

My thesis is divided into five chapters, each dealing with a particular aspect of the two writers' personality traits and their literary style.

Chapter 1: The meaning and sense of literature and literary style. Comparative study to show how a piece of literature is accorded low or high value in the light of some universally established standards and principles.

Chapter 2: Focusing on the main features of the personality of Sayyed Qutab, a critical study of his standing in the world of literature. Analyses of the social and civil (political) factors which shaped his personality and influenced his writings – he became an extraordinary writer whose influence on both the common and highly educated classes was quite great.

Chapter 3: Sayyed Abu-ul-Hasan Ali Nadvi's life and literary pursuits. How his writings won special applause in the Arab world. What makes his writings so profound and powerful – characteristics of his peculiar style and his grasp of social trends? With his understanding of individual as well as a peoples' collective attitude and behavior, he was able to respond to the challenges of the day.

His thought has some common strands with that of Sayyed Qutab. Yet, the former appears to be more anti-West and a passionate defender of religion. He aligns himself with more traditional Muslims, and attacks those 'internal opponents of Islam' -including radical reformers - for their being pro-British or enamoured by the West.

Chapter 4: A comparative study of approach and style of Sayyed Abu-ul-Hasan Ali Nadvi and Sayyed Qutab. I have divided this chapter into sections. In one, I explain the similarities between the two litterateurs; in another I dwell on their techniques and style; in yet another I focus on the way they approach a problem, etc.

Chapter 5: Differences and discords –both of viewpoint and style. For example, education was a significant issue Sayyed Abu-ul-Hasan Ali Nadvi deals with. He was critical of 'modern' schools being established by foreign missionaries as well as government. His concern with 'reforms' in education stemmed from his opposition to indiscriminate borrowing from the West. Sayyed Qutab tends to blame the prevailing conditions under authoritarian governments for the decline of education, its purpose and standard. Averse to the rulers' approach and practices, scholars have either turned aloof from the collective, social matters, or seek improvements within the existing system.