A Bibliographical Study on the Works of Sayyid Abul A‘la Mawdudi

ABUL KALAM MOHAMMAD SHAHED

ABSTRAK

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

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

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

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

Sayyid Mawdudi was greatly impressed by his father who wanted to make him a Maulvi (Religious Scholar), and hence, his education was directed accordingly. He was introduced to Urdu, Persian, Arabic, Fiqh and Hadith, and was not allowed access to English or to other disciplines of knowledge, as his father was particular about the right training. He took pains to see that Mawdudi cultivated the right habits and that there was nothing improper in his conduct. With this end in view he did not admit
Mawdudi to any school for years, but made private arrangements for his education at home. (Hasan. M. 1984, I 13-4).

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

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

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

Once again in Delhi, Sayyid Mawdudi resumed his study of the Dars-i-Nizami. This time with two Deobandi ‘ulema’ at the Fisthpuri Mosque’s Seminary” in old Delhi (Shahpur. A. 1989, 1 197-9). At the
Fatihpuri seminary he studied Hadith, fiqh, adab, and Sufism with Mawlana Ishfaqur Rahman Khandihlawi, and the Tafsir-i-Barzawi, balaghat (rhetoric), 'ilmul Ma'ani (interpretative sciences), and fiqh with Mawlana Muhammad Sharifullah. Sayyid Mawdudi received his ijazah (certificates to teach religious sciences) from the seminary in 1926. He thus became a Deobandi 'alim and a member of the society associated with the school. In one ijazah, Mawlana Khandihlawi has included Sayyid Mawdudi in the chain of illustrious scholars of Islam extending back from the Deobandi 'ulema' of the Fatihpuri seminary to Khalil Ahmad Ambahtawi to Mawlana Muhammad Mazhar Nanutawi, to Shah 'Abdul 'Aziz and Shah Waliullah of Delhi, and finally, to Imam Malik Ibn Anas (716-95) (Nasr, S. V R, 1996: 18).

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

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

A desire for writings was harboured in Sayyid Mawdudi in his early life, which paved the way for him to develop a journalistic career in his later years. At the age of eleven, he translated Qasim Amn’s Al-Mar’at al-Jadidah (Modern women) from Arabic into Urdu (Nasr, S.V.R. 1996: 13), and at the age of twelve he wrote an essay on the “Life of the Prophet” (Moten, A. R. 1988. 9). He started his career as a journalist at the age of seventeen. Although at the beginning, he worked for a few weeks with Madina, a newspaper of Bijnore (U.P.). His journalistic life in
fact started with the weekly Taj, Jabalpore, Madhya Pradesh, India, where jointly edited with his elder brother Abul Khaire Mawdudi. Subsequently when Taj was converted into a daily, Sayyid Mawdudi was appointed as its editor. But he had to leave this paper on account of an editorial comment, which was objected to by the Government. Late in 1920, Sayyid Mawdudi came to Delhi and first assumed the editorship of the newspaper, the weekly Muslim (1921-23). In 1924 he worked with Mawlana Muhammad ‘Ali Johar (d. 1931), the chief of the Khilafat Movement in assisting in the editing of the newspaper Hamdard (Gilani. S. A. 1984: 41), and later he became the chief editor of the daily al-Jami’at (1925-28). The weekly Muslim and the daily al-Jami’at, both of which were organs of the Jami’at-ul-Ulama’-i-Hind, an organisation of Muslim religious scholars of the day. Under his editorship, al-Jami’at became the leading newspaper of the Muslims of India at that time (Hasan. M. 1984: 1: 25-6).

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

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

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

Sayyid Mawdudi was a prolific writer. He had a unique style of writing, which fully reflected his deep and vast knowledge. His writings were mainly in Urdu. He wrote on almost all the topics and his admirers and critics alike considered his writings as the last word and authority on the subject. His writings extended to over one hundred books, hundreds of pamphlets and innumerable articles, speeches and interviews (Hasan,
M. 1986: 494). He had been considered as one of the best known modern Muslim writers and activists and his books, in their original Urdu and in translation are probably more widely read in all countries than any other contemporary Muslim writers (Jameelah, M. 1989: 4). Subjects covered by his writings included disciplines such as tafsir, Hadith, religion, law, philosophy, history, politics, economics, sociology, science, literature, ethics, and education and all have received due share of his attention. He discussed a wide variety of problems. Hence, he had been considered one of the great exponents of the Islamisation of knowledge in the modern era.

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

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

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

Sawlat Sawlat enlisted 61 works in total, and 35 English translations of the Sayyid Mawdudi’s works with the acknowledgment that it was not a complete one. (Sawlat, S. 1979: 150-7). Sayyid As’ad Gilani has mentioned his published works as being only 67 (Gilani, S. A. 1984: 386-390). While Muhammad ‘Ammarah has enlisted 70 works of Sayyid Mawdudi in his book Abul A’la Mawdudi wa al-Sahwat al-Islamiyyah. He has also given a short report on the translation works of Mawlana Mawdudi that shows that his books have been translated into eighteen languages by 1977 (‘Ammarah, M. 1987 66-70).
In fact, Sayyid Mawdudi’s writings are not limited to one or two subjects. His field of study and discussion is vast. It covers all aspects of human life including national and international issues; all came under his purview. It is not possible to understand correctly his reasoning and point of view on a given subject by mere quoting some phrases of his writings. It needs a complete book to understand and appreciate his ideas properly. Therefore this study aims to facilitate those who want to comprehend fully the views of Sayyid Mawdudi on any particular subject (must read all his books related to that subject). The subject wise publications of Sayyid Mawdudi’s works in this study will be of a great help to the readers and researchers in this regard. The following list is, of course, not a complete one and there are many books to be published. However, this study tried to make it as complete as possible.

THE QUR’AN

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

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


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


6. Qur'an o-Hadith. (Qur'an and Hadith), n. d.

THE SUNNAH

9. Tafhim al-Ahadith. (Towards Understanding the Ahadith, vol. 1, ed. and compiled by 'Abdul Wakil 'Alawi, 'Idarah-i Ma'arif-i Lahore. 1993. This is a collection of Ahadith that are used by Sayyid Abul A'la Mawdudi in his writings on various topics, collected and edited by 'Abdul Wakil 'Alawi.
16. Khatm-i-Nabuwat. (The Finality of the Prophethood): Lahore, 1963. In this book he has established that Prophet Muhammad (S.A.W) is the last of the prophets and that there is to be no prophet after him.

THE RELIGION


Sayyid Mawdudi has unfolded in this book the concept of Jihad in
a masterly and marvelous way. Jihad is not aggressive war; it is a striving towards the establishment of a just order, the promotion of virtue and the suppression of evil.


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


33. *Islami Nizam-i-Zindagi awr us ke Bunyadi Tasawwurat*. (Islamic Way of Life and Its Fundamental Concepts): Lahore, 1962. This is a collection of articles on the following topics like: 1 *Unity of God,*
Prophethood and Life after Death; 2. Road to Peace and Salvation; 3
Islam and Ignorance; 4. The Religion of Truth; 5. Evidence of Truth; 6.
Ethical Viewpoint of Islam; 7. The Moral Foundations of the Islamic
Present and Future of the Muslim World; 11. Islamic Way of Life (Radio
Speeches). All these articles have also published separately in booklet
form in Urdu and English.
1968.
35. *‘Irhat-i-Qurbani ba Ayat-i-Qu’ran.* (A Qur’anic Vindication on
Animal Sacrifice). Amritsar, 1937
36. *‘Id-i-Qurban. (The Festival of Sacrifice).* Lahore, n. d.
Lahore, 1962.
Leicester: Islamic Foundation, 1985
39. *Mi’raj ki Rat.* (The Night of Mi’raj). Lahore, n. d. Also included in
Nashri Taqriren.
40. *Murad ki Saza Islamu Qanun men.* (The Punishment of Apostasy in
Islamic Law). Lahore, 1953
42. *Resalah Diniyat.* (A Treatise on Islamic Theology). Hyderabad,
Deccan, 1932. It was translated into English first in 1940 under the title
Towards Understanding Islam, from Lahore. It offered simple,
understandable and unsophisticated rational interpretation of the basic
concepts and principles of Islam. It proved very popular and became a
required text for many higher secondary and university students’ at home
and abroad. It is a most readable book of Sayyid Mawdudi and has been
translated into many languages. It is also available now as translated and
edited by Khurshid Ahmad, reprinted from Indianapolis: Islamic Teaching
Centre, 1977
43. *Ras’al’il wa-Masa’il* (4 vols). (Queries and Responses) Lahore, 1951-
1965. These have been translated into English as Selected Speeches and
Writings of Mawdah Mawdudi, two vols., by Zakir Ayyaz. Karachi,
Lahore, 1976.
45. *Salamat ka Rastah.* Lahore, 1940. Eng. tr. *The Road to Peace and
Salvation:* Lahore, 1966. It has also been rendered into many languages.
46. *Tawhid o-Resalat awr Zindagi Ba’d Maw ka ‘Aqli Thubut.* Lahore,
47. *Zindagi Ba’d-t-Maw:* Lahore, 1954. Eng. tr. *Life After Death:* Delhi,
1967. It has been translated into many languages.
THE HISTORY AND BIOGRAPHY


49. *Tajdid-o-??-Din.* It was first published in 1940 and had been translated into English as *A Short History of the Revivalist Movement in Islam* by Al-Ash’ari from Islamic publications Ltd., Lahore in 1963. It aims at reviving a new feeling among the Muslims of the Indo-Pakistan subcontinent for religious reawakening and reconstruction.


54. *Samarna men Yunani Mazalim.* (Greek Atrocities in Smyrna [Izmir]). Delhi, 1919.


57. *Kilaft-i-Mulakhiyat.* (Caliphate and Monarchy): Delhi, 1967. In this book Sayyid Mawdudi has shown how Islam lost its vigour when the caliphate gave away to monarchy. This is considered a very tough provoking book on the subject.


62. *Mera Bachpan.* (My Childhood), in Muhammad Yusuf Buhtah, ed.,


THE POLITICS AND SOCIOLOGY


74. *Islam Rytasat*. (Islamic State): Lahore, 1962. This is the best book to know Islam’s political conceptions. The bulk of the writings of Sayyid Mawdudi on this subject are collected here. This book along with *Islam Nizam-i-Zindagi* provide a complete picture of Sayyid Mawdudi’s political concept.


77. *Mas’alah-‘i-Khilafat*. (The Question of Caliphate), Delhi, 1922.


80. *Mas’lah—’i-Qawmiyat*. (The Problem of Nationalism): Lahore, 1939. Translated in part into Eng. as *Nationalism and India*: Delhi, 1965. Also pub. as part of *Tahrik—’i-Azadi—’i-Hind awr Musalman*.


82. *Sarmayandari awr Ishtrakiyat*. (Capitalism and Communism): Rampur, 1953. Also included in *Islam awr Jadid Ma’ashi Nazariyat*.


84. *Musalman awr Mawjudah Siyasi Kashmakash* 3 vols. (Muslims and the Present Political Crisis [in India]): Lahore, 1937-1939. Also pub. as part of *Tahrik—’i-Azadi—’i-Hind awr Musalman*. [2 vols.]. This book is a vindication of the two-nation theory and has provided the intellectual base for the struggle for Pakistan.


86. *Qadiyani Mas’alah*: Karachi, 1953. Eng. tr. *The Qadiani Problem*: Karachi, 1953. Here Sayyid Mawdudi exposed the real facade of Qadianism, and established the falsity of the claim of Mirza Ghulam Ahmad to prophethood. It was a very bold and historic step of Sayyid Mawdudi against the Qadiani deviationists’, upon which he was arrested by then, under the Martial Law, and the Martial Law Court pronounced a death sentence for Sayyid Mawdudi. It was commuted to life imprisonment after worldwide agitation against the death sentence.


95. Ek Nihayat Aham Istifia" (A Highly Important Query): Lahore, n. d.


104. Huqooq al-Zawajayn. (The Rights and Obligations of Spouses): Rampur, 1957


THE ISLAMIC MOVEMENT AND DYNAMISM

108. Da'wat-i-Islami awr us ke Mutalbat. (The Islamic Movement and its Requirements): Lahore, 1953


110. Da'wat-i-Islami ka Hissah. (What is the Islamic Movement?): Hyderabad, Deccan, n. d.
114. Dokter ka Nishat va Daku ka Khanjar. (Doctor’s Lances or the Dacoit’s dagger), Lahore, Dar al-Fikr, n. d.
115. Guidelines in the Conflict of Ideologies. (Replies to 31 vital questions given in an interview) with weekly Chatan, Lahore, April 14, 1974. Translated by Kaukab Siddiqui—the Criterion Publications, Karachi.
118. Hidayat. (Directives to the workers of the Jama’at-Islami) Lahore, n. d.
203. Jama’at-Islami, us ka Maqasad, Tariq awr La’ha’-i-’Amal. (The Jama’at-Islami, its aim, history and Programme). Lahore, 1053
204. Muslim Khawatim se Islam ke Matalabat. (The Demands on Islam from Muslim Women): Rampur, 1955

**THE ECONOMICS**

209. *Insan ka Ma’ashi Mas’alab awr us ka Islami Hall*. Lahore, 1941.

**THE EDUCATION**


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

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

According to Sayyid Mawdudi, Islamic ‘*adab* is of two types, one is that literature which through rational argument seeks to establish that Islam is the most perfect religion. The other comprises the literature, which inspires the Muslims to action. Such ‘*adab* includes poetry, fiction,
oratory and journalism. Sayyid Mawdudi’s writings are generally of the first type (Hasan, M. 1986: 495-496).

THE MISCELLANEOUS

223. *Correspondence between Mawlana Mawdudi and Maryam Jamilah.* Lahore, 1969
224. “Ham ne Tahrik-i-Pakistan ka Sath Nahin Diya Tha” (We were not with the Pakistan Movement): *Nawa’-r-Waqīt.* (August 15, 1975). Pp. 31 ff.
231. *Mawlana Mawdudi ke Interview.* (Interview of Mawlana Mawdudi): Lahore, 1977
236. *Tahrik-i-Pakistan over Jama'at-i-Islami*. (Pakistan Movement and the Jama'at-i-Islami), Multan, Pakistan: Ikhwan publications, n. d.
243. *Sada-i-Rustakhez*. (Passionate Call), edited and collected by Khalil Ahmad Hamidi, *‘Idarah-i-Ma’arif-i-Islami*, Pakistan, 1993 This is a collection of passionate and emotional writings of Sayyid Mawdudi at 22 years of age, while he was serving with the famous Magazine *al-Jam‘at*, Delhi, from 1925 until 1928.
244. *Bang-i Sahar* (The call of the dawn) edited and collected by Khalil Ahmad Hamidi, *‘Idarah-i-Ma’arif-i-Islami*, Pakistan, 1993 This is a collection from Sayyid Mawdudi’s writings as an editor and columnist of the magazine *al-Jam‘at* which he served in the early 1926. At the age of 23, he wrote articles and editorials on religion, politics, history, education, national and international issues, which marked his excellence and outstanding ability on multi-dimensional topics.
245. *‘Aftab-i-Tazah*. (The rising sun) edited and compiled by Khalil Ahmad Hamidi, *‘Idarah-i-Ma’arif-i-Islami*, Pakistan in 1993. This is another collection of Sayyid Mawdudi’s writings as an editor and columnist of *al-Jam‘at*, edited and compiled by Khalil Ahmad Hamidi. Sayyid Mawdudi was 24 years old while writing these articles and commenting in editorials on various issues which portrayed his excellence and outstanding ability in dealing with the issues.
246. *Darul Islam*. (Islamic abode) edited and collected by Akhtar Hijazi, *‘Idarah-i-Tajumul al-Qur’an*, 1st ed. 1995. In this collection the author had gathered articles and writings of Sayyid Mawdudi that were published through the Tajumul al-Qur’an, in 1938 for establishing a “model community centre” named as Darul Islam. In fact, the Darul Islam (Hasan, M. 1986 151) is such a project which was established in correspondence with ‘Allama Muhammad Iqbal to establish a model community centre with a view to demonstrating the Islamic way of life.
POETRY

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

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

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

250  *Asfar-i ‘Arba’ah*. (The four Journeys). This is a book on Philosophy by the renowned Iranian Philosopher Sadruddin Shirazi. It was translated for the Translation Department of the Osmaniya University, Hyderabad, (Deccan). The famous scholar, the late Manazir Ahsan Gilani, translated one part of this book in Urdu, the second part was translated by Mawlana Sayyid Mawdudi and the third by Maulvi Mirak Shah Kashmiri (Gilani, M. A, 1965-176). The part translated by Manazir Ahsan Gilani had been published. But nothing is known or what had happened to the rest. The part translated by Sayyid Mawdudi considered three and a half thousand pages approximately (No’mani, A. 1977).

CONCLUSION

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

The most significant constituent of Mawdudi’s position has been the gradual and
continual elaboration of an impressive system of ideas. Mawdudi would appear to be much the most systematic thinker of modern Islam. (Smith, W. C. 1961: 236).

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