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he developed his theories for the first time in english in a book called the philosophy of islam (1927). after the publication of the theory of political islam (1948), he traveled extensively. he gave lectures and addressed conferences in europe, north america and south asia. he made several visits to india. maududi received the title of maulana (teacher) from the all-india muslim league in 1946. maududi held the post of ameer of the jamaat-e-islami for nearly two decades. in 1957, he founded the darul uloom, deoband, which has branches across the world. maududi's career in india started in punjab in 1928 with the establishment of the darul uloom, lahore. he toured india from 1930 to 1933. his political career in india was launched in 1939 and continued till 1956. the period from 1944 to 1956 is regarded as the maududi period in india. maududi's stay in india is best remembered for his contributions to the philosophy of islam, the reform of the madrasa system and the establishment of darul uloom, deoband. syed abul a'la maududi had come to pakistan during the partition. when he visited india, jinnah welcomed him and discussed various issues with him. at that time he had not even thought about a separate state for muslims and the partition was just a minor matter. after the war he came to pakistan but it was very different from india. he had a growing sense of belonging to pakistan, as well as to islam. he had immense faith in islam. in pakistan, after the partition, maududi's islamic vision became somewhat blurred, but he never stopped practicing islam in his private life. he was being very careful not to deviate from the islamic faith as he had done before the partition in india, he said.

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Maududis virulent ideology of ethnic purity and discrimination is exclusively against the Hindus. Yet, there are of course exceptions. The ill-treatment and brutal decimation of the Pakistan Muslims, the millions of Hindus massacred in Afghanistan, Sri Lanka, Bangladesh and all other Muslim majority countries and attacks on Hindus are noised by Maududis with a callousness that must be condemned by all Hindus and particularly by those who are perpetrating these atrocities and massacres on Hindus. This review only deals with Maulana Maududs interpretation of Quran and not his political theories, which are many times controversial. However, the body of literature produced by him on his political views is vast. He has written and spoken extensively against Hindus, Sikhs, Christians, Communists, liberals, modernists and even Chinese. For Maududi, the Quran acts as a dynamic, ever changing, living entity. Every word, every passage, every verse in the Quran has a meaning. This is its essence, and what defines it, as a religion and an ideology. He consistently emphasises that Islam is not just a path of salvation, but a way of life. Maulana Maududs understanding of the Quran is, therefore, not only a religious one, but also a political one. The Quran is not merely a collection of sayings or a set of precepts. On the contrary, it is a dynamic form of life with a living, everlasting message and guiding principles that make possible the creation of a new, organised, independent and superior form of civilisation (state) and a world wide Islamic civilisation (Empire). 5ec8ef588b

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