

IMPACT OF MAUDUDI'S THOUGHT: REVIVAL OF ISLAMIC INTELLECTUAL AND MORAL AWARENESS

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Abstract

The intellectual legacy of Sayyed Abul A 'la Maududi represents one of the most profound and enduring influences on modern Islamic thought. Emerging during a period of ideological confrontation between Islam and Western modernity, Sayyed Maududi articulated Islam as a comprehensive and self-sufficient system of life. His ideas reshaped Muslim discourse by presenting Islam not merely as a religion of rituals but as a complete socio-political, moral, and economic order grounded in divine guidance.

This study explores the far-reaching impact of Sayyed Maududi's thought on various dimensions of Muslim life intellectual, political, social, and educational. His vision inspiring movements across the Muslim world from South Asia to the Middle East and beyond. Sayyed Maududi's contributions transcended geographical and disciplinary boundaries. His works were translated into multiple languages and became reference points for scholars, reformers, and political leaders seeking to reconcile faith with modern challenges. An analytical and qualitative research methodology has been employed in this study. The primary sources include Maulana Maududi's books, articles and speeches, while secondary sources have been used to provide additional context and support the analysis. By utilizing various books, research papers, and online materials, the study examines the multidimensional impact of Sayyed Maududi's thought.

The research concludes Sayyed Abul A 'la Maududi's intellectual legacy continues to shape the contours of Islamic revivalist thought and remains a vital source for addressing the ideological and moral crises of the modern world. His vision of Islam as an integrated worldview offers both theoretical depth and practical guidance for contemporary Muslim societies.

Keywords: Sayyed Abul A 'la Maududi, Maududi's Ideology, Intellectual Impact, Literary Contribution, Islamic Movements, Revival of Religion, Endurance of Maududi's vision

Introduction

It is a Divine tradition that in every era and region, Allah Almighty raises scholars, thinkers, and reformers who revive and renew the faith, purify it from distortions, respond to ideological challenges, and guide the Muslim community toward moral and spiritual development. In the fourteenth century Hijri (twentieth century CE), Allah bestowed this honor to several distinguished personalities — among whom Maulana Sayyed Abul A 'la Maududi stands as one of the most prominent scholars in the Indian subcontinent.¹

Maulana Maududi's intellectual journey began at a time when the Muslim world — particularly South Asia was deeply entangled in the influences of Western civilization and colonial domination. On one hand, English education and Western philosophy were shaping the minds of the new generation; on the other hand, the abolition of the Ottoman Caliphate in 1924 and the political subjugation of Muslim nations had created a profound intellectual and emotional

¹ Muḥammad Rāzī al-Islām Nadwī, *Maulānā Maudūdī kā Fikrī Kārnāmah*, Retrieved : 18th October, 2025, 2:30pm
<https://readmaududi.com/>

crisis.² Within the Muslim community, traditional scholars remained confined to limited religious reforms, while modernist circles were engaged in efforts to reconcile Western thought with Islam. In this complex milieu, Sayyid Abul A'la Maududi emerged as an insightful scholar and visionary thinker. His thought not only shattered the Muslims' fascination with Western ideologies but also presented a comprehensive and coherent vision of an Islamic system grounded in divine revelation and law. Through his writings, lectures, and the establishment of Jamā'at-e-Islāmī, Maulana Maududi initiated a wide-ranging movement of reform in Islamic thought.

Maulana Maududi's legacy continues to serve as a vital source of guidance, renewal, and defense for Muslim societies striving to balance faith with the challenges and demands of the modern world. The present study offers a brief review of Maulana Maududi's intellectual impact on contemporary thought, ideological challenges, and various segments of modern society.

Impact of Maulana Maududi's Thought on Contemporary Intellectual Challenges

Since the dawn of the twentieth century, Muslims have faced intense intellectual and civilizational challenges. Communism raised the slogan of economic and social equality; secularism promoted the separation of religion from worldly affairs; atheism questioned the very necessity of faith; and modernism sought to elevate human reason above divine revelation. Meanwhile, the feminist movement redefined family and gender relations, while Western civilization attempted to establish its cultural dominance through material progress and secular values. Alongside these external assaults, internal challenges such as Qadianism and the heretical movement of Hadith denial also arose in opposition to Islam.

In such crises, Sayyid Abul A'la Maududi not only offered a deep and critical analysis of these contemporary ideologies but also presented constructive Islamic alternatives founded on justice, divine revelation, and a comprehensive system of life. In response to communism, he elaborated the Islamic concept of economy;³ against secularism, he emphasized the integral and inseparable relationship between religion and worldly affairs;⁴ in opposition to atheism and modernism, he defended the supremacy of revelation;⁵ and in reply to the feminist movement, he articulated an Islamic interpretation of women's rights and responsibilities.⁶

Maulana Maududi authored more than fifty books i.e. "*Islāmī Riyāsat*", "*Tanqīhāt*", "*Purdah*", "*Sūd*", "*Al-Jihād fī al-Islām*", and "*Tafhīm al-Qur'ān*" to intellectually counter the ideological onslaught of the West. In these writings, Maulānā Maudūdī employed rational argumentation grounded in the Qur'an and Sunnah to refute western ideologies with remarkable clarity and depth.

His writings became the intellectual foundation for numerous Islamic revivalist and reform movements not only in the Indian subcontinent but across the entire Muslim world. Through his works, he rekindled among the youth, scholars, and thinkers a renewed awareness of Islam as a complete and dynamic system of life.

His thought not only reaffirmed the dignity, comprehensiveness, and practical relevance of Islam in contemporary discourse but also offered a strong philosophical alternative to the dominant ideologies of the West.

Impact of Maulana Maududi's Thought on Qadiani Movement

² 'Allāmah Yūsuf al-Qarāḍāwī, Sayyid Maudūdī – Mufakkir, Muṣliḥ, Mujaddid, Idārah Manshūrāt, Lahore, 2019, P:33

³ Maudūdī, Abul A'lā, *Sūd*, Islamic Publications, Lahore, 2022, P:22

⁴ Maudūdī, Abul A'lā, *Islāmī Riyasat*, Islamic Publications, Lahore, 1990, P:479–481

⁵ Maudūdī, Abul A'lā, *Tanqīhāt*, Islamic Publications, Lahore, 2018, P:115–128

⁶ Maudūdī, Abul A'lā, *Purdah*, Islamic Publications, Lahore, 2019, P: 125-129

The Qādiyānī (Ahmadiyya) movement, founded by Mirzā Ghulām Aḥmad Qādiyānī (1835–1908), represents one of the most significant theological challenges in the Islamic history of the Indian subcontinent. This movement challenged the belief in the Finality of Prophethood (Khatm-e-Nubuwwat), which is a core tenet of Islam, and attempted to present itself as part of Islam, despite its doctrines being in direct contradiction to Islamic teachings.⁷

By the mid-20th century, when this sect re-emerged with renewed intensity, Maulana Maududi confronted it with extraordinary scholarly insight. Moulana Maududi not only reaffirmed the doctrine of the Finality of Prophethood in light of the Qur'an and Sunnah but also established it through historical and scholarly arguments. His arguments reinvigorated the awareness of this belief among scholars and public, leaving no room for ambiguity or compromise.

His famous book “Qādiyānī Mas’alah” provided a structured framework for the struggle against the Qādiyānī movement. In this work, Moulana Maududi clarified that the movement was not merely a new religious sect but a misleading ideology and a political and colonial scheme that attempted to undermine the foundations of Islam.⁸ He examined the beliefs of the movement, its false claims of prophethood, and its political objectives in detail. This book became a primary reference for understanding the nature and dangers of the movement, not only in Pakistan but across the Muslim world.

After the establishment of Pakistan, the political and administrative influence of the Qadianis became a serious national issue. During the 1953 Khatm-e-Nubuwwat movement, Moulana Maududi played a key role. As a consequence of this struggle, he was arrested and sentenced to death; however, the sentence was later commuted due to public and international pressure.⁹ Moulana Maududi's efforts paved the way for the 1974 constitutional amendment, in which the Pakistani Parliament declared the Qadianis non-Muslims.

Maududi's campaign against the Qadiani movement had far-reaching global effects as well. His efforts helped unite scholars from different sects on a common platform and mobilize them in defense of Khatm-e-Nubuwwat. His works were translated into Arabic, Persian, Turkish, and English, and his ideas provided guidance to Islamic movements countering Ahmadiyya activities in Africa, the Middle East, and Southeast Asia. His arguments were repeatedly cited in international conferences on the Finality of Prophethood, playing a pivotal role in shaping the global Muslim discourse. The legacy of Maulana Maududi resonates prominently in every serious voice raised against the Qadiani movement.¹⁰

Impact of Maulana Maududi's Thought on the Controversy of Hadith Denial

The rejection of Hadith emerged in the twentieth century as an intellectual crisis within the Muslim world, claiming the Qur'an as the sole source of Islamic law while denying or minimizing the authority of the Sunnah. In the Indian subcontinent, this trend was strengthened by modernist thought, orientalism, and colonial influence. In response, Sayyid Maududi launched a rigorous defense of the Sunnah, whose impact continues to shape modern Islamic scholarship.

In his seminal work “**Sunnat kī A'īnī Ḥasiyat**”, Maulana Maududi argued that the Qur'an and Sunnah are inseparable foundations of Islamic law (Sharī'ah) that cannot be detached from each other and Rasool Allah (SAW) is the guide for the Ummah.¹¹ Through rational and historical arguments, he demonstrated the authenticity, preservation, and continuity of Ḥadīth,

⁷ Maudūdī, Sayyid Abul A'īlā, Qādiyānī Mas'alah, Islamic Publications, Lahore, 2017, P:20

⁸ Maudūdī, Sayyid Abul A'īlā, Qādiyānī Mas'alah, P:41–43

⁹ 'Abd al-Raḥmān 'Abd, Sayyid Abul A'īlā Maudūdī – Sawāniḥ, Afkār, Taḥrīk, Idārah Tarjumān al-Qur'ān, Lahore, 2023, P:346–350

¹⁰ Dr. Muḥsinah 'Aẓīm, Ḥadīth mein Sayyid Maudūdī kī Khidmat, Idārah Ma'ārif Islāmī, Lahore, 2015, P: 276–283

¹¹ Maudūdī, Abul A'īlā, Sunnat kī A'īnī Ḥasiyat, Islamic Publications, Lahore, 2007, P:73

restoring confidence among Muslims. His writings reaffirmed that legitimate scholarship supports the authority of Ḥadīth and that its rejection undermines the entire framework of Islam.

Beyond theology, Maududi's thought influenced Islamic constitutional debates in Pakistan, asserting that legislation cannot rely solely on the Qur'an but must include the Sunnah as a binding legal source. Maulana Maududi regarded this movement not merely as a matter of theological disagreement but as part of a broader intellectual and civilizational onslaught. According to him, it was the outcome of Orientalist thought and Western colonial policies aimed at detaching Muslims from their original religious sources and subordinating them to Western laws and ideologies.¹² His legacy fortified the defense of Hadith across the Muslim world.

Impact on Educational System

In the academic sphere, Maulana Maududi's greatest achievement was that he expanded the scope of Islamic scholarship beyond conventional religious or juristic subjects. He addressed issues that were commonly regarded as "worldly" and unrelated to religion by those who believed in a strict separation between "religion and worldly affairs." As a result of his intellectual movement, no contemporary issue today remains untouched by the Islamic perspective. Scholars now analyze and critique modern social, political, and cultural matters in the light of Islam, and hardly any subject is considered beyond the scope of the religion.

His monumental Qur'anic commentary, "**Tafhīm al-Qur'ān**", played a key role in reconnecting people directly with the Qur'an. Both scholars and common readers equally placed their trust in his work.

After Allama Iqbal, Maulana Maududi stood out as one of the most powerful critics of Western thought. He has written nearly 200 books and many articles and periodicals covering diverse aspects of Islamic thought, law and society. Maulana Maududi's literature is a manifestation of encyclopedic knowledge about Islam.¹³

Inspired by his vision, many scholars joined his movement. Through Jamā'at-e-Islāmī, a large number of articulate and thoughtful writers emerged, whose writings touched people's hearts and transformed their lives. Interestingly, a considerable portion of these scholars developed their writing and intellectual abilities as a result of their association with Jamā'at-e-Islāmī and Maududi's guidance.

During the mid-twentieth century, the need to integrate modern education with religious education became increasingly apparent in South Asia. This was largely because, under British rule, the education system had been divided into two distinct streams:

- Religious madrasas, which focused solely on traditional Islamic sciences but remained distant from modern disciplines like science and social studies.
- Secular schools and colleges, which taught modern subjects but ignored Islamic knowledge and values.

Maulana Maududi consistently emphasized bridging this gap. He believed that education must combine religious consciousness with modern scientific skills, producing a generation of balanced, practical, and intellectually strong Muslims.¹⁴

This idea later inspired the establishment of several Islamic educational institutions in Pakistan, most notably **Dār-e-Arqam Schools** and **Ghazālī Schools**. Dār -e-Arqam Schools were founded in the 1990s in Sargodha and later expanded to

¹² Hāfiẓ Muḥammad Idrīs, Ḥadīth mein Sayyid Maudūdī kī Khidmat (Ḥarf-e-Chand), Idārah Ma'ārif-e-Islāmī, Lahore, 2010, P: 15–18

¹³ Yūsuf Bhaṭṭah, Maulānā Maudūdī Apnī aur Dusrōn kī Nazar Mein, Idārah Ma'ārif Islāmī, Lahore, 2018, P:308

¹⁴ Naeem Siddiqī, Al-Maudūdī, Al-Faisal Nashran, Lahore, 2017, P: 216

Faisalabad, Lahore, and eventually across Pakistan. Their purpose was to provide quality modern education alongside comprehensive Islamic instruction in an Islamic environment. The curriculum included *Nazīrah*, memorization (*Hifẓ*) and commentary of the Qur'an, ensuring students' religious and moral development. The founders of Dār -e-Arqam were deeply influenced by Maududi's belief that "an Islamic society can only emerge when the educated class enters practical life with a strong Islamic consciousness." Therefore, their system integrated both religious and modern sciences, and daily assemblies included lessons from the Qur'an, Hadith, ethics, and Islamic history.

Today, Dār -e-Arqam Schools are spread throughout Pakistan, providing balanced education to hundreds of thousands of students—an embodiment of Maulana Maududi's vision.

Similarly, the Ghazālī Schools, later institutionalized under the Ghazālī Education Trust, were established in the 1990s with the aim of providing quality education in rural and underprivileged areas. Maududi's principle that "education is the right of every Muslim child, regardless of social class" became the cornerstone of their mission. These institutions incorporated both religious and worldly studies into their curriculum, while also emphasizing character-building and community service.

The establishment of such institutions transformed Pakistan's educational landscape. The Islamic school system began to be recognized as a serious and successful educational alternative. Many private networks followed this model, incorporating Islamic studies into their curricula. Teacher training was also emphasized so that educators could serve not merely as subject experts but as moral and spiritual guides.

Impact on Literary World

In every society, knowledge and literature lead the way, and public opinion follows their direction. Similarly, the writings of Maulānā Sayyid Abul A'la Maudūdī attracted the attention of many prominent writers and poets. Over time, a constellation of literary figures began to form around him, deeply influenced by his thought and vision.

Among these were Maulānā Mail Khairābādī, Maulānā Mahir al-Qādrī, Malik Nasrullāh Khān Azīz, Naeem Siddiqī, Malik Ghulām Jelānī, Asad Gilānī, Naseem Hijāzī, Amīr Usmānī, Zakī Kāifī, Hafiz Meeruthī, Mīm Naseem, Maḥmūd Farūqī, Professor Khurshīd Aḥmad, Hafiz-ur-Raḥmān Aḥsan, Farogh Aḥmad, Khurram Jah Murād, Dr. Anīs Aḥmad, Professor Ināyat 'Alī Khān, and many others whose names continue to be added to this growing list.

Among women writers, notable contributors to the Islamic literary movement founded by Maulānā Maudūdī include Apā Hamīdah Begum, Umm Zubair, Bint al-Islām, Bint al-Mujtabā Meenā, Salma Yasmīn Najmī, Farzanā Cheemā, Amīrah Ihsān, and Yasmīn Hameed, among many other fiction writers and poets who played an active role in this movement.

In 1948, at Maulānā Maudūdī's initiative, the "**Halqah-e-Adab-e-Islāmī**" was established, marking the formal beginning of the Islamic Literary Movement. Soon, branches of these literary circles appeared across the country, organizing gatherings, debates, and discussions. These forums gained such momentum that even progressive writers were compelled to engage in debates about the nature and purpose of Islamic literature.

Several renowned literary magazines dedicated special issues to this topic. The monthly Naqoosh published a special issue titled "Islāmī Adab kī hai?", while Mushīr (Karāchī) issued an "Islāmī Adbī Number", and Charāgh-e-Raḥ (Karāchī) published a "Sāhir Number" on the same theme. Similarly, Sayyārah Digest issued a "Qur'an Number", and Naqoosh produced a "Rasūl Number" — all of which stand as enduring monuments to the Islamic Literary Movement inspired by Maulānā Maudūdī.

In continuation of this legacy, on August 26, 2017, under the patronage of Professor Dr. Anīs Aḥmad, the "**Dā'irah-e-'Ilm-o-Adab Pākistān**" was founded. Its inaugural session was held at the **Pākistān Academy Adabiyāt, Islāmābād**. Its activities are now thriving in Gilgit-

Baltistān, Azad Kashmīr, all four provincial capitals, the federal capital, and major cities across Pākistān.

Even today, the literary fruits of Maulānā Maudūdī's thought continue to flourish, guiding writers, poets, and thinkers who seek to express Islamic values through literature.

• Children's Literature

From its very inception, Jamā'at-e-Islāmī placed significant emphasis on children's literature. Books were published for children of all ages, including stories, poems, novels, and biographies of the Holy Prophet ﷺ, the Companions (Raḍiyallāhu 'anhum), and early Muslim figures. Among the thirty-five (35) or more children's magazines and journals published across the country, not a single one fails to promote Islam and the ideology of Pakistan.

The Islāmī Jam'iyat-i-Ṭullābā publishes several monthly magazines for children, the most notable of which is "**Paighām**". Reader-based children's organizations have also been established. Under these organizations, literary programs and activities for children are held throughout the country, nurturing a new generation inspired by Islamic teachings and values.

• Journalistic Literature

Maulānā Sayyid Abul A'lā Maudūdī was a journalist by profession. His monthly magazine "Tarjumān al-Qur'ān" gained international recognition and prestige. He laid the foundation for the ideological analysis of political events, and his scholarly approach became extremely popular, gradually influencing the broader world of journalism in Pākistān.

Besides Tarjumān al-Qur'ān, other Jamā'at-e-Islāmī publications such as Mushīr, Kausar, Tasnīm, Chirāgh-e-Raḥ, Āsiyā, Aīn, Batūl, Daily Jasārat (Karāchī), Daily Inṣāf (Lāhore), and the weekly Friday Special (Karāchī) played a significant role in establishing ideological journalism. Magazines like Urdu Digest and the weekly Zindagī were also influenced by his thought. These platforms produced many prominent journalists whose professional excellence continues to be celebrated in Pākistānī journalism today.¹⁵

Impact on Islamic Economics

Maulana Syed Abul Ala Maududi played a pivotal role in presenting Islamic thought as a comprehensive system, particularly in economics. He outlined the principles of Islamic economics based on the Quran and Sunnah while critically analyzing modern capitalist and socialist theories. His books, "**Sūd**", "**Islām aur Jadīd Ma'āshī Nazariyāt**" emphasize justice, charity, and social cooperation, contrasting exploitative systems that concentrate wealth and marginalize the poor. Maududi provided detailed arguments against interest (riba), citing Quranic injunctions, and explained its harmful effects on society, including inequality and economic instability.¹⁶ He also highlighted Zakat and Waqf as essential mechanisms for social welfare, advocating their institutional implementation to ensure poverty alleviation and fair wealth distribution.¹⁷ He rejected both unregulated capitalism and communism, proposing a balanced system where private ownership is allowed but bound by moral responsibility and social justice.¹⁸ His ideas influenced Islamic banking models in Pakistan, Sudan, Malaysia, and the Gulf, emphasizing profit-and-loss sharing, asset-backed financing, and ethical investments. Maududi stressed that Islamic economics must extend beyond theory into state policy, with laws, financial systems, and taxation aligned with Sharia. His vision presents Islam as a complete socio-economic system, offering practical solutions for injustice, inequality, and exploitation in the modern world.

¹⁵ Aḥmad Ḥāṭib Ṣiddīq, 'Ilmī, Adabī aur Ṣaḥāfatī Dunyā par Maulānā Maudūdī ke Asarāt, Retrieved: 20 October, 2025, 9:15pm

<https://readmaududi.com>

¹⁶ Maudūdī, Abul A'lā, Sūd, P:69-72

¹⁷ Maudūdī, Abul A'lā, Sūd, P:31-34

¹⁸ Maudūdī, Abul A'lā, Sūd, P:17

Impact on Political Thought

In the twentieth century, the Muslim world was emerging from colonial subjugation, and many Muslim intellectuals, impressed by Western political thought, were inclined either toward secular democracy or authoritarianism. Maulānā Maudūdī boldly challenged both trends, clarifying that Islamic democracy is neither dictatorship nor secular democracy—it is a unique system rooted in divine revelation, the Sharī‘ah of Prophet Muhammad (SAW), and the principle of public consultation (Shūrā). His political philosophy was founded on the principle that ultimate sovereignty (Ḥakimiyyat) belongs solely to Allāh, and that no individual, party, or nation has the right to share in this divine authority.¹⁹ The corollary of the establishment of the religion (iqamat-e-din) is virtuous leadership (imamat-e-salihah) and divine government (Hakoomat-e-Ilahiya).²⁰

Maulānā Maudūdī, in his books “**Islāmī Riyāsāt**” and “**Khilāfat-O-Mulukiyyat**”, elaborated the fundamental principles of Islamic governance with great clarity. According to him, the purpose of the state is not merely to manage administrative affairs, but to establish the true religion, implement Sharī‘ah, and ensure social justice. This principle had a profound impact on constitutional debates in the Muslim world, and it influenced the inclusion of the concept that the Qur’ān and Sunnah constitute the supreme law of the state in the constitutions of several countries.²¹

Jamaat-e-Islami and its Influence

Under his leadership of Moulana Maududi, Jamaat-e-Islami was established in 1941.²² Maulana Maududi devised an organizational framework, a strategy for propagation (Dawat), and an intellectual training system for the Jamaat, which later served as a guiding example for many major Islamic movements around the world. According to Maulana Maududi, this organization came into existence for the establishment of Islamic System (“Iqamat-e-Din”), and its ultimate objective was to establish an Islamic state and society.²³

It was not merely a political or religious organization; rather, it was a structured movement and practical model that:

- Trained members intellectually and morally
- Engaged them in Da’wah activities
- Strived for the implementation of Islamic principles at social and political levels

His model was unique in integrating thought, organization, and action. Membership required strict moral standards and consultation principles. A comprehensive training system, including study sessions, lectures, and practical activities, ensured that every member could respond effectively to contemporary challenges.²⁴

Impact on Global Islamic Movements

• Ikhwān-ul-Muslimīn (Egypt)

“Ikhwān-ul-Muslimīn”, founded in 1928 under the leadership of Ḥassan al-Bannā, was significantly influenced by Maulānā Maudūdī’s thought and the organizational model of Jamā‘at-e-Islāmī. Although the league predated the Jamā‘at, Maudūdī’s writings and the

¹⁹ Maudūdī, Abul A‘lā, *Islami Riyasat*, P:317

²⁰ Vali Nisar, Abu Al Aala, *Mawdudi and the Making of Islamic Revivalism*, Legacy Books, Karachi, 2024, P: 81

²¹ ‘Allāmah Yūsuf al-Qaradāwī, Sayyid Maudūdī – Mufakkir, Muṣliḥ, Mujaddid, P:48–56

²² ‘Abd al-Raḥmān ‘Abd, Sayyid Abul A‘lā Maudūdī – Sawāniḥ, Afkār, Taḥrīk, P:178

²³ Maudūdī, Abul A‘lā, *Jamā‘at-e-Islāmī kā Maqṣad, Tārīkh aur Lā‘iḥa-‘Amal*, Islamic Publications, Lahore, 2021, P:26

²⁴ Abd al-Raḥmān, ‘Abd, Sayyid Abul A‘lā Maudūdī — Sawāniḥ, Afkār, Taḥrīk, P: 29-30

structured framework of the Jamā‘at strengthened the Ikhwān ideological and strategic dimensions. Specifically, the categorization of membership, collective discipline, and gradual political and social strategies were guided by Jamā‘at-e-Islāmī’s experiences.

Sayyid Quṭb was deeply influenced by Maudūdī’s Islamic thought and concept of sovereignty, and the principles of Islamic state, legislation, and social reform were incorporated prominently in Ikhwān literature.

- **Ḥizb-e-Islāmī (Afghanistan)**

In Afghanistan, under the leadership of Gulbuddīn Hekmatyār, Ḥizb-e-Islāmī adopted Jamā‘at-e-Islāmī’s model in its organizational structure. The party drew on the Jamaat’s discipline, ideological training, and systematic method of leadership selection.

- **Welfare Party (Turkey)**

In late 20th-century Turkey, following the strict secular period, Najam-ud-Dīn Erbakān and his “Millī Selāmet Partisi” presented a model of Islamic politics. Erbakān acknowledged on multiple occasions that Maudūdī’s views on Islamic economics and state principles had deeply influenced him. Islamic circles in Turkey published Turkish translations of Maudūdī’s works, particularly on Islamic economics, Islām and modern social systems, and the Islamic political system, which were studied by the younger generation. The subsequent Welfare and Felicity Parties continued to reflect Maudūdī’s influence in their ideological literature.

- **Sudan**

Leaders of the Sudanese Islamic movement, including Ḥassan al-Turābī, directly benefited from Maududi’s ideas on Islamic constitutions, state structure, and Sharia implementation. Arabic translations of his literature gained popularity among students and political activists. After 1989, attempts to establish an Islamic government in Sudan referenced Maududi’s model as an intellectual guide.

- **Nigeria**

During the 1970s and 1980s, Islamic revival movements in Nigeria incorporated Maududi’s works into curricula and training courses. His concept that Islam is a complete system of life, not merely a religion of worship, played a key role in mobilizing Nigeria’s youth.

- **Iran**

Before the 1979 Islamic Revolution, Maududi’s thought was well-known in Iranian Intellectual circles. During the 1960s and 1970s, Iranian Islamic thinkers, particularly ‘Alī Shīrāzī and Ayatollāh Muṭahharī, studied some of Maudūdī’s writings and translated them into Persian. His concept of sovereignty and presenting religion as a comprehensive system of life was reflected prominently in the slogans and ideas of the Iranian Islamic movement. Although post-revolution Irān implemented a system based on Ja‘farī Fiqh, Maudūdī’s intellectual legacy remained a foundational reference for the global Islamic movement.

- **Central Asia**

After the collapse of the Soviet Union (1991), a wave of Islamic awakening emerged in Muslim-majority countries of Central Asia, including Uzbekistan, Tajikistan, Kazakhstan, and Kyrgyzstan. Maududi’s books were translated into Russian and Uzbek. Central Asian youth embraced his message that Islam provides solutions for modern state and social challenges.

- **Jamaat-e-Islami India and Other South Asian Movement**

In the Indian subcontinent, Maududi’s influence is most evident in Jamaat-e-Islami India, which emerged as a separate organization after the establishment of Pakistan. Despite differing geographic and political circumstances, Jamaat-e-Islami India adopted Maududi’s organizational principles. His books continued to form the core curriculum for its members. Islamic revival movements in Bangladesh, Sri Lanka, and the Maldives also drew on

Maududi's model for missionary strategy, organizational discipline, and intellectual clarity, considering Jamaat-e-Islami a successful example.

- **Global Linkages among Islamic Movement**

A major impact of Maududi's model was creating intellectual and organizational links between Islamic movements worldwide. Various movements studied Jamaat-e-Islami's model, benefiting from it while also exchanging experiences and resources with one another. This interconnectedness remains visible today in international Islamic organizations such as WAMY (World Assembly of Muslim Youth) and the International Institute of Islamic Thought (IIIT).

Impact on Muslim Communities in the Western World

Maulana Syed Abul Ala Maududi's vision and writings were not confined to the Indian subcontinent or Muslim-majority countries; they also had great influence on Muslim communities living in the Western world. By the late 20th century, millions of Muslims had migrated to Europe, North America, Australia, and other Western regions, facing two major challenges:

Preserving their Islamic identity and faith.

Carrying out the mission of Dawah (Islamic outreach) in a non-Muslim environment.

In this context, Maududi's writings became a source of guidance for these Muslim communities.

- **Introduction of Maududi's Thought in the West**

Maududi's books, such as "Towards Understanding Islam" and "Let Us Be Muslims", were translated into English and reached Muslim communities in the UK, USA, and Canada. These books became part of curricula at Islamic centers, mosques, and student organizations. The translations offered young Muslims in the West a rational and reasoned explanation of their faith and worldview.

- **Influence on Student Organizations and Islamic Centers**

The most significant impact of Maududi's thought in the West was on Muslim student organizations, including:

- Islamic Circle of North America (ICNA)²⁵
- Muslim Students Association (MSA)²⁶
- Federation of Student Islamic Societies (FOSIS) – UK²⁷
- UK Islamic Mission (UKIM)²⁸

Many founding members of these organizations had studied in the Indian subcontinent or the Middle East and were influenced by Maududi's writings. They introduced his ideas into educational institutions in the West. Particularly, MSA incorporated Maududi's English books into its training programs during the 1960s and 1970s, emphasizing the principles of Islamic state, society, and Dawah.

Similarly, the UK Islamic Mission (UKIM), a well-known Islamic organization and registered charity in the UK, was founded in December 1962 or 1963 by active members of Jamaat-e-Islami Pakistan associated with the East London Mosque. Its primary purpose was to cater to the religious needs of newly arrived Muslim immigrants in Britain. To achieve this, UKIM established mosques, study circles, promoted Islamic education, and published religious material in English.

Translations of Maududi's Literature in Arab World

²⁵Islamic Circle of North America, <https://icna.org/>

²⁶Muslim Students Association, <https://www.msanational.org/>

²⁷ Federation of Student Islamic Societies, <https://fosis.org.uk/>

²⁸ UK Islamic Mission, <https://www.ukim.org/>

A major avenue for Maudūdī's vision global reach was the translation of his works into Arabic. His books, including *Tafhīm-ul-Qur'ān*, *Islām kā Nizām-e-Ḥayāt*, *Khilāfat o Mulukiyyat*, *Sunnat kī A'īnī Ḥasiyat*, *Al-Jihād fī al-Islām*, *Islāmī Taḥzīb aur Iske Aṣūl-o-Mubādī*, and *Purdah*, were translated into Arabic by various Arab scholars and institutions, some under government supervision and others independently by academic institutions and universities. These translations not only spread his ideas across the Arab world but also initiated serious discussions in academic circles. The depth of Qur'ānic reasoning, and contemporary context in his writings impressed Arab scholars as well.

Research Work on Maulana Syed Abul Ala Maududi

Maulana Maududi is counted among the few 20th-century Muslim thinkers whose thoughts, writings, and practical efforts profoundly influenced intellectual, political, and social trajectory of the Muslim world. His scholarly contributions, exposition of Islam as a comprehensive system, critique of Western philosophy, and vision of an Islamic state established him as a leading figure in modern Islamic thought.

Consequently, universities worldwide, especially in the Muslim world, have produced hundreds of Masters, MPhil and PhD theses on his thoughts.

• **Scope of Research**

Research on Maududi's intellectual legacy covers various subjects, generally focusing on:

- Concept of Islamic state
- Critique of Contemporary Ideological debates
- Critique of Western civilization
- Islamic economic system
- Fundamentals of Islam
- Status of women
- Study of Tafheem-ul-Quran

Research on Sayyed Maududi is not limited to Pakistan; it has also been conducted in Egypt, Saudi Arabia, Turkey, Iran, Sudan, Malaysia, Indonesia, and Western universities

Discussion on the Endurance of Maududi's Thought

A remarkable aspect of Maududi's intellectual life is that his ideas were not confined to his era; over time, they have gained strength and broader influence. His thought provided the Muslim world with an intellectual framework that sustained self-confidence, political awareness, and cultural consciousness even under colonial rule, intellectual stagnation, and Western cultural pressure. His writings combined the eternal teachings of religion with practical solutions for contemporary issues, making them a guiding light for Islamic movements worldwide. Maududi's greatest achievement was presenting Islam not merely as rituals or spiritual comfort but as a comprehensive system of life, offering guidance for individuals, families, society, economy, politics, and the state.

In conclusion, Maulana Maududi's thought is a durable intellectual and practical system. The self-confidence, political awareness, and cultural consciousness it instilled in the Muslim world remain vital today. His works demonstrate that Islam can organize all aspects of life in any era or region, and that Muslims can lead globally while remaining true to their religious foundations. This enduring relevance is the hallmark of Maududi's intellectual legacy.