsession of the antiquarian and the tendency of the blindly conservative to oppose every change, to cling to every item coming down from the past. Mawlānā Mawdūdī is emphatic that the normative and immutable part of the Muslim heritage consists of the principles of the Qur’ān and the *Sunnah*, and nothing else. The Qur’ān and the *Sunnah* are the touchstone for our judgment – for judging what the Muslims did in the past as well as what they are doing at present. Muslim history indeed has a great deal to fill a Muslim’s heart with pride. But the acts of human beings – even of human beings motivated by the best of intentions – are not necessarily normative for all Muslims. In fact, Mawlānā Mawdūdī is quite critical of much that has taken place in the past and often points out the failings of different sections of Muslim society – rulers, scholars, spiritual leaders, and so on. And even when the people of the past had made sound decisions, those decisions cannot be considered indiscriminately binding on Muslims for all times to come.

It should be clear from this that his outlook is distinct from the outlook of the so-called modernists as well as of the so-called conservatives. He urges that the Muslim heritage (which is naturally a complex composite of truly Islamic and non-Islamic, of healthy and un-healthy elements) should be subjected to critical examination and careful analysis. Thereafter only those elements which are demonstrably derived from the Qur’ān and the *Sunnah* should be considered of permanent value. Likewise, the Western



civilisation should be subjected to a critical scrutiny and analysis. The Western philosophy of life, the Western standard of evaluation, and the corruptions and errors which have plagued the Western social life should definitely be discarded. But this should not prevent Muslims from abstracting the healthy achievements of the modern West – its sciences, its technology, its techniques of efficient organisation and administration. There is no harm in appropriating these elements, as long as they are value-free and can be assimilated in the Islamic scheme of life. They are in fact a part of the common heritage of all mankind to which all nations, including Muslims, have contributed. Such a step is also necessary in so far as the true objective of the Muslims cannot be merely to foster belief in certain doctrines and promote certain moral virtues. It should rather be to make the entire scheme of life envisaged by Islam a living reality in the changed circumstances of the present age.<sup>27</sup>

The above brings out a major and overridingly important facet of Mawdūdī's vision of Islamic religious life. This evidently relates largely to man's outward behaviour, especially on the societal plane. Were one to borrow the jargon of the philosophers of religion, one would perhaps say that the above depicts, in the main, how man ought to respond to God in His transcendence. Since the principles and values of Islam relating to the socio-economic and political spheres of life had become relegated to oblivion, it is understandable that Mawdūdī felt called upon to emphasise those principles and values and to spell them out with a great deal of detail. Perhaps for this reason the rich inwardness of religious life, man's innate yearning to strive for proximity with the Divine, the restless striving of man's soul to reach out to the One Who is at once elusive to the senses and yet is nearer than his neck-vein, does not seem to have been emphasised to the same degree. Or, once again to borrow the jargon of the philosophers of religion, the way man ought to respond to the immanence of God does not come out with equally compelling force. This becomes understandable when we recall that this facet of religious life had already received considerable emphasis in Muslim society, not least in the Indo-Pakistan sub-continent where Mawdūdī was born, grew up and lived. Moreover, even the outstandingly religious Muslims had begun to forget, and thus had to be reminded, that God is not only to be loved and feared and worshipped; but being man's Sovereign Lord and Law-Giver his devotion to the Creator should also impel him to follow His directives and obey His commands in all spheres of life and to strive for the supremacy of His word. In a way, this calls for a stronger, and at least a different kind of allegiance and commitment to God, and is inconceivable without a rich and profound kind of spirituality.

Be that as it may, this aspect does come up in Mawdūdī's writings, to which we refer here briefly in order to have a more balanced concept of his vision of Islamic life. We are taking up here Mawdūdī's views regarding

*imān* (faith) to illustrate his approach to the inner, experiential, and a more conspicuously personalist, aspect of religious life. In several of his writings, Mawdūdī emphasises the centrality of faith in man's religious life.<sup>28</sup> Faith, "full in expanse and firmly rooted in depth", is, in Mawdūdī's view, an indispensable base for a truly Islamic life.<sup>29</sup>

Faith ties man in a strong relationship of fidelity to one's Creator, and without that pulsating relationship all outwardly religious acts are futile and barren. Islam in Mawdūdī's view is concerned both with the apparent and observable conduct of man, the outward fulfilling of a duty, as well as with the spirit of that conduct,<sup>30</sup> which is rooted in faith. Faith impels man to turn to God with a throbbing heart, to focus his attention upon Him as his chief object of love and devotion, as well as that of obedience, service and worship, and to hold Him dearer than everything and everyone else. Faith gives man a deep sense of self-fulfilment, and a profound feeling of inner happiness in moving closer to the Divine and in carrying out His behests. According to Mawdūdī, the inevitable demand of *Tawhīd* is that "the sole purpose of all human endeavour . . . in this worldly life should be to seek the good pleasure of God".<sup>31</sup> Thus, once a person has faith, the basis of Islamic life is laid. The spiritual life of a person can, however, be rich or poor, it can rise to very sublime heights or remain on a low, ordinary plane, depending largely on the degree of genuineness and intensity of faith of the person concerned.

Genuine faith, as distinguished from its verbal confession, leads man to shape his conduct according to God's command. Faith is the propelling power to do God's Will, the motivating force which changes what are apparently physical movements into rich acts of communion with the Divine. Thus Islam – one's actual submission to God's commands – is a manifestation of faith (*imān*); the former being the superstructure which rises on the foundation of the latter. "The mutual relationship between faith and Islam", says Mawdūdī, "is that between the seed and its tree."<sup>32</sup> If man has faith, he can rise to ever-higher stages of spiritual growth. One of these stages in his spiritual growth is piety (*taqwā*). Mawdūdī does not consider piety to consist merely of observing the familiar outward forms of the so-called pietistic behaviour – wearing a special kind of dress, adopting an ascetic attitude towards life, etc. In his view, piety rather "refers to that state of the soul which is born out of the fear of God and a sense of responsibility . . . which manifests itself in all aspects of one's life."<sup>33</sup>

The highest stage of man's spiritual growth is characterised by Mawdūdī as *ihsān* (state of spiritual excellence), a term which occurs in a well-known tradition of the Holy Prophet (peace be on him).<sup>34</sup> *Ihsān*, Mawdūdī emphasises, represents man's most profound attachment to God and His Messenger and the religion that He has prescribed for man. It denotes that deep love, that sincere allegiance and that spirit of self-sacrifice which make one lose oneself entirely in one's devotion to God. "The essence of *ihsān*",

as distinguished from *taqwā*, whose propelling force is a fear of God, "is the love of God which impels man to win God's favour."<sup>35</sup> "*Ihsān* means that man's will becomes one with God's. Whatever pleases God, pleases His servant as well; whatever displeases God, also displeases His servant." This, however, is not just a passive state of the heart. Like *imān* and *islām*, *ihsān* also has an activist signification in Mawdūdī's thinking. It leads one to strive for the promotion of good and the obliteration of evil with a strong sense of allegiance to and love for God, making one fearless of everything else. "Those evils whose existence God does not desire on His earth, His servant not only avoids, but also strives to extirpate from the world with all his power and resources."<sup>36</sup> He also does his utmost, even at the risk of his life, to foster the virtues with which God desires to beautify His world. "When a man reaches this stage", says Mawdūdī, "he enjoys the closest possible proximity with God and this is, therefore, the highest stage of his spiritual growth."<sup>37</sup>

### III

#### Vision of Islamic Revival

The earlier section gives an idea of the key concepts in Mawdūdī's understanding of Islam. These concepts are equally vital for comprehending his vision of Islamic revival.

##### a. View of History

In this connection, it is also essential to keep in mind Mawdūdī's view regarding history in general, and Muslim history since the advent of the Holy Prophet (peace be on him) in particular. History is seen by Mawdūdī to consist essentially of a perpetual struggle between Islam and *Jāhiliyah*. As we have noted earlier, Mawdūdī employs the term *Jāhiliyah* as the antithesis of Islam. He applies this term to all world views and systems of thought, belief and action which deny God's sovereignty and the authority of Divine guidance. There can be, and indeed there have been many combinations and permutations of *Jāhiliyah*. There is, first of all, the pure *Jāhiliyah*, consisting of a total denial of the realm of the super-sensory or super-natural. Then there is a wide variety of partial or mixed *Jāhiliyahs*. These consist of a recognition of the existence of the Creator, but that is mixed with other false beliefs, thereby adulterating certain elements of Divine guidance with other false elements. These partial or mixed *Jāhiliyahs* are at times inclined to an exaggerated spirituality which generates attitudes of world-renunciation. On other occasions, *Jāhiliyah* assumes an exaggerated mystical form which carries man's inherent devotion to the Divine to monistic and pantheistic directions, to blur the distinction between the Creator and the created; and so on and so forth.<sup>38</sup>

Islam is opposed to *Jāhiliyah* in all its shapes and forms and it seeks to

bring about a total revolution in human life aimed at fashioning it according to Divine guidance. This revolution begins by providing man with a set of beliefs, an outlook on life, a concept of reality, a new scale of values, a fresh moral commitment, and a transformation of his motivation and personality. This inaugurates a catalytic process resulting in a whole series of changes in the lives of individuals, leading those individuals to develop a community of faith. The community grows as an ideological movement, engaged in bringing about social change in the desired direction. This effort aims at the reconstruction of human life as a whole and leads to the building of a new society and state, to the establishment of a new order, an order which in its ideal form is characterised by Mawdūdī as *Khilāfah ‘alā Minhāj al-Nubūwah* (Caliphate on the Prophetic pattern), and serves as the ideal pattern of socio-political order which Muslims ought to try to actualise in their lives.<sup>39</sup>

On the basis of these premises, Mawdūdī builds a conceptual framework to analyse the genuine movement towards Islamic revival on the one hand, and the efforts that are made to bring about compromise with *Jāhiliyah* in the name of Islam, on the other. Within the overall framework of the struggle between Islam and *Jāhiliyah* there are two poles around which different efforts cluster. On the one end is *Tajdid* – an effort to re-establish Islam in its pristine purity and to reconstruct the fabric of life and society in a given space-time context in accordance with Islamic values and principles. The other pole is represented by *Tajaddud*, which assumes, among others, any or all of the following three forms:

- (i) There develops an excessive concern for material interests, for territorial conquests, etc., in disregard of the true moral spirit of Islam. This destroys the balance that Islam seeks to establish between the spiritual and material aspects of life;
- (ii) Compromise is made with the spirit and form of the dominant *Jāhiliyah* of the age, which leads to the emergence of a new mixture of Islam and *Jāhiliyah*;
- (iii) The values, principles and modes of conduct are taken over from non-Islamic societies but an Islamic façade is maintained, usually by employing Islamic terminology to characterise these borrowings.<sup>40</sup>

#### **b. Objectives and Strategy of Islamic Revival<sup>41</sup>**

Although both these approaches are characterised by dynamism, the objectives of Islamic revolution are achieved only through *Tajdid* and not *Tajaddud*. *Tajdid* represents a continuation of the mission of the prophets to implement Islam. It flows from a firm conviction, from an uncompromising resolve to do the Will of God. Its spirit is one of creativity. It is inspired by high ambition, though the effort itself might, indeed should, be made with great caution and realism, and is accompanied with full moral and

material preparation. In this kind of striving an effort is made to avoid extremes and to see that the Islamic principles are realised in form as well as in spirit. This involves three preliminary steps:

- (i) An analysis of the situation as it prevails in relation to conflict between Islam and *Jāhiliyah* in a given space-time context. A clear and straightforward appraisal of the situation is necessary in order to know the forms *Jāhiliyah* has assumed, the sources from which it is being nourished and the sensitive points on which tensions and conflicts exist between Islam and *Jāhiliyah*. The sources of weakness in contemporary Muslim life should also be examined and a sound diagnosis should be made so that one is clear about the major ailments from which Muslim society suffers at a given period of history.
- (ii) The chief objective of this intellectual effort should be to hammer out a strategy, based on the above analysis, in order that Islamic principles once again become operative in the lives of the Muslims.
- (iii) For the preparation of a realistic strategy it is also essential to examine the resources that are available at a given period of time. It is only in the light of self-evaluation and a careful assessment of the mental, moral and material resources available that a blueprint for revival can be worked out. The effort must harness the most effective means available for the achievement of the above-mentioned objective.

What should be the major elements of this strategy? Since Islam stands for total change and the ultimate objective is the establishment of the ideal Islamic order (*Khilāfah 'alā Minhāj al-Nubūwah*) this programme would have at least the following elements:

- (a) The ideals and principles of Islam should be restated in a language understandable to the people of the age. This necessitates that the *Jāhiliyah* concepts in vogue at a given period of time should be carefully studied, analysed and subjected to criticism. Islamic principles should be presented in such a manner that their relevance, and their superiority over the principles propounded by false, man-made ideologies, becomes self-evident. This would require vigorous intellectual effort so that both the theoretical and practical implications of the Islamic world view are clearly spelled out and the Islamic way of life in all its ramifications is crystallised.
- (b) The moral fibre of the life of the people should be rebuilt so as to develop a true Islamic character in them and involve them in a striving aimed at bringing about reform and reconstruction. Social habits, customs, education, socio-economic institutions, and political power – all ought to be subordinated to this effort. Social life ought

to be freed from perverse innovations (*bid'ah*) which run counter to the spirit of Islam, and should be so restructured as to conform to the *Sunnah*.

- (c) The entire exercise involves *ijtihād fī al-dīn*. This means that the ideals, values and principles of Islam will have to be reapplied to the changed context. A clear understanding of Islamic ideals and the Islamic scheme of priorities, and a careful differentiation between the essential and the incidental elements found in the actual life of Muslims are crucial to this exercise.

*Ijtihād* represents the principle of movement within the system of Islam and it involves creative thinking and action with a view to bringing the stream of life under the guidance of Islam. *Ijtihād* at the intellectual level is to be accompanied by *jihād* (struggle) at the practical level. Both ought to be combined so that the Muslims have, on the one hand, clarity of vision regarding their objectives and the mechanics to achieve them, and on the other hand, the resolve and the energy needed to actualise those objectives.

This brings us to consider the position of the person who articulates the implications of the Islamic way of life, who resorts outstandingly to both creative intellectual and practical effort in order to transform Islam into living reality. The impact of his personality is important and serves as a major catalyst in a given space-time context. Despite the impact of the personality of the initiator of Islamic revival, the movement that is launched need not be, in fact should not be, personality-centred. For, in Islam there exists sanction for the religious authority of none except a prophet. What is needed is a social movement and much would depend, as far as the results are concerned, upon the quality of the leadership that pilots it and the way it is organised.

In the past movements have often hovered round the charismatic personalities of the *mujaddids*. But in modern times properly organised bodies can play the same role. In fact in order to achieve total change it is necessary that an organised movement should be launched which should culminate in the establishment of a state committed to this mission.

### c. Application of the Model to the Contemporary Situation<sup>42</sup>

Mawdūdī's own analysis of the contemporary situation is that the Muslim society has gradually drifted away from the ideal order established by the Prophet (peace be upon him), which had continued and developed along the same line during the period of *al-Khulafā' al-Rāshidūn*. The first important change in the body-politic of Islam was a change from *Khilāfah* to a more or less worldly monarchy with very important consequential changes affecting the role of religion in the socio-political life. Gradually the very idea of unity of life began to be weakened, and consciously or unconsciously a degree of separation between religion and politics was brought about.

There also developed a bifurcation of leadership into political and religious leadership, with separate domains and areas of influence for each.

The second major change occurred in the system of education. This had catastrophic consequences as it began to perpetuate the schisms and tensions that were shearing Muslim society and gradually sapped the springs of creativity which had ensured the vitality of the Islamic civilisation in all the major realms of human effort.

As a consequence of the above changes, the moral life of the people began to deteriorate; their faithful allegiance and sincere devotion to Islam weakened, and a gap between theory and practice began to appear and widen, leading to the strengthening of the moral disease of *nifāq* (hypocrisy). Widespread efforts were made throughout Muslim history to rectify this situation. But the rot continued till Muslims succumbed to the colonial powers of the West. During this period an alien system was imposed upon them in all fields of life, including the field of education. Because of this new system of education the separation of religion and politics in practical life gradually became an acceptable proposition for Muslim society. When the Muslims threw off the yoke of foreign dominance and began living as independent peoples, the leadership of the Muslim countries generally passed into the hands of those whose mental attitudes and lifestyles had been shaped by the colonial system of education and their experience of political subjection. These leaders have hardly any real understanding of Islam. They are living, by far and large, under the spell of non-Islamic ideas and values. This is in addition to the several weaknesses inherited by Muslims from earlier periods of their history. At the present, some of the major failings of Muslim society seem to be the lack of adequate knowledge of Islam, *nifāq*, the weakening of Islamic moral values, the tensions between the leadership and the masses, and the disruption of the socio-political order of Islam. The general mass of people love Islam but do not understand its meaning and message properly. The leadership, in its wider sense, is in the hands of those who are not prepared to submit themselves fully to the Islamic scheme of life; nor do they have any clear vision of the Islamic order. This has led the Muslim society to be rent by a strife between two systems: the Islamic system, and the system of modern *Jāhiliyah*, which derives its inspiration from contemporary Western civilisation. This civilisation, as we all know, is based on the principle of effecting separation between religion and man's practical life, and tends to erect the socio-economic structure of man's life, in fact tends to handle his mundane affairs as such without any reference to God or to His will or law. How can the situation be redressed? Mawdūdī's answer would be: through faith and continuous struggle.

Mawdūdī has devoted a great deal to developing a comprehensive programme that would change Pakistan into an ideal Islamic society and state. The organisation of which he has been the chief, the *Jamā'at-i Islāmi*

has been the main instrument through which he has tried to implement this programme.

Before we discuss that programme, it seems necessary to spell out a major assumption on which Mawdūdī's movement is based. The assumption is that the intellectuals play a crucial role in every human society, but especially in modern society. He has emphasised that Islam will become an operative reality in our times when men possessed of faith and integrity and a clear vision of the Islamic Order, people who are in the vanguard of man's intellectual life and have the competence to run the affairs of the world assume the reins of leadership. The term leadership is generally used in a broad sense, and might be said to refer to those who are the pace-setters of a society; those who count and are imitated by others. Broadly speaking, they belong to the educated class, out of whom those who happen to control the organs of the state play an even more effective role in human life. Mawlānā Mawdūdī likens the role of the leadership to that of the driver of a railway train. The driver, he says, is in a position to carry the train wherever he wishes to (unless of course the passengers have that driver replaced by another one). This emphasis on the importance of the ruling class in modern society is also the result of the consciousness that nowadays the state plays a far greater *elite*, and affects the lives of ordinary men and women much more than it used to do in the past. Having at its disposal the control of education, of the mass media, of economic life, the efforts to bring about any changes in human life are foredoomed to failure unless the state were to co-operate in those efforts.

Bearing this assumption in mind we now move on to elaborating the programme propounded by Mawdūdī which clusters around four points.

(1) The first major point of this programme is an intellectual one, viz. a clear exposition of the teachings of Islam which is shorn of all false ideas and purged of all unhealthy accretions. This exposition should also be geared to showing how the teachings of Islam can be applied in the present-day world, and what steps should be taken so as to develop a sound and healthy order of life. This would necessitate a stock-taking both of the Muslim heritage and of modern civilisation, followed by a discriminate appropriation of healthy elements from them. So far as the teachings of the Qur'ān and the *Sunnah* are concerned, they are eternally binding and should thus be followed by the Muslims in all periods of history.

Mawdūdī is also conscious of the need for the renewal of Islamic thought. In this connection, he makes the significant observation that Muslim society has lost a great deal of its original dynamism and *elan* because it has lost sight of the original order of priorities: viz. the Qur'ān, the *Sunnah* and *Ijtihād*. The Muslims, he feels, have reversed this order. They now turn, in the first place, to the opinions of the scholars of the past, to the results of their *ijtihād*. It is only after looking into the opinions of the jurists that we turn to the Qur'ān and the *Sunnah*. This has stultified the Muslim



mind. The original dynamism can be recaptured only if the Muslims decide to replace the present by the original order of priorities. This means that we ought to look first to the Qur'an, then to the *Sunnah*, and after that to the deductive elaborations of the jurists and to the ideas propounded by other Muslim thinkers.

(2) The second item of the programme is to reach out to the persons who are disposed to righteousness, and are inclined to work for the establishment and enthronement of righteousness in human life. Such persons should be identified and brought together into an organised body. Not only that, an effort should also be made to help such people develop a clear outlook, to purify their lives, and cultivate the qualities of good moral character. It is only after a group of people, which combines true Islamic vision and Islamic character side by side with intellectual competence and with the skill needed to run the affairs of this world, emerges on the stage of human history, pools its strength and resources, and strives in a systematic manner that God will permit the Islamic Order to be established. Hence, Mawdūdī tries to emphasise the necessity of maintaining an inner core of highly dedicated and conspicuously upright men as the foundation of Islamic revival. Quality is not to be sacrificed at the altar of quantity. The reason for it is, to borrow from Charles J. Adams, in Mawdūdī's opinion, "the best way to transform a society is by the creation of a small, informed, dedicated and disciplined group" the creation of "a righteous group, a saving element . . . which would leaven the whole lump of society".<sup>43</sup> This group, however, is not to remain stationary. It should rather expand by persuading others to share its viewpoint and co-operate in the struggle to establish the supremacy of justice and righteousness.

(3) The third point of the programme consists of striving to bring about societal change, to effect reform in the light of Islamic teachings. The idea is that the people who are dedicated to the cause of Islam, or at least have an Islamic orientation and a concern for the well-being of human society should take the initiative and expend their time, effort and resources to bring about maximum healthy change and improvement. This programme of societal reform is quite a comprehensive one. It seeks to make the mosque the hub of all Islamic activity. Moreover, there is heavy emphasis on education: the basic teachings of Islam should be communicated to the common people, arrangements should be made for adult education, reading rooms should be opened to create enlightenment, and educational institutions should be established at different levels. In the area of social life, the programme emphasises resort to public pressure to prevent people from being subjected to injustice; creating a sense of hygiene and cleanliness and fostering co-operation among people so as to ensure healthy conditions of living; drawing up lists of orphans and widows, of the crippled and the incapacitated people, and of poor students and arranging for their financial assistance; and catering for the health requirements

of people, especially the poor. Clearly, inspired by Islamic ideals, the objective is to foster the religious, moral, social and material welfare of the people and to move towards creating the social conditions which are conducive to the total transformation of human life.

(4) The fourth point of the programme envisages change of leadership in the broader sense of the term. It includes intellectual leadership, social and cultural leadership, and ultimately also political leadership. The last mentioned marks the culmination of the process. The state is conceived as an indispensable means for establishing the order envisaged by Islam. A truly Islamic state is considered inconceivable unless its affairs are directed by people of clear Islamic vision and commitment, and upright character and competence.

How can this change of leadership be brought about? So far as non-political leadership is concerned, perhaps a great deal can be done by developing leadership qualities in people who are possessed of right orientation. Mawdūdī always kept this in mind as one of his aims. As for the change of political leadership, in a democratic order this can possibly be brought about through general elections. Mawdūdī has been hopeful that if the Islamic movement keeps on striving patiently, it will ultimately succeed in installing righteous men in power. He is also convinced that the democratic structure is congenial to the Islamic state. He also thinks that the democratic order will provide the framework in which an Islamic movement can flourish, gather strength and bring about the total transformation that it aims at. For all these reasons, Mawdūdī cast his weight in favour of the establishment and maintenance of a truly democratic order in Pakistan.

#### **d. Revolution or Reform?**<sup>44</sup>

Mawdūdī has frequently used the term "revolution" to denote the radical change that he seeks to bring about. The use of this term has not created in him any fondness for the process or the method by which some of the revolutionary movements of modern times have tried to effect their cherished changes.

In a critical study of the French Revolution, the Russian Revolution and the Kamalist Revolution in Turkey, Mawdūdī shows that the Western revolutionary approaches have swung between extremes. What is common, however, to the contemporary revolutionary movements is the assumption that if the socio-economic or political framework, the material and social setting of human life is changed, a radical change for the better can be brought about. These revolutionaries have neglected the problem of changing man himself: his outlook, the goal of his life, his motivation, his personality. Islamic revolution seeks a much more radical, a much more profound change. This change includes, and primarily so, the man, the individual, who is to serve as a solid base for the new order.

Revolutions have also resorted to making use of hatred and wide-scale

violence and have not confined the use of force to the unavoidable and morally justifiable minimum. Mawdūdī disapproves of the so-called revolutionary techniques and emphasises that Islamic revival can be brought about through a different set of “revolutionary” tactics. While the ultimate aim is to effect total change, the advance to that goal should be gradual and well-calculated. Instead of bluntly reacting against the entire prevalent system – against every single item of it – and striving to destroy it immediately and totally, he pleads for a restrained approach. He wants the prevailing system to be carefully examined with a view to finding out what is malignant and hence deserves to be changed, and what is healthy and as such deserves to be preserved. He suggests that those who seek to bring about change should proceed the way a surgeon approaches his patient, using his surgical instruments only to the extent that their use is necessary to get rid of the undesirable part of the organism. Moreover, while he considers the Islamic approach to be revolutionary, in the sense that the new order it wants to establish would be basically different from the present order, and the change it envisages is total and complete, Islam seeks to bring about this transformation gradually, through a set of careful and calculated moves. This is in addition to his opposition to the dictum, quite acceptable to both the revolutionaries and non-revolutionaries of our time: “ends justify means”. He emphasises, on the contrary, that both the ends and the means ought to be clean and commendable, for only thus can a healthy order take shape.

Under the influence of Mawdūdī’s ideas a considerable amount of activity is visible in different parts of the world. In the subcontinent in particular, a movement is at work to give a practical shape to his vision of Islamic revival. It would perhaps be a bit too early, and especially for those who are in one way or another involved in the movement launched under his inspiration, to make evaluative judgments. What is significant is that a process of change has already begun to operate. Only the future will show whether that process is strong enough to transform the Muslim society to any significant degree in the near future or if it will only yield some new seeds for efforts in the future. Much will depend, in any case, on the extent of dedication, integrity and wisdom of the men and women associated with that movement. Mawdūdī’s contribution lies in initiating a process of change markedly inspired by Islamic ideals in an age which appeared to be insensitive, let alone unresponsive to God.

## Notes and Sources

- 1 For biographical information about Mawdūdī, see 'Alī Sufyān Āfāqī, *Abul A'lā Mawdūdī*, (Lahore, 1955); Abu'l Āfāq, *Sayyid-Abul A'lā Mawdūdī: Sāwanih, Afkār, Tahrīk*, (Lahore, 1971), Mu'īn al-Dīn 'Aqīl, *Tahrīk-i Pākistān awr Mawlānā Mawdūdī*, (Karachi, 1971), pp. 11–19; Tharwat Ṣawlat, *Mawlānā Mawdūdī kī Taqārīr*, vol. I, (Lahore, 1976), pp. 9–115; Maryam Jameelah, *Who is Maudoodi?* (Lahore, 1973); Muhammad Yūsuf, *Mawlānā Mawdūdī Apnī awr Dūsrōn kī Nazar mēn*, (Lahore, 1955); Misbahul Islam Faruqī, *Introducing Mawdūdī*, (Karachi, 1968); Na'im Ṣiddīqī, *Mawlānā Mawdūdī: Ek Ta'ārūf*, (Lahore, 1963). For other relevant works, see the Bibliography in the beginning of this book.
- 2 For an incident illustrating this concern, see Abū Sufyān Āfāqī, *op. cit.*, p. 48.
- 3 Between 1948 and 1967, he spent a total of four years and eight months in prison: first, from 4 October, 1948 till 28 May, 1950; second, from 28 March, 1953 till 25 May, 1955; third, from 6 January, 1964 till 10 October, 1964; and fourth, from 29 January, 1967 till 16 March, 1967.
- 4 Āfāqī, *op. cit.*, pp. 131–149. See also Abu'l Āfāq, *op. cit.*, pp. 19–43.
- 5 Tharwat Ṣawlat is editing them in a series of books *Mawlānā Mawdūdī kī Taqārīr* (Speeches of Mawlānā Mawdūdī). The first two volumes appeared in 1976 and the whole series is expected to be completed in ten or eleven volumes.
- 6 *Tafhīm al-Qur'an* is in six volumes (comprising 4,170 large pages). Mawdūdī began writing it in 1942 and completed it in 1972.
- 7 A diary of the journey was written by his secretary who accompanied him on that journey. See Muḥammad 'Aṣīm al-Ḥaddād, *Safar Nāma-i Arḍ al-Qur'an* (Journey Across the Land of the Qur'an), (Karachi, 1962).
- 8 See Mawdūdī, *The Process of Islamic Revolution*, (Lahore, 1967), pp. 14 ff. and 41 ff.; *Political Theory of Islam*, IV edition, (Lahore, 1974), p. 3 ff.; and *Qur'an kī Chār Bunyādī Iṣtilāḥeyn; Ilāh, Rabb, 'Ibādāt, Dīn*, IX edition, (Lahore, 1973), *passim*; see also *id.*, *Tafhīm al-Qur'an*, XII edition, (Lahore, 1976), vol. I, p. 113 ff., nn. 130 and 132; p. 412, n. 174; p. 438, n. 4, etc.
- 9 See *Towards Understanding Islam*, tr. and ed. Khurshid Ahmad, XIV edition, (Lahore, 1974), p. 2 ff.; *Tafhīm al-Qur'an*, *op. cit.*, vol. I, pp. 16–19; p. 400, n. 150.
- 10 See *Qur'an kī Chār Bunyādī Iṣtilāḥeyn*, *op. cit.*, *passim*; *Islāmī 'Ibādāt par Taḥqīqī Nazar*, XI edition, (Lahore, 1976), p. 9 ff.; *Tafhīm al-Qur'an*, *op. cit.*, vol. I, p. 113 ff., nn. 130 and 132; p. 160, n. 226; p. 444, n. 16; and *Tafhīmāt*, X edition, vol. I, (Lahore, 1974); p. 46 ff.
- 11 *Islāmī Tahdhib awr us-kē Uṣūl wa Mabādī*, VI edition, (Lahore, 1975), p. 25 ff.; *Tafhīm al-Qur'an*, vol. I, *op. cit.*, p. 62, n. 38.
- 12 *Towards Understanding Islam*, *op. cit.*, p. 31 ff.; and *Islam and Ignorance*, (Lahore' 1976), *passim*, *Tafhīm al-Qur'an*, vol. II, X edition, (Lahore, 1976), p. 527 ff., n. 9; p. 530 ff., n. 14.
- 13 *Towards Understanding Islam*, *op. cit.*, p. 41. See also *Islāmī Tahdhib*, *op. cit.*, p. 190 ff., and *Tafhīm al-Qur'an*, *op. cit.*, vol. I, pp. 16–19.
- 14 See *Towards Understanding Islam*, *op. cit.*, p. 79 ff., *Islāmī Tahdhib*, *op. cit.*, p. 208 ff.; see also *Tafhīmāt*, *op. cit.*, p. 256 ff.
- 15 *Political Theory of Islam*, *op. cit.*, p. 3 ff.
- 16 See *Qur'an kī Chār Bunyādī Iṣtilāḥeyn*, *op. cit.*, *passim*, esp. p. 115 ff.; *Islāmī 'Ibādāt par Taḥqīqī Nazar*, *op. cit.*, p. 7 ff., and *Tafhīmāt*, *op. cit.*, p. 4 ff.
- 17 See *Islam and Ignorance*, *op. cit.*, *passim*.
- 18 For Mawdūdī's views on this question, see his *A Short History of the Revivalist Movement in Islam*, tr. Al-Ash'arī, III edition, (Lahore, 1976), chapter I, and *Islam and Ignorance*, *op. cit.*, *passim*.
- 19 See *A Short History of the Revivalist Movement in Islam*, *op. cit.*, pp. 23–26, and

- Political Theory of Islam, op. cit.*, p. 3 ff, and *The Process of Islamic Revolution, op. cit.*, p. 47 ff.
- 20 *Tahrik-i Āzādi-'i Hind awr Musalmān*, vol. I, V edition, (Lahore, 1976), p. 109 ff.; see also n. 11 above.
- 21 *Islāmi 'Ibādat par Tahqīqi Nazar, op. cit.*, p. 9 ff.; *Tafhimāt, op. cit.*, p. 67 ff.; *Islāmi Nizām-i Zindagi awr us-kē Bunyādi Taṣawwūrāt*, VII edition, (Lahore, 1976), p. 461 ff.
- 22 *The Religion of Truth*, IV edition, (Lahore, 1976), *passim*; *The Road to Peace and Salvation*, IV edition, (Lahore, 1976), *passim*, esp. p. 19 ff.; and *Islam and Ignorance, op. cit.*, *passim*, and *Pardah*, XVII edition, (Lahore, 1976), see chapters 1–9.
- 23 *Id.*, *Tafhimāt*, vol. II, V edition, (Lahore, 1970), p. 263 ff. See also *Tafhim al-Qur'ān, op. cit.*, vol. I, pp. 452–456, n. 35.
- 24 See *The Religion of the Truth, op. cit.*, *passim*; *Islam and Ignorance, passim*; and *Islām awr Jadid Ma'āshi Nazariyāt*, IX edition, (Lahore, 1976), *passim*; *Pardah, passim*; and often elsewhere in Mawdūdī's writings.
- 25 See *id.*, *Tanqihāt*, XII edition, (Lahore, 1976), pp. 63 ff., and 76 ff., and *Tahrik-i Āzādi-'i Hind awr Musalmān*, III edition, vol. II, (Lahore, 1976), p. 201 ff.; and *Musalmānōn kā Maḍī, Hāl awr Mustaqbil*, IX edition, (Lahore, 1977), pp. 4 and 18 ff.
- 26 *Tahrik-i Āzādi-'i Hind, op. cit.*, vol. II, p. 201 ff.
- 27 See *Musalmānōn kā Maḍī . . . , op. cit.*, p. 18 ff. See also *Tanqihāt, op. cit.*, pp. 96 ff. and 177 ff.
- 28 See, for instance, *Islāmi Tahdhib, op. cit.*, p. 115 ff.
- 29 *The Moral Foundations of the Islamic Movement*, (Lahore, 1976), p. 33.
- 30 See *Towards Understanding Islam, op. cit.*, p. 145 ff.
- 31 *The Moral Foundations of the Islamic Movement, op. cit.*, p. 16. (The actual words of the text, which is a translation from the Urdu original, have been slightly altered here as well as below.)
- 32 *Ibid*, p. 37.
- 33 *Ibid*, p. 40.
- 34 See Muslim, *al-Ṣāhih*, “*Kitāb al-Imān*”.
- 35 *The Moral Foundations of the Islamic Movement, op. cit.*, p. 45. (The actual words of the text have been slightly altered.)
- 36 *Id.*, *Islām kā Nizām-i Ḥayāt*, XVII edition, (Lahore, 1976), p. 47.
- 37 *Loc. cit.*
- 38 *Islam and Ignorance, op. cit.*, *passim*, and *A Short History of the Revivalist Movement in Islam, op. cit.*, pp. 5–34.
- 39 *Ibid.*, pp. 25 ff., and 35 ff.
- 40 *Ibid.*, p. 35 ff.
- 41 This section is mainly based on the following works of Mawdūdī: *A Short History of the Revivalist Movement in Islam, op. cit.*; *Musalmānōn kā Maḍī . . . , op. cit.*; *Islam Today*, (Karachi, 1968); *Tahrik-i Āzādi-'i Hind awr Musalmān*, 2 vols., *op. cit.*; *Mawlānā Mawdūdī ki Taqārīr*, vol. I, *op. cit.*; *Tahrik-i Islāmi kā Ā'indah Lā'itha-'i 'Amal*, VI edition, (Lahore, 1976); *Da'wat-i Islāmi awr us-kā Ṭariq-i Kār*, II edition, (Lahore, 1977); Mawdūdī, *et. al.*, *Da'wat-i Islāmi awr us-kē Muṭālabāt*, VI edition, (Lahore, 1964).
- 42 See n. 41 above. See also *Nazariya-'i Ta'lim awr Islām*, II edition, (Lahore, 1975).
- 43 C. J. Adams, “The Ideology of Mawlānā Mawdūdī”, in D. E. Smith, ed., *South Asian Politics and Religion*, (Princeton, 1966), p. 375.
- 44 This section is mainly based on *Tanqihāt, op. cit.*, p. 177 ff.; *The Moral Foundations of the Islamic Movement, op. cit.*; *Islāmi Riyāsat*, V edition, (Lahore, 1974), pp. 685–724.

*A Bibliography of Writings  
By and About  
Mawlānā Sayyid Abul A'ālā  
Mawdūdī*

*Compiled by Qazi Zulqadr Siddiqi, S. M. Aslam  
and M. M. Ahsan*

## 2

# Writings of Mawlānā Mawdūdī

### I

The titles of the English translations of the works of Mawlānā Mawdūdī appear in italics.

We have provided in parenthesis English translations of the titles of works of which there are no English translations. These translated titles have not been italicized.

Years of publication appearing in square brackets may not indicate the original publication date.

The abbreviations appearing in square brackets after each work indicate translations into various other languages.

The abbreviations are:

A—Arabic	K—Kannada
B—Bengali	MI—Malayalam
D—Danish	Mr—Marathi
F—French	P—Pashtu
G—Gujrati	Po—Portuguese
Ge—German	Pr—Persian
H—Hindi	S—Sindhi
Hu—Hausa	Sw—Swahili
I—Indonesian	TI—Telugu
It—Italian	Tm—Tamil
J—Japanese	Tr—Turkish

1. "Abū Ḥanifah and Abū Yūsuf", in *A History of Muslim Philosophy*. ed. M. M. Sharif, Wiesbaden, 1963, Vol. I, pp. 673–703.
2. *Adabiyāt-i Mawdūdī* (Literary Writings of Mawdūdī), edited by Khurshid Ahmad, Lahore, 1976.
3. *Banā'o awr Bigār*, Lahore, 1947. Eng. tr. *Nations Rise and Fall – Why?* Lahore, 1976. [B, E, H]
4. *Come Let Us Change This World: Selections from the Writings of Mawlānā Mawdūdī*: tr. and ed. Kaukab Siddique, Karachi, 1971.
5. *Correspondence between Maulana Mawdoodi and Maryam Jameelah*: Lahore, [1969].
6. *Dakan ki Siyāsī Tārīkh* (The Political History of [Hyderabad Deccan]: Hyderabad Deccan, [1944]. Also published under the title: *Dawlat-i Aṣifīyah awr Ḥukūmat-i Barṭānīyah: siyāsī ta'alluqāt ki tārikh par ěk naẓar* (A Glance at the History of the Political Relations

- between the Āṣifiyah Dynasty and the British Government): Delhi, [n.d.].
7. *Dastūri Sifārishāt par Tanqīd: Islāmī awr Jamhūrī Nuqṭa-i Naẓar se* (A Critique of the Constitutional Proposals from the Islamic and Democratic Viewpoints): Karachi, [n.d.]. [B]
  8. *Dastūri Tajāwīz* (Constitutional Proposals): Karachi, [n.d.].
  9. *Dastūri Tajāwīz par Tanqīd-o-Tabṣīrah* (Criticism of the Constitutional Proposals): Lahore, [1957].
  10. *Da'wat-i Islāmī awr us kē Muṭālabāt* (The Islamic Movement and its Requirements): Lahore, [1953]. [P]
  11. *Da'wat-i Islāmī kiyā hay?* (What is the Islamic Movement?): Hyderabad Deccan, [n.d.].
  12. *Da'wat-i Islāmī mēn Khawātīn kā Hīṣṣah* (Women's Role in the Promotion of the Islamic Movement: Rampur, [n.d.].
  13. *Da'wat-i Islāmī, us kē Uṣūl, Ṭarīq-i kār awr Muqtaḍiyāt* (The Islamic Movement, its principles, methodology and requirements): Rampur, [1952].
  14. *Dawr-i-Naw kā Chailanj awr Nawjawān*, Lahore, 1976. Eng. tr. entitled *Challenge of the Modern Age and the Youth* serialized in the *Criterion*, March–May, 1977, Vol. 12, No. 5.
  15. *Din-i Haqq*: Lahore, 1952. Eng. tr. *The Religion of Truth*: Lahore, 1967. Also translated into Eng. as *The True Conduct of Life*: Delhi, 1962. [A, B, H, Ml, Mr]
  16. "Economic and Political Teachings of the Qur'ān" in *A History of Muslim Philosophy*, ed. M. M. Sharif, Wiesbaden, 1963, Vol. I, pp. 178–198.
  17. *Ek Nihāyat aham Istiftā'* (A Highly Important Query): Lahore, [n.d.].
  18. *Faḍā'il-i-Qur'ān* (Excellence of the Qur'ān), Lahore, 1977.
  19. *Fasādāt-i Panjāb kī Tahqīqātī 'Adālat kē sāmnē Sayyid Abul A'lā Mawḍūdī kā Bayān*: Karachi, [1953]. Eng. tr. *Statement of Syed Abul Ala Mawdudi before the Punjab Disturbances Court of Enquiry*: Karachi, [n.d.] [A, B, Ml, S]
  20. *Ghilāf-i Ka'bah, us kī Shar'ī Haythiyat, us kī Tārīkh* (The Cover of the Ka'bah, its legal position, its history): Lahore, [n.d.].
  21. *Ḥadīth awr Qur'ān* (Ḥadīth and Qur'ān): Deoband, [1953].
  22. *Hamārē Dākhilī wa Khārijī Masā'il* (Our Internal and External Problems): Karachi, 1951. [B]
  23. *Ḥaqīqat-i Hajj*: Lahore, [1946]. Eng. tr. *Pilgrimage in Islam*, Lahore, 1976. Also published as part of *Khuṭbāt*. [B, S]
  24. *Ḥaqīqat-i Imān*: Lahore, [n.d.]. Eng. tr. included in *The Essence of Islam*, Lahore, 1976. Also published as part of *Khuṭbāt*. [B, Ml]
  25. *Ḥaqīqat-i Islām*: Lahore, [1946]. Eng. tr. included in *The Essence of Islam*: Lahore, 1976. Also published as part of *Khuṭbāt*. (B, G, Ml, P, S]



26. *Ḥaqīqat-i Jihād*: Lahore. [1946]. Eng. tr. *War in the Way of Islam*, Lahore, 1976. Also published as part of *Khuṭbāt*. [B, S]
27. *Ḥaqīqat-i Ṣawm-o Ṣalāt*: Lahore. [n.d.]. Eng. tr. *Worship in Islam*, Lahore, 1976. Also published as part of *Khuṭbāt*. [B, G, SI]
28. *Ḥaqīqat-i Zakāt* (The Significance of *Zakāt*): Lahore, [1963]. Eng. tr. *Charity in Islam*, Lahore, 1976. Also published as part of *Khuṭbāt*. [B, G, S]
29. *Hidāyāt* (Directives [to the workers of the *Jamā'at-i Islāmī*]): Lahore, [n.d.].
30. *Hindustān mēn Muslim Aqalliyat kā Mustaqbil* (The Future of the Muslim Minority in India): Pathankot, [1947]. Also published under the title: *Hindustān mēn Tahrik-i-Islāmī kā A'indah lā'itha-i 'Amal* (The Future Programme of the Islamic Movement in India).
31. *Human Rights in Islam*, Leicester, 1976.
32. *Huqūq al-zawjain* (The Rights and Obligations of Spouses): Rampur, [1957].
33. *'Id-i Qurbān* (The Festival of Sacrifice): Lahore, [n.d.].
34. *Insān kā Ma'āshī Mas'alah awr us kā Islāmī Ḥall*: Lahore, [1941]. Eng. tr. *Economic Problem of Man and its Islamic Solution*: Lahore, 1947. [A, B, I, MI, Mr]
35. *Insān kē Bunyādī Huqūq* (Fundamental Rights of Man): Lahore, [1963].
36. *Ithbāt-i Qurbānī ba-āyāt-i Qur'ānī* (A Qur'ānic Vindication of Animal Sacrifice on the Occasion of the Festival of Sacrifice): Amritsar, 1937.
37. *Islām 'Aṣr-i Ḥādir mēn*: Lahore, [n.d.]. Eng. tr. *Islam Today*: Karachi, [1968].
38. *Islām awr 'Adl-i Ijtimā'i* (Islam and Social Justice): Lahore, [1963].
39. *Islām awr Jadid Ma'āshī Naẓariyāt* (Islam and Modern Economic Ideology): Delhi, [1963].
40. *Islām awr Jāhiliyāt*: Lahore, 1942. Eng. tr. *Islam and Ignorance*, Lahore, 1976. [A, B, MI]
41. *Islām awr Khāndānī Manṣūbahbandī* (Islam and Family Planning): Lahore, [n.d.].
42. *Islām awr Ḍabṭ-i Wilādat*: Rampur, [1951]. Eng. tr. *Birth Control: Its social, political, economic, moral and religious aspects*: Lahore, [1968].
43. *Islām kā Akhlāqī Nuqta-'i Naẓar*: Lahore, [1955]. Eng. tr. *Ethical Viewpoint of Islam*: Lahore, 1966. [A, H]
44. *Islām kā Naẓariya-'i Siyāsī*: Lahore, [1939]. Eng. tr. *Political Theory of Islam*: Delhi, [1964]. [A, B, I, MI, S]
45. *Islām kā Niẓām-i Ḥayāt*: Lahore, [1948]. Eng. tr. *Islamic Way of Life*: Lahore, 1950. [A, B, D, H, Tm, Tr]
46. *Islām kā Sarchashma-'i Qūwwat* (The Mainspring of Islam): Lahore, 1969. (First Published in *al-Jam'iyat*, July–August, 1925.)

47. *Islāmī Dastūr kī Bunyādēn*: Lahore, 1952. Eng. tr. *Fundamentals of the Islamic Constitution*, Lahore, 1952, also included in *Islamic Law and Constitution*, Lahore, 1960. [A, B]
48. *Islāmī Dastūr kī Tadwīn*: Lahore, 1952. Eng. tr. *First Principles of Islamic State*: Karachi, [1953]. Also included in *Islamic Law and Constitution*. [A, B]
49. *Islāmī Hukūmat kis Tarāḥ Qā'im hōtī hay*: Lahore, [1941]. Eng. tr. *The Process of Islamic Revolution*: Lahore, 1947. Also published under the title *Islāmī Nizām kis tarāḥ Qā'im hōtā hay*: Rampur, [n.d.].
50. *Islāmī Hukūmat mēn Dhimmīyōn kē Huqūq*: Lahore, [1948]. Eng. tr. *Rights of Non-Muslims in an Islamic State*: Lahore, 1961. Also included in *Islamic Law and Constitution*. [B, Tm]
51. *Islāmī 'Ibādāt Par ēk Taḥqīqī Naẓar* (An Analytical Study of Worship in Islam): Rampur, [1955]. [S] Eng. tr. serialized in the *Criterion*, Karachi, December 1973, (Vol. 8, No. 12) – September–October, 1976, (Vol. 9, No. 9–10).
52. *Islāmī Mā'ashiyāt kē Uṣūl* (The Principles of Islamic Economics): Lahore, [n.d.].
53. *Islāmī Nizām Awr Maghribī Lādīnī Jamhūriyyat* (Islam and the Western Secular Democracy): Lahore, 1974.
54. *Islāmī Nizām-i Ta'lim* (Islamic System of Education): Lahore, [1963].
55. *Islāmī Nizām-i Ta'lim awr Pākistān mēn us kē nifādh kī 'Amalī Tadābir* (Islamic System of Education and its Introduction in Pakistan): Lahore, [1957]. [B]
56. *Islāmī Nizām-i Zindagī awr us kē Bunyādi Taṣawwūrāt* (Islamic Way of Life and its Fundamental Concepts): Lahore, [1962].
57. *Islāmī Qānūn*: Hyderabad Deccan, [1948]. Eng. tr. *Islamic Law*: Lahore, 1953. Revised edition, 1960. Also included in *Islamic Law and Constitution*. [A]
58. *Islāmī Qānūn awr Pākistān mēn us kē Nifādh kī 'Amalī Tadābir*: Lahore, 1948. Eng. tr. *Islamic Law and its Introduction in Pakistan*: Lahore, 1955.
59. *Islāmī Riyāsāt* (Islamic State): Lahore, [1962].
60. *Islāmī Tahdhib awr us kē Uṣūl-o Mabādī* (The Foundations of Islamic Culture): Lahore, [1955]. [A] Eng. tr. serialized in the *Criterion*, Karachi, May–June, 1971 (Vol. 6, No. 3) – October, 1973 (Vol. 8, No. 10).
61. *Islamic Law and Constitution*: tr. and ed. Khurshid Ahmad: Lahore, 1955, 1960.
62. *Ittihād-i 'Ālam-i Islāmī*: Lahore, [n.d.]. Eng. tr. *Unity of the Muslim World*: Lahore, 1967.
63. *Jamā'at-i Islāmī kē 29 Sāl: Taqrīr 26 Agast 1970*: Lahore, 1970. Eng. tr. "Twenty-nine Years of Jama'at-e-Islami", in the *Criterion*, Karachi, November–December, 1970.

64. *Jamā'at-i Islāmi ki Da'wat*: Rampur, 1948. Eng. tr. *The Message of Jamaat-e-Islami: A Contribution Towards Islamic Constitution Making*: Lucknow, [1948].
65. *Jamā'at-i Islāmi ki Intikhābi Jidd-o Jahd, us kē Maqāsid, awr Tariq-i Kār (Jamā'at-i Islāmi's election efforts, its aims and its course of action)*: Karachi, [n.d.]. [B]
66. *Jamā'at-i Islāmi, us kā Maqṣad, Tārikh awr Lā'ihā-i 'Amal (The Jamā'at-i Islāmi, its aim, history and programme)*: Lahore, 1953. [S]
67. *al-Jihād fi al-Islām (Jihād in Islam)*: Azamgarh, India, 1930. pp. 89–91 of 2nd ed. (Lahore, 1948) 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. 156–7.
68. *Jihād fi Sabīl Allāh* ([The Concept of] *Jihād* in the Way of God): Lahore, [1962]. [A, B, S]
69. *Khatm-i Nubūwat* (The Finality of the Prophethood): Lahore, [1963]. [A, Hu]
70. *Khilāfat-o-Mulūkiyat* (Caliphate and Monarchy): Delhi, [1967].
71. *Khuṭba-i Taqsim-i Isnād*: Delhi, [1962]. Eng. tr. *Convocation address*: Delhi, [1962].
72. *Khuṭbāt* (Lectures): Lahore, [1957]. Eng. tr. *Fundamentals of Islam*, Lahore, 1975. [A, B, P, S]
73. *Khuṭbāt-i Ḥaram* (Lectures in the *Ḥaram* [the Ka'bah]), Lahore, [1964]. Eng. tr. serialized in the *Criterion* entitled "The Hajj: Significance of the Rites", November–December 1972; November 1973, Vol. 8, No. 11.
74. *Kitāb al-Ṣawm* (The Book of Fasting), Lahore, 1973.
75. *Libās kā Mas'alah*, Lahore, 1975; Eng. tr. *The Question of Dress*, Lahore, 1976. [A]
76. *Ma'āshiyāt-i Islām* (Islamic Economics): Karachi, [1970].
77. *Makātīb-i-Sayyid Abul A'lā Mawdūdī* (Letters of Sayyid Abul A'lā Mawdūdī) ed. 'Āsim Nu'māni, Lahore, Vol. I, 1970; Vol. II, 1972.
78. *Makātīb-i-Zindān* (Letters from Prison) ed. Ḥakīm Muḥammad Sharīf, Karachi, Vol. I, 1952; II, 1970.
79. *Makhlūṭ Intikhāb*: Lahore, [n.d.]. Eng. tr. *Joint Electorate – An Objective Evaluation*: Lahore, [n.d.].
80. *Makhlūṭ Intikhāb kiyawn awr kiyawn nahin?*: Lahore, [n.d.]. Eng. tr. *Joint Electorate – Why and Why Not?*: Lahore, [n.d.].
81. *Mas'ala-i Jabr-o Qadr* (The Problem of Free-Will and Predestination): Lahore, [1962].
82. *Mas'ala-i Khilāfat* (The Question of Caliphate), Delhi, 1922.
83. *Mas'ala-i Milkīyat-i Zamin* (The Problem of Land-Ownership): Lahore, [1950]. [A]

84. *Mas'ala-'i Qawmiyat* (The Problem of Nationalism): Lahore, 1939. Translated in part into English as *Nationalism and India*: Delhi, [1965]. Also pub. as part of *Tahrîk-i Āzādî-'i Hind awr musalmān*.
85. *Mas'ala-'i Qurbāni: Shar'î awr 'Aqlî Nuqta-'i Nazar sê* (Animal Sacrifice on 'Id al-Aḏḥā: in the light of Revelation and Reason): Lahore, [1960].
86. *Mashriqî Pākistān kē Ḥālāt-o Masā'il kâ Jā'izah awr Islāh ki Tadābir*: Lahore, [n.d.]. Eng. tr. *East Pakistan Problems: their Causes and Solution*: Dacca, [1955]. [B]
87. *Mawlānā Mawdūdî kē Interview* (Interviews of Mawlānā Mawdūdî): Lahore, 1977.
88. *Mawlānā Mawdūdî ki Taqārîr*, (Speeches of Mawlānā Mawdūdî), ed. Tharwat Ṣawlat, Vol. I – from August, 1941–May, 1948; Vol. II from August, 1948–May, 1955: Lahore, 1976.
89. *Mawlānā Sayyid Abul A'lā Mawdūdî kâ Tahqîqātî 'Adālat mēn Dūsrā Bayān* (Sayyid Abul A'lā Mawdūdî's second statement before the Judicial Enquiry Committee): Lahore, [1954]. [A, B]
90. *Mawlānā Sayyid Abul A'lā Mawdūdî kâ Tahqîqātî 'Adālat mēn Tisrā Bayān* (Sayyid Abul A'lā Mawdūdî's third statement before the Judicial Enquiry Committee): Lahore, [1954]. [A, B]
91. *Mî'rāj ki rāt* (The Night of Mî'rāj): Lahore, [n.d.]. Also included in *Nashrî Taqrîrēn*.
92. *Munîr riport par Jamā'at-i Islāmî kâ Tabṣîrah*: Karachi, [1956]. Eng. tr. *An Analysis of the Munir Report: A Critical Study of the Punjab Disturbances Enquiry Report*: Karachi, [1956].
93. *Murtadd ki Sazā Islāmî Qānūn mēn* (The Punishment of Apostasy in Islamic Law): Lahore, [1953].
94. *Musalmān awr mawjūdah siyāsî kashmakash* 3 vols. (Muslims and the Present Political Crisis [in India]): Lahore, 1937–39. Also pub. as part of *Tahrîk-i- āzādî-'i Hind awr Musalmān*. [2 vols.]
95. *Musalmānōn kâ māḏî-o ḥāl awr Mustaqbil kē liyē Lā'îha-i 'amai* (The Past and Present of the Muslims, and a Programme for the Future): Karachi, 1951. [A, B]
96. *Muslim Khawātîn sē Islām kē Muṭālabāt* (The Demands of Islam from Muslim Women): Rampur, [1955].
97. *Muslims and the Christian World: Factors Responsible for Discord and Tension*, Karachi, 1968, Eng. tr. of a letter written to His Holiness Pope Paul VI, Vatican, Italy.
98. *Muṭālaba-'i Nizām-i Islāmî* (Demand of the Islamic System): Lahore, [1948].
99. *Nashrî Taqrîrēn* (Radio Talks): Lahore, [1961].
100. *Nayā Nizām-i Ta'lim* (The new system of education): Lahore, [n.d.]. [A]
101. *Nishān-i Rāh* (Milestones): Lahore, [n.d.].

102. *Nubūwat-i Muḥammadī kā 'Aqlī Thubūt*: Lahore, [n.d.]. Eng. tr. *The Prophet of Islam*: Lahore, 1967. Also included in *Tafshimāt*.
103. *Pardah*: Lahore, 1939. Eng. tr. *Purdah and the Status of Women in Islam*: Lahore, 1972. [A]
104. "Political Thought in Early Islam", in *A History of Muslim Philosophy*, ed. M. M. Sharif, Wiesbaden, 1963. Vol. I. pp. 656–672.
105. *Qādiyāni Mas'alah*: Karachi, [1953]. Eng. tr. *The Qadiani Problem*: Karachi, [1953]. [A]
106. *Qur'ān awr Payghambar* (Qur'ān and the Prophet): Rampur, [1954]. [H]
107. *Qur'ān Fahmī kē Bunyādī Uṣūl* (The Basic Principles of Understanding the Qur'ān): Lahore, [n.d.] also included in *Tafhim al-Qur'ān*, Vol. I; Eng. tr. included in *The Meaning of the Qur'ān*, Vol. I.
108. *Qur'ān kī Chār Bunyādī Iṣṭilāḥen*: *Ilāh, Rabb, 'ibādat, Din* (Four Basic Concepts of the Qur'ān: *ilāh, rabb, 'ibādat, din*): Rampur, [n.d.]. [A] Eng. tr. serialized in the *Criterion*, from January, 1976 (Vol. 11, No. 1) – February, 1977 (Vol. 12, No. 2).
109. *Qur'ān kī Ma'āshī Ta'limāt* (Economic Teachings of the Qur'ān): Lahore, [1969].
110. *Rasā'il-o Masā'il*, 4 vols. (Queries and Responses): Lahore, 1951–1965.
111. *Risāla-i Diniyāt*: Hyderabad Deccan, 1932. Eng. tr. *Towards Understanding Islam*: Lahore, 1940. [A, B, F, Ge, H, I, It, J, P, Po, Pr, S, Tm]
112. *Salājiqah*, 2 vols. (The Seljuqs): Lahore, 1954.
113. *Salāmātī kā Rāstah*: Lahore, 1940. Eng. tr. *The Road to Peace and Salvation*: Lahore, 1966. [A, B, G, H, K, Ml, Mr, P, S, Tl, Tm]
114. *Samarnā mēn Yūnāni Mazālim* (Greek atrocities in Smyrna [Izmir]): Delhi, 1919.
115. *Sāniha-'i Masjid-i Aqṣā* (The *Masjid Aqṣā* Tragedy), London, 1971.
116. *Sarmāyadāri awr Ishtirākiyat* (Capitalism and Communism): Rampur, [1953]. Also included in *Islam awr Jadid Ma'āshī Nazariyāt*.
117. *Sarwar-i 'Ālam*: Lahore, [n.d.]. Eng. tr. *The Birth of the Prophet and the Leader of the World*: Delhi, 1970. [B, H, K, Mr, Tl, Tm] Also included in *Nashri Taqriren*.
118. *Shahādat-i Haqq*: Rampur, [1957]. Eng. tr. *The Evidence of Truth*, Lahore, 1976. [A, G]
119. *Sirat-i Khatm al-Rusul* (Biography of the last Prophet): Karachi, [n.d.].
120. *Sirat-i Pāk* (The *Sirah* of the Prophet) serialized in the *Tarjumān al-Qur'ān*, June, 1973, Vol. 79, No. 4ff. Two volumes of this work are scheduled to be published late in 1978.
121. *Sirat kā Payghām* (The Message of the Prophet's *Sirah*) in the *Tarjumān al-Qur'ān*, Lahore, 1976, Vol. 84, No. 6; Eng. tr. serialized in the *Criterion*, May, 1976, (Vol. 11, No. 5) – June, 1976, (Vol. 11, No. 6).

122. *Sūd*, 2 vols. (Interest): Lahore, 1948–1952. [A, B, Tr]
123. *Sunnat ki A'ini Haythiyat* (The Status of the Sunnah in Islam): Lahore, [1963].
124. *Tafhim al-Qur'an*, 6 vols.: Lahore, 1949–1972. Eng. tr. *The Meaning of the Qur'an* (incomplete): Lahore, 1967– [A, B, Tr, incomplete]
125. *Tafhimāt*, 3 vols. (Elucidations): Lahore, 1940–1965.
126. *Tahrik-i Azādi-'i Hind awr Musalmān*, 2 vols. (Freedom Movement in India and the Muslims): Lahore, 1964.
127. *Tahrik-i Islāmi: Kāmyābi ki Sharā'ih* (The Islamic Movement: prerequisites of success): Karachi, [1967].
128. *Tahrik-i Islāmi kā A'indah Lā'ihā-i 'amal* (The Future Strategy of the Islamic Movement): Lahore, 1966.
129. *Tahrik-i Islāmi ki Akhlāqī Bunyāden*: 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 Aziz Ahmad and G. E. von Grunebaum: Wiesbaden, 1970; pp. 158–166. [A, B]
130. *Tahrik-i Jamhūriyat, us kē Asbāb awr us kā Maqṣad* (The Movement for [the Restoration of] Democracy): Lahore, 1968.
131. *Tajdid-o Ihyā-'i Din*: Lahore, 1952. Eng. tr. *A Short History of the Revivalist Movement in Islam*: Lahore, 1963. [A, Tr, (part)]
132. *Ta'limāt* (On Education): Lahore, [1963].
133. *Tanqihāt: Islām awr Maghribī Tahdhīb kā Taṣādum awr us kē Paydah-shudah masā'il par Mukhtaṣar Tabṣirē* (Explications; the conflict between the Islamic and Western culture): Lahore, 1939. Eng. tr. of a part pub. as *The Sick Nations of the Modern Age*: Lahore, 1966. [A]
134. *Tarjuma-'i Qur'an-i Majid Ma' Mukhtaṣar Hawāshī* (Translation of the Glorious Qur'an with brief notes): Lahore, 1396/1976.
135. *Tarjumān al-Qur'an* (monthly magazine in Urdu edited by Mawlānā Mawdūdī): Hyderabad Deccan, 1933–1938; Lahore, 1938–
136. *Turki mēn 'Isā'iyiyyōn ki Hālat* (The Condition of Christians in Turkey), Delhi, 1922.
137. *Tawhīd-o Risālat awr Zindagī Bā'd Mawt kā 'Aqli Thubūt*, Lahore, 1962. Eng. tr. *Vitals of Faith*, Lahore, 1976.
138. *Zindagī Bā'd-i Mawt*: Lahore, [1954]. Eng. tr. *Life after Death*: Delhi, [1967]. [A, B, G, H, K, T]

## II

## WRITINGS ABOUT MAWLĀNĀ MAWDŪDĪ

1. Abbot, Freeland K., "Mawlānā Mawdūdī on Qur'ānic Interpretation", *Muslim World* 48 (1958), pp. 6–19.
2. *Idem*, "The Jama'at-i Islāmī of Pakistan", *The Middle East Journal*, XI, N.1, 1957, pp. 37–51.
3. *Idem*, *Islam and Pakistan*, Ithaca, New York, 1968, pp. 171–228.
4. Abū al-Āfaq, *Sayyid Abul A'lā Mawdūdī, Sawānih, Afkār, Tahrik* (Sayyid Mawdūdī, his life, thought and movement:) Lahore, 1971.
5. Adams, Charles J., "The Authority of the Prophetic *Ḥadīth* in the Eyes of Some Modern Muslims", in *Essays on Islamic Civilization presented to Niyazi Berkes*, ed. by D. P. Little, Leiden, 1976, pp. 25–47.
6. *Idem*, "The Ideology of Mawlānā Mawdūdī", in *South Asian Politics and Religion*, ed. by Donald E. Smith: Princeton, N. J., 1966, pp. 371–397.
7. Āfāqī, Abū Aṭhar, *Mawlānā Muḥammad Zakariyā ki Kitāb Fitna-i Mawdūdīyāt par ěk Bēlāg Tabṣirah*, Sargodha, 1977.
8. Āfāqī, 'Alī Sufyān, *Abul A'lā Mawdūdī*: Lahore, [1955].
9. Ahmad, Aziz, "Mawdudi and orthodox fundamentalism", *Middle East Journal* 21 (1967), pp. 369–380. Also published as a chapter in his book *Islamic Modernism in India and Pakistan, 1857–1964*: London, 1967, pp. 208–223; and in German as "Das Dilemma von Modernismus und Orthodoxie in Pakistan", *Saeculum* 18 (1967), pp. 1–12.
10. Ahmad, Aziz and G. E. Von Grunebaum, "Abul A'lā Mawdūdī" in *Muslim Self-Statement in India and Pakistan, 1857–1968*, Wiesbaden, 1970, pp. 156–166.
11. Aḥmad, Ḥabīb, *Jamā'at-i Islāmī kā Rukh-i Kirdār: naqāb posh muṣliḥīn aṣlī rūp mēn* (The Character of the Jamā'at-i Islāmī: Veiled Reformers in their real image): Lahore, [n.d.].
12. Aḥmad, Isrār, *Tahrik-i Jamā'at-i Islāmī; ěk Tahqiqī Muṭāla'ah*: (The Islamic Movement of the Jamā'at-i Islāmī: A Critical Study), Lahore, [1966].
13. Aziz, K. K., *Party Politics in Pakistan, 1942–1958*, Islamabad, 1976, pp. 139–159.
14. Ahmad, Khurshid, (ed.) *Tahrik-i Islāmī* (The Islamic Movement): [Special Issue of *Chirāgh-e-Rāh*], Karachi, [1963].
15. *Idem*, *Tazkira-i Zindān; Tahrik-i Islāmī kē ěk kārkun kē Wārdāt-c-Ta'aththurāt, 6 Janwarī 1964 tā 19 Aktūbar 1964* (The Prison Memoirs; 6 January, 1964 – 19 October, 1964): Karachi, 1965.

16. *Idem*, "Dīnī Adab" in *Tārīkh-i Adabiyāt Musalmānān-i Pakistān-o-Hind*, vol. X, Lahore, 1972, pp. 261–376.
17. Aḥmad, Mawlānā Shaikh, *Mawlānā Mawdūdī Awr Taṣawwuf*, Deoband, 1966.
18. Aḥmad, Sayed Riaz, *The Concept of the Islamic State as Found in the Writings of Abul A'la Mawdūdī*: University of Durham, U.K., Ph.D. Thesis, 1970–71, published under the title: *Maulana Maududi and the Islamic State*: Lahore, 1976.
19. 'Alī, Aḥmad, *Ḥaqq parast 'ulamā' ki Mawdūdīyat sē nārāzgi kē asbāb* (The Reasons behind the anger of the Truth-seeking 'ulamā' against Mawdūdī's Thought): Lahore, [n.d.].
20. 'Alī, Malik Ghulām, *Khalīfat-o-Mulūkiyat par I 'tarāqāt kā Tajziyah*, (An analysis on the criticism on [Mawdūdī's] *Khilāfat-o Mulūkiyat*), Lahore, 1972.
21. Amin al-Ḥaqq, Sayyid, *Mawdūdī Maslak par Naqd-o-Nazar: Ṣaḥābah Mi 'yār-i Ḥaqq hayn* (A critique of Mawdūdī's Standpoint: The Companions are a standard of the Truth): Lahore, 1383 H.
22. Ashraf, 'Abd al-Rahīm, *Kiyā Jamā'at-i Islāmī Ḥaqq par hay?* (Is the *Jamā'at-i Islāmī* on the true path?) Layalpur, [1956].
23. 'Āsī, Mumtāz 'Alī, *Mawlānā Abul A'lā Mawdūdī awr Jamā'at-i Islāmī: ek jā'izah* (Mawlānā Mawdūdī and The *Jamā'at-i Islāmī*; a review): Lahore, [1964].
24. Bahadur, Kalim, *The Jamā'at-i Islāmī of Pakistan*, Delhi, 1977.
25. Bellani, Roberto, *L'Islam di Abul A'la Mawdūdī: Ideologia o Religione?* Universite Degli Studi di Benezla, Facolta di Lingue e Letterature Straniere, 1976–77.
26. Binder, Leonard, *Religion and Politics in Pakistan*: Berkeley, University of California Press, 1961, pp. 263–298.
27. Bishop, E. F. F., "Mawlana Mawdudi: Islamic Law and Constitution" (ed. Khurshid Ahmad), *The Muslim World*, 47 (1957), pp. 251–252.
28. Buhkāri, Sayyid Nūr al-Ḥasan, *Aṣḥāb-i Rasūl par 'Ādilānah difā'* (In defence of the Prophet's Companions): Lahore, 1387 H.
29. Cragg, Kenneth, "The Muslim Brotherhood and Jamā'at-i Islāmī" in *Counsels in Contemporary Islam*, Islamic Survey Series No. 3, Edinburgh, 1965, pp. 110–124.
30. De Bary, Wm. Theodore, ed., *Sources of Indian Tradition*: New York, N.Y., 1958. pp. 852–861.
31. Faruqi, Misbahul Islam, *Introducing Maududi*: Karachi, [1968].
32. *Idem*, *Jamā'at-i Islāmī Pakistan: Literature, Leadership, Organisation, Ideal, Achievements, Programme*: Lahore, 1957.
33. Gilānī, As'ad, *Mawlānā Mawdūdī sē mili'ē* (Meet Mawlānā Mawdūdī): Sargodha, [1962].



34. *Idem*, *Tahrik-i Islāmī. apnē literēchar kē ā'inē mēn* (The Islamic Movement, as seen through its own literature): Karachi, 1955.
35. Al-Ḥaddād, Muḥammad 'Āṣim, *Safarnāma-i Ard al-Qur'ān*: Lahore, 1962.
36. Idāra-'i Tulū-'i Islām, *Mizāj Shinās-i Rasūl*: Karachi, [n.d.].
37. Iqbāl, Shaykh Muḥammad, *Jamā'at-i Islāmī par ēk nazar* (A look at the *Jamā'at-i Islāmī*): Karachi, [1952].
38. Jamā'at-i Islāmī, Pākistān, *Dastūr-i Jamā'at-i Islāmī Pākistan* (The Constitution of the *Jamā'at-i Islāmī*): Lahore, 1957, 1974.
39. *Idem*, *Reply of the Jamā'at-i Islāmī Pakistan to the Munir Committee Inquiry Report*: Mimeo, 1956.
40. *Idem*, *Rūdād* (Proceedings): 6 Vols., Lahore, 1943–51.
41. *Idem*, *Trial of Maudoodi*: Karachi, [1954].
42. *Idem*, *Yeh Giriftāriyān kiyawn?* (Why these arrests?): Karachi, [1953].
43. Jameelah. Maryam, *Who is Maudoodi?*: Lahore, 1973. [Also printed as a chapter in *Islam in Theory and Practice.*] Lahore, 1973, pp. 260–383.
44. Kahlid bin Sayeed, "The *Jamā'at-i Islāmī* movement in Pakistan," *Pacific Affairs* 30 (1957), pp. 59–68.
45. Khan, M. R., *The Delusion of Grandeur: An Analysis of Maulana Maudoodi and his Jamaat*: Lahore, [n.d.].
46. Khān, Wahīd al-Dīn, *Ta'bir ki Ghalṭī*, Delhi, 1963.
47. Mu'inuddin, 'Aqīl, *Tahrik-i Pākistān awr Mawlānā Mawdūdī*, Karachi, 1971.
48. Niyāzī, Kausar, *Jamā'at-i Islāmī 'Awāmi 'Adalat mēn* (The *Jamā'at-i Islāmī* in the people's court): Lahore, [1974].
49. Punjab Disturbances Court of Inquiry, Lahore. *Report of the Court of Inquiry, constituted under Punjab Act II of 1954 to enquire into the Punjab disturbances of 1953*: Lahore, 1954.
50. Qāsimī, 'Aziz Aḥmad, *Mawdūdī Madhhab*, Deoband, [n.d.].
51. Raḥmānī, 'Abd al-Ṣamad, *Jamā'at-i Islāmī kē da'wē, khidmāt awr ṭarīqa-'i kār kā jā' izah* (A Review of the Claims, Services and Course of Action of the *Jamā'at-i Islāmī*): Deoband, [1382/1933].
52. Rosenthal, E. I. J., *Islam in the Modern National State*, Cambridge, 1965, pp. 137–153; 221–272.
53. Sarwar, Muḥammad, *Jamā'at-i Islāmī awr Islāmī dastūr* (The *Jamā'at-i Islāmī* and Islamic Constitution): Lahore, [1956].
54. *Idem*, *Mawlānā Mawdūdī ki Tahrik-i Islāmī* (The Islamic Movement of Mawlānā Mawdūdī): Lahore, [1956].
55. Ṣiddiqī, Na'im, *Mawlānā Mawdūdī; ēk Ta'āruf*, Lahore, [n.d.].
56. Siyālkōtī, Maḥmūd Aḥmad Zafar, *Mawdūdī awr Jamhūriyat* (Mawdūdī and Democracy): Siyalkot, [1966].
57. Smith, Wilfred Cantwell, *Islam in Modern History*. Princeton, N.J., 1957.

58. *Idem, Modern Islam in India: A Social Analysis*: London, 1946.
59. Stepanyantz, M. T., “O nekotorykh storonakh ideologii i politiki ‘Dzhamaat-i Islam’ v Pakistane” (About some aspects of the ideology and policy of the *Jamā‘at-i Islāmī* in Pakistan) *Kratkie soobshcheniya Institute narodov Azii* 71 (1964), pp. 56–71.
60. Yūsuf, Muḥammad, *Mawlānā Mawdūdī apni awr Dūsron kī Naẓar mēn* (Mawlānā Mawdūdī as seen through his own and other’s eyes): Lahore, [1955].
61. Yūsuf, Muḥammad, *Mawlānā Mawdūdī par I’tirādāt kā ‘Ilmi Jā‘izah* (An Objective Analysis of the Objections against Mawlānā Mawdūdī). 2 vols. Lahore, 1967–1968.
62. Zakariyā, Mawlānā Muḥammad, *Fitna-i-Mawdūdiyat* (The Delusion of Mawdudism), Delhi, (1975).